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THE NATURE OF CHRISTIANITY IN THE True Light ASSERTED.

In opposition to *Antichristianism, Darkness, Confusion, & Sin-pleasing Doctrines.*

BEING A

Looking-Glass

For Sin-pleasing Professors of all Sorts.

Written upon particular occasion herein signified;
By a Servant of Christ, G. Whitehead.

If we say that we have fellowship with him, and walk in darkness, we lie and do not the Truth, 1 Joh. 1. 6.

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MUSEUM

AN

Epiſtle Explanatory

To the Unprejudiced

READER.

COntention, eſpecially with perverſe ſpirits, that deſire it, and ſeek occaſion for it, is not a thing deſireable to me; howbeit, for the living and precious Truth's ſake, and that living effectual faith which was once deliver'd to the Saints, I am one neceſſitated earneſtly to contend, being brought forth and rais'd up by the Power of the Living God for that end, againſt perverſe Gainſayers and peeviſh Oppoſers: One of whom I find one ROBERT GORDON, in a ſecond piece of Antichriſtianiſm, ſtuft with Confuſion, Perverſion of Scriptures, Abuſing and Belying the People call'd *Quakers*; though he hath given it the Title of *Chriſtianity Vindicated*, but therein hath diſcover'd a great deal of his own, and of his Tutor's Ignorance of the very Nature of *Chriſtianity*, as concerning thoſe weighty matters of Salvation; to wit, *Reconciliation*, *Juſtification*, and *Redemption*; which in the true nature and ſenſe thereof are in this Treatiſe unfolded, according to the holy Scriptures; although this man hath groſly wronged divers of us, by accuſing us, as if we did oppoſe and ſeek to overthrow the plain *Teſtimonies* and *Voices* of all the Prophets and Apoſtles, concerning the True *Saviour*, or the Man *Chriſt Jeſus*, whom we have frequently confeſſed, both as to his *Divinity*, and as to his taking upon him the *Body*, prepar'd for him to do the Will of God in,

according to the Scriptures of Truth; yea, both his outward and inward Appearance, his Suffering Nature, and Glorified State, and his Divinity in both we have always truly believ'd and confeſs'd; even his Dignity, Spiritual Out-goings from of old, from everlaſting; as alſo his outward Birth, and coming in the fulneſs of time in *that Body*, wherein he ſhew'd forth Innocency, Preacht Righteouſneſs, wrought Miracles, ſuffered Contradictions, Crucifying, and Death, by wicked hands; together with his Glory, Dignity, Reſurrection, and glorious Triumph; as a Captain, as a Conqueror, Leader, and Example through all: Theſe things have a Spiritual and Divine Impreſſion upon us, and a place in our hearts; through that eternal *Spirit*, by which Chriſt offered up himſelf a Lamb without Spot, and a Sacrifice of a ſweet ſmelling Savour to God; which things being ſo openly and frequently own'd by us, according to the Scriptures of Truth: We cannot but look upon it as a wilful Perverſion and wicked Abuſe in this *R. G.* or any others, contrariwiſe to repreſent us, when (as to him) we have only oppos'd his confus'd dark Teſtimony, which is without Life, and much of it without Senſe or Reaſon; although pervertedly he hath interwoven ſome Scriptures, abus'd by him in it: Howbeit, he ſaith, *He hath teſtified to what he received of the Lord, and witneſſed through and under the Miniſtry of thoſe I call Presbyterians and Independants.* Now ſeeing he hath learn'd his Teſtimony or Religion of ſuch, and yet hath pirked up, as if he were ſome-body, or could do more againſt us then his Tutors or Fraternity (although he falls ſhort of many of them, in the management of their Cauſe) I ſhould think it were more Prudence in the *Presbyterians* and *Independants*, to ſtop ſuch ſhallow *Cavellers* and forward *Novices*, as can ſcarce write three Pages, without manifeſtly contradicting themſelves, as this their Diſciple *R. G.* hath done, who will never bring any Honour to the Cauſe of *Presbyterians* and *Independants*: He ſhould have let us known, whether they do approve of this his work againſt us, yea, or nay; which if he write again, we deſire him to ſignifie, whether he is own'd, and his work approv'd of, by the *Presbyterians* and *Independants*, yea, or nay?

Some

Some ſuppoſe it probable, that what he hath writ againſt the Innocent and Suffering People of God in this nature, hath ſome Self-intereſt and End, as either of ſome Preferment, or Applauſe at leaſt; who though he be diſmounted with the Times, from his former Place and Preferment, yet is not content to live quietly in that obſcurity he is in, but he muſt Villifie, Reproach and Slander an Innocent People, who have appear'd (and do ſtand up) for God, and the Teſtimony of Jeſus, in his Divine Power, where ſuch peeviſh, pittiful, underly *Cavellers* as *R. G.* dare not ſhew their Faces for Chriſt (nor yet for their own *Directory* and *Church-Faith*) for all their pretended Zeal for him, though he and they can carp and quarrel againſt us, who are under Sufferings: And he having ſhown himſelf both an *Antinomian*, a ſhatter'd *Presbyterian*, and *Independant*, he is the more fit man to inſinuate into ſuch, eſpecially the more ignorant ſort of them, for ſome Applauſe or Name to himſelf, like many of his ſelfiſh Teachers before, who being diſmounted from their parochial Biſhopricks, Pulpits & Tythes, are now for the rattling of the Platters, which have been very beneficial to many ſuch fain'd Preachers and Temporizers, who can make a floriſh in fair Weather; but either Flee, Sculk, or Comply, when a Storm or a Pinch comes; or otherwiſe, drive a Trade more privately, and have the Platters rattle more ſecretly, with their Watchers and Spies at each Corner, to give them warning, leſt they ſhould be ſurpriz'd for driving a Trade unlicens'd, that they may eſcape out at Back-doors, or By-wayes, which hath been the manner and practice of ſuch as *R. G's.* Tutors, notwithſtanding their ſeverely preſſing their Hearers to *Faithfulneſs*, and to *Stand faſt*, *&c.* when they are no Example thereof themſelves; but on ſlite Occaſions ready to flee like Hirelings——and ready to give their Flocks the ſlip.

And now as to the Doctrinal part of his Book, he having affirm'd a *Juſtification and Redemption of men, even while no good is wrought in them by any Light or Spirit whatſoever; and when no qualification is wrought in man by any Spirit whatſoever* (to mend the

matter

matter he adds) *in order to the perfecting the Purchaſe of Redemption, &c.* Which word, *purchaſe*, he thus explains, in an Unſcriptural and Nonſenſical ſtile, viz. *That God man purchaſed and compleated Reconciliation, Juſtification, &c. with God, at once, without us* (which is as good ſenſe, as to ſay, God *Purchas'd* them of God) and for Proof thereof, he very many times over repeats that Scripture, *Rom.* 5. 10. *If when we were Enemies, we were reconciled to God, by the death of his Son* (not ſo much minding the following words) *much more being reconciled, we ſhall be ſav'd by his Life*: And verſe 11. *We have now received the Attonement, &c.* This he hath made a Cloak for his juſtification of men, even while no good is wrought in them (one while ſaying, they are reconcil'd to God; another while, God to them) Now though plenteous Redemption, Salvation, and Peace were in being in Chriſt for us, while Enemies; and that God commended his Love towards us, in that while we were Sinners, Chriſt died for us, *verſ.* 8. which doth explain the intent of the words [*If when we were Enemies we were reconcil'd to God, by the death of his Son &c.*] yet it is not the nature of Reconciliation for men to be Enemies to God: I appeal to the Conſcience of both *R. G.* and all other *Profeſſors*, Whether Enmity and Reconciliation do not differ? And whether, while Perſons are at enmity, they be then actually reconcil'd? *Though while we were Enemies, we were reconcil'd, by the death of his Son*; intentionally on God's Terms, but not actually in our ſelves, till the Enmity was ſlain in us; as God, with reference to his Purpoſe, ſpeaks to *Abraham*, *I have made thee a Father of many Nations* (before he was actually ſo made) For *Paul*, in the following words, ſaith, *God, who quickeneth the Dead, calleth thoſe things which be not as though they were*, *Rom.* 4. 17. And alſo *Zacharias*, being filled with the Holy Ghoſt, he Propheſied ſaying, *Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his People*, *Luke* 1. 67, 68. and to the end of the chapter: Now though this [*Redeemed*] be ſpoken of as a thing done, yet it was ſpoken of in the Propheſie, *of Chriſt the Horn of Salvation*; whoſe *Salvation* is Deliverance and Preſervation out of the hands of our Enemies, that we may ſerve him, without

fear,

fear, in Holineſs and Righteouſneſs before him all the dayes of our life: This was not witneſſed when the Enemy rul'd, and no good was wrought in us.

Further, If Reconciliation and Redemption had been actually finiſh'd without us, when no good was wrought in us, what needed the Apoſtle ſo earneſtly *beſeech and pray them in Chriſt's ſtead to be reconciled to God*? 2 *Cor.* 5.20. They might have ſaid, that is done and complated already: Or to ſay, *That Jeſus Chriſt gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, &c*? *Tit.* 2. 14. They might have ſaid we are redeem'd at once already without us, while no good is wrought in us; What needſt thou to tell us of redeeming from all Iniquity, or of being purified? We do not expect any ſuch thing while we live here, and yet we are *redeemed, juſtified*, and *perfect in Chriſt*. This is according to *R. G's.* Doctrine and Senſe; but the Apoſtle's Senſe is contrary, as where he ſaith, *You that were ſometimes alienated, and* Enemies *in your minds by wicked works; yet now hath he reconciled in the Body of his Fleſh, through Death, to preſent you Holy, and Unblameable, and Unreprovable in his ſight; if ye continue in the Faith grounded and ſettled, Col.* 1. 21, 22, 23. Mark here the nature and tendency of a reconcil'd ſtate! and how it differs from that of Enemies in the mind, *as you were ſometimes Enemies, yet now reconciled*, viz. *Ye Saints and faithful Brethren in Chriſt, which are at* Coloſs, *chap.* 1. 2. But the mind of him that is an Enemy in his mind is not reconcil'd to God or his Truth. *Drunkards, Swearers*, and *Ranters*, are not in a reconcil'd State, nor juſtified State; neither is God reconcil'd to them, nor in Union with them.

Again, The words *Purchaſed* and *Redemption*, are us'd by *R. G.* in an Unſcripturat Senſe, while he doth ſo nonſenſically render it as *God man, having purchaſed all of God without*, and ſo *juſtified man*, when *no good* is wrought in him by the Spirit of God; and as if Chriſt's Works without, were the previous purchaſing cauſe of the Love of God; and alſo, ſtates man's Juſtification and Redemption, as only without, and preceeding the work of the Spirit within; whereas *redeeming from all Iniquity*

and

and *Bondage*, under which man was ſold, is not wrought without the opperation of the Spirit of God within; but it is a Work to be fulfilled within, where Sin and Bondage have ruled? and being *Waſhed*, *Sanctified*, and *Juſtified by the Spirit*, are plac'd in their proper order, 1 *Cor.* 6. 11. *Sanctified* being plac'd before *Juſtified*. And the Apoſtle *Paul* ſaith, *You are ſeal'd with the Holy Spirit of Promiſe, which is the earneſt of our Inheritance* (note that) *until the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory*, *Eph.* 1. 13.14. So mark here, The Holy Spirit of Promiſe was the Earneſt of their Inheritance, until the Redemption, &c. (*And grieve not the Holy Spirit, whereby you are ſealed until the Day of Redemption*, *Eph.* 4. 30. But with *R. G.* the Day of his Redemption was long ſince over, many years before he was Born; he was redeemed and juſtified above Sixteen Hundred Years ago; but then he muſt ſuppoſe or conceit himſelf an Elect perſon before that, or elſe the whole World is as much juſtified as he) See how plainly theſe Scriptures refute *R. G.* as alſo, *God purchaſed his Church with his own Blood*, *Acts* 20. 28. So his choſen People were a purchas'd Poſſeſſion, God was in Chriſt reconciling the World unto himſelf; but the Saints (who are his Friends) are actually reconcil'd, he hath fulfill'd it in them.

And now becauſe thoſe terms in Scripture, relating to Chriſt and his Works, are miſ-underſtood, and perverted by many *Profeſſors* and *Prieſts*, as this man hath done, I ſhall ſtate them with the natural and ſimple ſenſe thereof, as followeth, viz.

Jeſus, a Saviour, who ſaveth from ſin, of whom it was ſaid by the Angel, *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their ſins*, Mat. 1. 21.

Chriſt, is Anointed; for he was anointed with Power from on High.

* *Propitio ex pro & pio (non impio) Propitius ex pro & ito.*

Propitiation, a Sacrifice well-pleaſing, which is to purge away ſin, and (in Scripture ſence) to make nigh to God * and which imports *Forgiveneſs*, *Reconciliation*, *Favour*, *Mercy*, *Kindneſs*, *&c.* as *Propitious* is *favouable*, *merciful*, *&c.*

Sa-

Sacrifice, an Oblation or Offering, which is to Conſecrate or make Holy.

Reconciliation, an Agreement, a Peace-making between them that have been Friends, and afterwards Foes, a ſetting at One.

Covenant, an Accord, Agreement, a Contract, a Treaty, a Condition, &c.

Attonement, Peace, Quietneſs, &c. between them that are reconcil'd or in mutual Friendſhip.

Redemption, a Ranſoming, Buying again, Reſcuing or Recovering ſuch as were under Bondage, or ſold under Slavery.

Salvation, a Saving, Preſerving, or a making Safe from the Hand of an Enemy, Deſtroyer, or Oppreſſor, &c.

Imputation, an Aſcribing, Attributing to, laying to the Charge of, or an Accounting, Reckoning, or Thinking.

Juſtification, a making Righteous, Juſt, Upright, Vertuous, Good, Perfect, &c. and alſo, an Adjudging, Pronouncing, and Sentencing one that is made Righteous to be ſo.

Now if Profeſſors come not to feel and experience theſe things (or works of Chriſt) fulfill'd within them, they are but meer empty Profeſſors and Talkers of them, without the true Life and Power of Chriſtianity and true Religion.

Certain Scriptures, touching the Saviour, Redeemer, Redemption, and Salvation, &c.

Thou ſhalt know no God but me; for there is no Saviour beſides me, Hoſ. 13. 4. Deut. 6. 4.

I, even I, am the Lord, and beſides me there is no Saviour. Iſa. 43 11. and 44. 6, 8. and 45. 15. *And all Fleſh ſhall know, that I the Lord am thy Saviour and Redeemer, the* Mighty One *of* Jacob, chap. 49. 26. and 60. 16. Jer. 50. 34.

I will mention the Loving-kindneſs of the Lord, &c. for he ſaid, Surely they are my Children, People that will not Lye: So he was their Saviour, *Iſa.* 63. 7, 8. *Thy People ſhall be all Righteous, &c.* chap. 60. 21.

O the Hope of Iſrael, *the Saviour thereof in time of Trouble*, Jer. 14 8.

He Saved them from the hand of him that hated them, and redeem'd them from the hand of the Enemy (by this he made his Power known) Pſa. 106. 8, 10, 21.

With the Lord there is plentious Redemption, and he ſhall Redeem Iſ-

rael *from all his Iniquities*, Pſa. 130. 7, 8. See alſo *Pſa.* 19. 14. and 20. 6. and 28. 8. and 34. 22. and 49. 8.

Draw nigh unto my Soul, and Redeem it, Pſa. 69. 18.

He ſhall Redeem their Souls from Deceit and Violence; and precious ſhall their Souls be in his Sight, Pſa. 72. 14.

The Redemption of their ſouls is precious, Pſa. 49. 8.

And *Mary* ſaid, *My ſoul doth Magnifie the Lord, and my ſpirit hath rejoyced in* God *my* Saviour, Luk. 1. 46, 47. ſee alſo, 1 Tim. 1. 1. & 2. 3. & 4. 10. Tit. 1. 3. & 2. 10. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, Joh. 3. 16.

Our Saviour Jeſus Chriſt, gave himſelf for us, that he might Redeem us from all Iniquity, and puriſie unto himſelf a peculiar People, Tit. 2. 14.

But after that the Kindneſs and Love of God our Saviour, *towards man appeared, not by Works of Righteouſneſs which we have done but according to his Mercy he Saved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour*, Tit. 3. 4, 5, 6.

I and my Father are one, Joh. 10. 30. *Jeſus of* Nazareth *was a man approv'd of God by Miracles, and Wonders, and Signs, which* God *did by him*, Acts 2. 22.

The Son can do nothing of himſelf, but what he ſeeth the Father do, Joh. 5. 19, 30.

We have ſeen, and do teſtifie, that the Father ſent the Son to be the Saviour of the World, 1 Joh. 4. 14.

He is the Propitiation *for our ſins, and not for our's only, but alſo for the ſins of the whole World*, 1 Joh. 2. 2.

Lord, thou wilt ordain Peace for us; for thou alſo haſt wrought all our Works in us, Iſa. 26. 12.

The

The Nature of Chriſtianity, in the true Light, &c. In Anſwer to *Robert Gordon.*

The firſt Part.

The Title of *R. G's.* Pamphlet.

CHriſtianity Vindicated; or the Fundamental Truths of the Goſpel: Concerning the Perſon of Chriſt, and Redemption, through Faith in him maintained.

Anſwer, Theſe are covertly, and deceitful Inſinuations, implying that we deny Chriſtianity, or deny Redemption through Faith in Chriſt, both which are very falſe; for it is Antichriſtian Sin-pleaſing-doctrines which oppoſe and ſlight the inward Work of Chriſt in his People, that we oppoſe: And what we have ſaid on this account, are neither Cavils nor groundleſs Exceptions, as we are falſly accus'd.

R. G. to the Reader ſaith, *Having lately publiſhed a Book, intituled, A Teſtimony to the true Saviour——Concurring with the Voices of all the Prophets and Apoſtles, to the Man Chriſt Jeſus, &c.*

Anſw. Nay, it was a heap of Confuſion, which could add nothing to the credit of the Prophets nor Apoſtles, if they had been queſtion'd; but their Teſtimonies of the Man Chriſt Jeſus, we never doubted of, nor oppos'd, as wickedly and falſly he hath miſ-repreſented us.

R. G. *And unto Reconciliation, Juſtification, and Redemption, as already in being in him, purchaſed, compleated, and perfected with God for Sinners, by the price of his whole, entire, and perfect Obedi-*

ence——in his crucified Body without us, to be made effectual by the operations of his Spirit, &c.

Answ. That perfect Reconciliation and Redemption, &c. were in being both in God and his Son for us, while Enemies, we assert, but not receiv'd by us till we were made Friends; and so reconci'd in our Minds by the Spirit or Word of Reconciliation operating within. But (*R. G.*) to thy matter, I query first, How, and of whom Reconciliation, Justification, &c. are purchas'd for Sinners, and so perfected whilst not made effectual by the workings of the Spirit within? Or are men justified, *when no good is wrought in them by any Light or Spirit whatsoever*, as thy Doctrine was, and is? And thou shouldst have plainly spoke out, and told us what thou meanest by the words, *Purchased with God*; whether in the sence of *Satisfaction*, and Payment to God in our stead, as thy Tutors, the *Presbyterians* and *Independants* hold, yea, or nay? And whether the Love, which is infinite, was not the cause of his sending his Son into the World, that the World through him might be sav'd; and so the coming and manifestation of Christ in his Life, Works, Doctrines, Sufferings, tasting Death for every man, &c. Effects of the Love of God to Mankind, yea, or nay? And tell us plainly where doth the Scripture say, *That Justification and Redemption are purchas'd of God, and perfected without us, by the crucified Body, when no good is wrought within?* And if all these things are so purchas'd and perfected without for Sinners, or the whole World, what must be the Spirit's operation within? And how then can God condemn any for sin, if thy Doctrine be true? If thou sayst it is because of their Unbelief, then this hath respect unto the Work of the Spirit and Faith within, without which men cannot be sav'd nor justify'd (wherein thou, *R. G.* dost plainly contradict thy self) whatever thou, or carnal Professors, imagine of your Justification, &c. being purchas'd and perfected without you, you are not yet purchas'd nor redeem'd from Iniquity, nor from a deceitful spirit; wherein thou hast shew'd thy pretended love to be Enmity and Falshood, against us and the Truth, as will further appear.

R. G. *That there are some, pretending to be Teachers among them——under the disguise of the names of Light and Power within, thereby*

thereby bring in damnable Errors, to pervert the Faith——among whom theſe four Men have numbred themſelves, by their voluntary oppoſition againſt the plain Truth, left us upon record by the Prophets and Apoſtles, and teſtified by me, &c.

Anſw. Its our Teſtimony of the Light and Power within, that perplexeth thee, and ſuch dark and lifeleſs Profeſſors as thou art, who are in the ſpirit of Enmity: And why doſt thou Envy and Belye us, call'd *Quakers*, or thoſe for whom Chriſt died, as well for thy ſelf? If we had oppos'd the plain Truths of the Prophets and Apoſtles, in Scripture (as thou haſt moſt falſly accus'd us) it had been thy part and duty to have prov'd the Scriptures true, if we had denied them; and not to impoſe thy impertinent Tautollogies upon us, which thy Book is fill'd with; if we were either *Jews*, *Turks*, *Jeſuits*, or *Papiſts*, which in any thing deny'd plain Scripture, thou takeſt but a mean courſe to convince us, by thy impoſing and begging the Queſtion: But hadſt thou dealt plainly, and only brought us plain Scripture, without thy Confuſion, Corrupt Gloſſes, and Sin-pleaſing Fancies, we ſhould not have had theſe Controverſies, nor ſuch mudled ſtuff, and ramblement to deal withal, as thou haſt divulg'd.

And as to thy ſpeaking of two Goſpel Myſteries, (viz.) *What was wrought in Chriſt, and finiſhed and perfected as once by that Sacrifice of his crucified Body; and the ſecond of what is to be wrought by Chriſt in us, &c.*

Anſw. Truly to know Chriſt crucified, and the Fellowſhip of his Sufferings, and Conformity to his Death; as alſo, his Vertue as a Sacrifice by eating his Fleſh and drinking his Blood, is a Myſtery which none but the Children of the Light know and receive, who only receive Life thereby; and ſuch are they that ſee and walk in the New and Living Way, which he conſecrated through the Vail (that is to ſay) his Fleſh; and ſo witneſs the New Covenant, or Teſtament, which he the Teſtator, confirm'd through his Death; who in the Body, offer'd up himſelf once for all, to end the many Offerings, and often ſacrificing under the Law (that *Once* is oppos'd to the many) He offer'd up himſelf by the eternal *Spirit*, to break down the Partition-Wall between *Jew* and *Gentile*, and to aboliſh that Enmity that was between them, in putting an end to that figura-

tive

tive Diſpenſation, wherein the *Jews* gloried againſt the *Gentiles*, that they might be reconcil'd in one Body, and by
*Eph.*3.5. the Spirit come to have the Myſtery of Chriſt within, and Fellowſhip of the Goſpel reveal'd. Now this was not to indulge any in ſin, or enmity thereof in themſelves; nor yet for any to plead that they are redeem'd, and perfectly juſtified at once, without them, while in their ſins, and no good wrought within them; for in that ſtate they are ſo far from receiving the Attonement, that they are Enemies to Chriſt and to his Croſs, and guilty of his Body and Blood, not diſcerning either: And this is thy ſtate, who thinkeſt thy ſelf juſtify'd (before thou waſt born, above ſixteen hundred Years ſince) and yet art in thy ſins, pretending to the Work of Chriſt in thee (when otherwhiles thou reckoneſt all done without thee), but now ſayſt, *It is daily doing in many Bodies, till Mortality be ſwallowed up of Life*: And when doſt thou think that will be? Will it be on this ſide the Grave, yea, or nay? Doſt thou not expect a perfect Sanctification, and Deliverance from Sin till after thou art deceas'd? If thou doſt not, how art thou in the Method of the Goſpel, and how art thou perfectly juſtify'd? Its they that are waſh'd and ſanctify'd that are juſtify'd. As to the Sufferings of Chriſt without, though the Scripture-Relation of them be true, yet thou haſt but a Traditional and Hiſtorical Faith thereof, with ſome particular Conceits and wrong Conſtructions, whilſt thou coverſt thy ſelf in thy ſins with a Profeſſion thereof: And ſo art upon a falſe-Bottom, not ſanctified nor juſtified by the Spirit of God, which is the immediate Cauſe of both unto them that believe in the Name of his Son Chriſt Jeſus, whoſe ſufferings for Sinners was two-fold, both inward and outward; he bore the Burthen, and Weight of the ſins of the World.

And whereas thou wouldſt have *G. K.* to prove, *That Chriſt doth bear Sins but as he did bear them in his Crucified Body*, p.5.

To which I ſay, He was a Lamb ſlain from the Foundation of the World; the Righteous Seed hath ſuffer'd through all Ages, by the ſeed of Rebellion; there is a ſpiritual ſuffering, as well as there was a bodily ſuffering; his Soul was made an Offering for ſin; he bore the ſin of many, and made interceſſion for the Tranſgreſſors, *Iſa.*53. And ſaid the Apoſtle, The Spirit it ſelf

ſelf maketh interceſſion for us with Groanings, which cannot be uttered, *Rom.* 8. 26. And do not theſe *Groanings* imply an inward and ſpiritual ſuffering? And was not Chriſt ſpiritually crucified in *Sodom* and *Ægypt*? And that he doth ſuffer, beſides that in his crucified Body at *Jeruſalem*, is evident to them that know the Fellowſhip of his Sufferings, though not to thee; as the Apoſtle *Paul* witneſſed, when he ſaid, *Who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Body's ſake, which is the Church*, Col. 1. 24.

And whereas thou accuſeſt the Author of the Book intituled, *The great Myſtery of the Great Whore*, with ſaying, *That the Soul is infinite in it ſelf, without beginning, more then all the World, a part of God, of his Beeing——coming from God, and returning to God again, the Power of God, &c.* And addeſt, *Doth a Part of God infinite, need to be ſaved, &c?* And in p. 27. on the ſame occaſion ſayſt, *This is the very Root of Rantiſm &c.*

Reply, We have alwayes diſtinquiſh'd between the Soul of Man, and that which ſaves it; and between the ſoul as in death under tranſgreſſion, and as quickened and united unto God by his Son; as is plain to be ſeen in that Book accus'd by thee, where mention is, "Of the *Soul* being in Death in Tranſ-"greſſion, and man's ſpirit not ſanctified, p. 91. "And of "the *Soul* being *immortal*, and living in the *Covenant* of God, "where *Chriſt* is the Biſhop of it; it being in the hand that "ſaves from Tranſgreſſion: And that Chriſt brings up the ſoul "to God, whereby they come to be one Soul, page 129. In which ſtate the ſoul is in Union with God, as he that is joyn'd to the Lord is one Spirit: *And they that are Baptiz'd into Chriſt have put on Chriſt, through whom they come to obtain the anſwer and end of his Prayer*, (viz.) *That they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us, &c. And the Glory which thou gaveſt me, I have given them; that they may be one, as we are one*, John 17. 21, 22, 23.

And its ſaid, That Man is the *Image* and *Glory* of God, 1 *Cor.* 11. 7. Now how abſurd would it be to queſtion, Doth the Image and Glory of God need to be ſaved? For man is called ſo, he partaking of that Image and Glory; and ſo it is no other-

wiſe-

wiſe intended of the ſoul (as to Divine, Immortal, and Infinite) then as by participation of that Life and Light, which is divine and infinite, wherewith the ſoul is cloth'd and adorn'd in the renewed ſtate.

But as to its being the Power of God, *a Part of God*; I find not theſe words ſo aſſerted by the Author of the ſaid Book, nor any thing (like them) with that general intent and conſequence, as ſtrained by this Accuſer; for the Power of God is that which ſaves the ſoul, and it is the ſoul (as in the Power) that is unchangable: And God is not to be divided into parts and particulars (he is not diviſable nor ſeparable) It was the Prieſts words, That the *ſoul is a part of the Divine Eſſence*, as in the ſaid Book, pag. 227. And one of them confeſſed, That *there was a kind of Infiniteneſs in the ſoul*, pag. 90. And in p. 68. it is ſaid, "God breathed into man the Breath of Life, and he "became a Living Soul; for that which came out from God "is the Cauſe that man became a Living Soul: And is not this "of God, &c.?

Now *Infinite*, *Divine*, *&c.* is no otherwiſe intended to the ſoul, then as relating to the Breath of Life (which immediately came from God, by which the ſoul lives and ſubſiſts in its Being) which (figuratively) ſome have put for (or called) the Soul, as being the Soul or Life of it, by which it lives and is upholden, whether under a ſenſe of Anguiſh or Peace: And this hath no accord with Rantiſm, but is a Teſtimony againſt it and thee too.

And it had been well for thee, to have cleared thy ſelf of Rantiſm, ere thou hadſt charged it on others; for, indeed thy doctrine hath a direct tendency to it, as, *That men are perfectly juſtified and reconciled in the ſight of God, God with them, and they with him, while Whoring, Killing, Stealing, Curſing, Roaring, Ranting; yea, that Ranters (if all, while Enemies, wicked, no good wrought in them, &c.)* are perfectly juſtified, reconciled with God, and God with them: Doth not this tend directly to ſtrengthen the Ranters in their Rantiſm?

And as touching *G. F's.* words; the places have been look'd, and its found that thou haſt diſorder'd them, and left out what was neceſſary to clear their ſenſe, and his Intent.

R. G.

R. G. *If their Conſciences accuſe them not, neither have I, who have not ſo much as mention'd them.*

Anſw. Our Conſciences do not accuſe us, but thou haſt covertly and deceitfully, when thou didſt not mention us by name; and now haſt openly revil'd us, and wrong'd our Principles, contrary to that love ſo much pretended by thee: So now thou appeareſt in thy own ſhape, and for all thy ſhuffling and ſhifting in this matter, I appeal to thy own Conſcience, if thou didſt not chiefly mean the *Quakers* in thy other Pamphlet, more than *Turks* or *Jews*, *Arians*, *Papiſts*, *Socinians*, or *Ranters?* Will theſe Pretences excuſe thee? And as to thy not finding a plain conſiſtency in our Principles, nor a unanimous reception of them by every Perſon among us; no doubt but thou hadſt us'd thy skill to make an inconſiſtency in our Principles (but art diſappointed) and to ſtumble the weak by thy underly Inſinuations againſt us: But I ask, What perſons among us are ſo far from the reception of our Principles, as to receive thine, or own thy ſpirit?

R. G. *What an inconſiſtency is there between thy words, and this work, publiſhed by you four againſt my Teſtimony, and that not by the youngeſt among you.*

Anſw. Thou knoweſt in thy own Conſcience that it was *G. K.* that chiefly anſwer'd thy Book, *A. R.* and *G. L.* were little concern'd in it; and it was thy irreconcilable Contradictions that I chiefly took notice of: What a ſilly ambitious Boaſter art thou then, to ſeek to make the World believe, that four of us were ſo deeply engag'd againſt thee, and thy ſelf to be ſuch an eminent Champion againſt us? Thy Teſtimony is ſo much of it falſe and confus'd, that many more then us four, would have teſtified againſt it; and what we did, it was not ſo much to wage War with thee, as to anſwer the Truth in our ſelves, and clear it in general. However, through thy Ambition thou ſheweſt thy Vapouring ſpirit and Oſtentation againſt four of us; the leaſt of which, yea, the youngeſt Child of Truth may ſee thy weakneſs.

Whereas *G. K.* ſaid, " Though Redemption is wrought with-
" in by the Spirit of Chriſt." To which thou ſayſt, *Here I take*

notice

notice of thy ſlighting that great Work of man's Redemption, as already purchas'd by Chriſt for Sinners, by that one Sacrifice of his crucified Body.

Anſw. We do not ſlight that one Sacrifice, nor the Dignity thereof, by confeſſing to Redemption, as wrought within by the Spirit of Chriſt, if thou wilt own Redemption in the true ſenſe thereof; as Chriſt gave himſelf for us, that he might redeem us from all Iniquity, which is not remov'd without his ſpiritual Operation within. But thou contradicteſt thy Tutors the *Presbyterians* and *Independants*, in ſaying, That man's Redemption is purchas'd by his Crucified Body; for they ſay, *He did not ſatisfie as Man ſimply, but as God and Man, or as God Man* (which is all one as to ſay, that God ſatisfied and paid God, or that God purchaſed Redemption of himſelf) for they ſay, *That his Suffering being finite could not purchaſe an infinite Reward; for nothing but an infinite Price could procure that; there muſt be an equivolency between the Price, and the thing purchas'd, &c.* Whereas it was the Love and Good-will of God, to ſend his Son into the World, to redeem man from Sin and Corruption, which is a work inwardly effected; and Chriſt giving himſelf a Ranſom for all, was for a Teſtimony of Gods Love to all.

R. G. *The Operations of the Spirit of Holineſs, being neceſſary for bringing the Believer into Union and Friendſhip with God, &c.* p. 8.

Anſw. This confuteth much of thy work; for then men are not in a reconcil'd ſtate, while out of that Friendſhip; for where the mind is reconciled to God, it is brought out of the enmity and evil works, into union with God; and ſo there is mutual union between him and the Creature.

R. G. *He ſlew the Enmity in himſelf; God reconcil'd us to himſelf, through the Death of his Son, while we were yet Enemies; ſo no qualification wrought in us by any ſpirit whatſoever, in order to the perfecting of the Purchaſe and paying the Ranſom for Sinners,* pag. 8.

Anſw. Here is ſtill thy old Story, with thy additional Excuſe of purchaſing and payment to leſſen the dignity and worth of the Spirit of God, and its Qualification and Work within

us; as if God did not value the ſame Spirit of his, and its work in his People now, as formerly in Chriſt and his Followers; whenas it is the ſame Spirit by which Jeſus Chriſt offered up himſelf a Lamb without Spot to God, and that rais'd him up from the dead, which alſo quickeneth true Believers: But thou prefereſt the Suffering of the Body before the Spirit, and layeſt all the ſtreſs upon it, as the only cauſe of Redemption, Juſtification, &c. and the Works of the Spirit but as the Effect thereof: How darkly haſt thou herein conſulted (and ſet the Fleſh above that Spirit, which is the cauſe of Spiritual Effects) for without the eternal Spirit, his Body could not be offer'd nor rais'd, nor the Saints quickened. And concerning his *Slaying the enmity in Himſelf*, as thou wordſt it; and miſconſtrues *Eph.* 2. 15, for thy ſinful deſign againſt the worth of the Operations and Qualifications of the Spirit of Holineſs within: Chriſt had no enmity or ſin in himſelf to ſlay; but the enmity which he aboliſht in his Fleſh, was the Law of Commandments contain'd in Ordinances, for to make in himſelf of twain One new Man, *Eph.* 2.15. (or that both *Jews* and *Gentiles* might be reconcil'd in one Body.) Now the new Man hath the inward Qualifications, and Fruits of the Spirit, which thou wanteſt; and therefore art not in a reconcil'd ſtate, nor actually reconcil'd in thy ſelf, who reckoneſt all done, purchas'd, and paid in thy ſtead, at once without thee, while no qualification nor good is wrought in thee by the Spirit of God; and yet thou muſt be qualified with Faith, and both Reconciliation, Juſtification, and Redemption muſt be effected or fulfilled in thee, or elſe thou canſt not be ſav'd, according to thy own Conceſſion. What Confuſion are you ſtill in?

R. G. *I ſay, That the Works wrought for us by Chriſt in his crucified Body, is the firſt Myſtery, he Foundation of all our Mercies, the ground of the poſſibility of having any Works wrought in us by the Spirit of God, tending to our being made like unto him*; pag. 8.

Anſw. The Ground and Cauſe of all our Mercies is the infinite Love of God, in which he ſent his Son, whoſe Works for us and Example to us, were Effects and Tokens of the Love

of God to man, and not the ground and purchaſing cauſe thereof (nor as by way of Payment and ridgid Satisfaction to vindictive Juſtice, as *Presbyters* call it) as if Chriſt were more kind to man, and his Love more infinite, than his Father's, which is blaſphemous; like ſome of the Popiſh Fryars, that ſaid, *The Son was better then the Father.*

And what better doth thy doctrine imply, then that the Son's Works, wrought without us, are *the previous procuring purchaſing Cauſe of the Law of God to us, while Sinners*, pag. 22.

On this erronious ſtuff depends much of thy Book; thou mighteſt as well ſay, That God and his Love had a Beginning, or were inferior to the Man Chriſt, as that Chriſt's Works without were the previous (*or foregoing*) Cauſe of God's Love to us: How then is his Love infinite in it ſelf, and free to us, and the Cauſe of ſending his Son, *Joh.* 3. 16. And dareſt thou ſay, That God had not Love to Mankind before he ſent his Son in the Fleſh? Or that the Love of God was not the previous Cauſe of his ſo ſending his Son, and of Chriſt's Teſtimony and Works in the dayes of his Fleſh?

R. G. *The Works wrought in us, who Believe, being but the Conſequence and Effect of what he did for us, even when Sinners*, pag. 9.

Anſ. If *but* the Conſequence, then men muſt begin firſt to learn and believe the Hiſtory or outward Relation of Chriſt's Sufferings, and not in the Spirit; whereas the True and Well-beginning of the Churches of Chriſt, was in the Spirit, which is Life; and then I ask, If none can be ſaved nor ſanctified, but they who have that outward Relation, or Hiſtory? When as its confeſſed, that the Operations of the Spirit of Holineſs within do bring the Believer into Union and Friendſhip with God: And is not this abſolute Reconciliation or Agreement with God? So Juſtification (making Righteous, and accepted with God) from thoſe things, from which we could not be juſtified by the Law of *Moſes*, and Redemption from Iniquity, which are Effected within, are the Effects and immediate Conſequences of the Operations of God (by his Son or Power) within, who hath ordain'd Peace for us; *For*, (note that) *he hath wrought all our works in us*, Iſa. 26. 12. A Teſtimony

mony whereof, and of the Love of God to us, was even Chriſt's outward Manifeſtation, Works, and Suffering in the Fleſh, in which he directed to the Spirit that quickens to God.

R. G. *It hath been the work of the Devil and his Agents, to darken this Doctrine, of the juſtification of Sinners through the Death of Chriſt, as already perfected with God, &c.* pa. 9.

Anſw. By this the Reader may underſtand thy ſenſe of Juſtification, That Sinners are perfectly juſtified by the Death of Chriſt (even while Sinners and Enemies) But thou ſhouldſt have defin'd what Juſtification is; for if thy Doctrine be true, all the World is in a juſtified State (ſeeing Chriſt died for all) while actually Sinners, Polluted, and Unjuſt; only it remains for them to believe it is perfectly done without them, and imputed to them; ſo they may conceit themſelves at peace with God, in their ſins: A pleaſant Doctrine to make Hypocrites, like thy ſelf, who but in the ſame Page haſt confeſſed, That Chriſt died for our Sins, and roſe again for our Juſtification; and that the Apoſtles intreated men to be reconcil'd to God: But how agrees this, with Sinners being perfectly juſtified without them, by his Death, when no good is wrought within them? Did he ſo juſtifie Sinners by his Death, and after riſe again, either to add to their Juſtification, or do it over again? What a Laborinth art thou now in! But have not ſome of thy Brethren confeſſed, That Sanctification and Juſtification are inſeparable Companions?

R. G. *But thou, as doth thy Partner* G. W. *jumbles theſe things confuſedly together—ſpeaking of the works wrought for us by Chriſt, as lame and imperfect—not as having finiſh the Work given him to do, &c.* pag. 10.

Anſw. Thou belyeſt us; for we affirm, That Chriſt's Obedience and Works (even in the dayes of his Fleſh) were all perfect, and that he therein finiſht ſo much as the Father ſent him to do, having left a perfect Example to be followed; being a perfect Captain, Leader, and Conquerer through all his Sufferings, and by the eternal Spirit offered himſelf a Lamb without Spot to God: But wherein we teſtifie, That a meer Belief

lief of his Works and Sufferings without, are not ſufficient to ſave man, but he muſt know his ſpiritual Works wrought within, and be ſaved by the waſhing of Regeneration, &c. this is no deeming his Works without either lame or imperfect: For thou thy ſelf ſayeſt, *I do not ſay that he ſo finiſhed it for us, as if no more were to be done within us by his Spirit.* Now thou wouldſt think much, if we, or any, ſhould accuſe thee, for rendring Chriſt's Works for us as lame and imperfect: Haſt thou done by us, as thou wouldſt be done unto? Who alſo haſt granted to the Operations of the Spirit within.

The living Teſtimony of Chriſt Jeſus, confirmed by him, through his Sacrifice and Suffering in the fleſh (which we truly own) is a Myſtery, to be known and fulfilled within, where the Righteouſneſs of Faith is experienc'd, which brings the true Believers (in the Light) into the Fellowſhip of Chriſt's Sufferings (which were both inward and outward) and makes them conformable to his Death (the Spirit baptizing them into it) a Myſtery thou art yet a Stranger to.

R. G. *Unwilling to be manifeſted in the Light, not telling us what that further influence and ſervice was more then being a bare Example*, pag. 11.

Anſw. Jeſus Chriſt, in the dayes of his Suffering, was not alone in his Teſtimony; but as he ſaid, *I and my Father, &c.* and I can of mine own ſelf do nothing. He was endu'd with Power from on High, whereby his Coming, Offering, and Teſtimony had a divine Influence upon the hearts of them that knew and receiv'd him (and ſtill hath.) And they who attain to the Blood of Sprinkling, to have their Conſciences thereby ſprinkled and purged from dead works, and to eat of the Fleſh and drink of the Blood of the Son of Man, do truly experience the End of his coming, who hath given his Fleſh for the Life of the World (and Himſelf a Ranſom for all, for a Teſtimony in due time) which things are Myſteries, hid from all Hypocrites, and ſuch who are dead in their ſins.

R. G. *Which of all the Prophets or Apoſtles ever ſo wrote of a Ranſom, an Attonement, a Propitiation, a Price of our Redemption, as of a Work to be done in us, as it was in Chriſt; or that in theſe Chriſt*

was

was an Example to us, that they might be over again effected in us?— And which of all thoſe Holy Men ever ſo wrote of a Believer's being brought through the Miniſtration of Death, Condemnation, and Wrath, after the Example of the Man Chriſt, &c? pag. 12.

Anſw. Thou haſt perverted our words by adding [*as it was in Chriſt*] and haſt alſo ſhew'd thy wonderful Darkneſs; for though we do not ſuffer in all Points after the ſame manner that Chriſt did, yet it follows not that he was not a real Example of Obedience and Humility in his Suffering: But how contradictory to thy own confeſſion (haſt thou reaſoned) which is, That *Reconciliation, Juſtification, and Redemption, are to be made effectual by the workings of his Spirit, in all who through Faith receive the Attonement*: And did not the Prophet ſay to the Lord, *Thou haſt wrought all our Works in us*? Iſa. 26. And becauſe the Chaſtizement of our Peace was upon Chriſt, does it therefore follow, That we muſt never be chaſtiz'd? This is like thy doctrine, *Redemption was in Chriſt, therefore not to be done in us; Chriſt paſſed through Death, therefore we muſt not be crucified, nor perfectly dead to ſin in this Life*: Is not this the very tendency or ſum of much of thy Doctrine? But is it not Sin, and its Enmity within, which Chriſt came to redeem and reconcile man from? Thou art yet in Death, far from being redeem'd, or thus reconcil'd; who haſt not known the Miniſtration of Death, Condemnation, and Wrath; but queſtioneſt the Believers paſſing through it; [though it be a plain Truth, that they did (and many do) ſo paſs] they paſſed from Death to Life, and through the Law, became dead unto the Law: And did not the Commandment which was ordain'd to Life, work Death in the Apoſtle *Paul*, who alſo knew the Terrors of the Lord? But thou haſt in thy Imaginations fram'd up a more eaſie way to Heaven (or Redemption, &c.) then through the Miniſtration of Judgment (through which *Sion* is redeem'd, and her Converts with Righteouſneſs) or of Death and Condemnation, which in its time is glorious, which is fulfilled, where the Righteouſneſs of the Law is fulfilled within, even in them that walk not after the Fleſh but after the Spirit.

R. G.

R. G. *This new-coyn'd Mystery of Faith, in the Light in your Conscience, or within you, as your Saviour, and Obedience thereunto to be done and perfected in your bodies, &c.* pag. 12.

Answ. Its evident, that the true Light and Perfection (by it and in it) were ever oppos'd by Darkness and its Children, which cannot comprehend the Light of Christ within: And this is Darkness to be felt, that scornfully calls *Faith in the Light, a New-coyn'd Mystery*: But Jesus Christ (the true Light that enlightens every man) gave a better Testimony of the Light, when he said, *Believe in the Light, that ye may be Children of the Light*, Joh. 12. 35, 36. And so did his Ministers in these words, God, who commanded the Light to shine out of Darkness, hath shined in our hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 *Cor.* 4. 6. And if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all sin, 1 *John* 2. 7. And the Anointing, which ye have receiv'd of him abideth in you—— and even as it hath taught you, ye shall abide in him, verse 27. See also 2 *Pet.* 1. 19. and *Rom.* 2. 7, 10, 13, 14, 15, 16. And hath not the Grace of God, which brings Salvation, appear'd unto all men? *Titus* 2. 11. See how manifestly this man hath oppos'd both Christ and his Apostles plain Testimonies, which are on the behalf of his Light within, and Belief in it, and Obedience to it; in order to Perfection, Cleansing from all Sin, or a perfecting Holiness in the Fear of God: Are these New-coyn'd Mysteries? Nay, they are Gospel Truths, which stand against the Devil and his Darkness.

R. G. *We, who since we believ'd receiv'd that Attonement, shall after our bodily death be rais'd from the Grave, and be made Partakers of that Salvation, which through Faith and Hope we wait for, while in the Body*, pag. 13.

Answ. Thou putteſt Salvation at a great distance, shewing thy self yet in the Grave of Corruption: Is this thy meaning of Salvation, that thou hopeſt and waiteſt for, while in the body to be

be rais'd from the Grave after thy bodily death? What ſtrange Nonſenſical Language is this? * And was this the Salvation that Chriſt's ſecond Appearance was lookt for to effect, *Heb.*9.28. If thou liveſt and dieſt in thy Sins, and be'ſt not ſaved from them, nor rais'd out of them here, thy Reſurrection will be miſerable (and thy State ſad hereafter) even that of the Unjuſt, which is to Condemnation.

* *He now hopes and waits for Salvation after the bodily death: ſee his Sottiſhneſs and Confuſion; at other times it was perfectly wrought at once without, or elſe purchas'd (he knows not which) at* Jeruſalem; *but now he hope for it after his bodily death. Ah! the Hypocrites hope ſhall periſh.*

R. G. *It pleaſed the Lord to bruiſe him, he was* (he hath left out [we did eſteem him] *ſmitten of God—the Chaſtizements of our Peace were upon him*—(then he adds) *This man ſhould thus anſwer the Prophet* Iſaiah, *Is that divine Juſtice to take Vengeance on, Wound, Smite, bruiſe the Innocent, and let the Guilty go free?*

Anſw. The Prophet ſaid, he was deſpis'd, and we eſteem'd him not; ſurely he hath born our Griefs, and carried our Sorrows; yet we did eſteem him Stricken, Smitten of God, and Afflicted; but he was wounded for our Tranſgreſſions, &c. *Iſa.* 53. 3, 4, 5. There are ſtill thoſe that reject and diſ-eſteem Chriſt, and that eſteem him ſmitten or plagued of God, and even to have under-gone the Wrath and Vengeance of his Father in their ſtead, to acquit them from Puniſhment (though they live and dye in their Sins, not expecting Salvation till after their Deceaſe) Whereas 1ſt, God had never any ſuch Wrath nor Revenge, againſt his Innocent Son, to execute upon him; nor will he ſo clear the Guilty in their Sins: 2d, It pleaſing the Lord to bruiſe him, was neither in Wrath, nor to take Vengeance on him; nor yet actually or immediately by himſelf to bruiſe him, but permiſſively; for though he was deliver'd by the determinate Council of God, yet he ſuffer'd wicked hands to afflict and put Chriſt to death, who did bear and ſuffer under the Load and Oppreſſion of the Sins and Iniquities of the World (yea, he hath born our Griefs and Sorrows) the Iniquity of all being ſo made to meet upon him. But a groſs ſenſe haſt thou given to the

Prophet's words; for neither were theſe Sufferings of Chriſt that the Guilty might go free (for *that* divine Juſtice admits not of, as to condemn the Righteous and juſtifie the Wicked, that's an abomination) neither are God's Chaſtizements by way of Revenge, nor a taking Vengeance on his Innocent Son, who is the Delight of his Soul, the Son of his Love: Chaſtizement and Revenge are two differing things; and ſo are Forgiveneſs, and the Rigour of the Law.

R. G. *Jeſus Chriſt is a Propitiation for the Sins of the whole World: may I not thence in truth aſſert him to have been a Propitiation for all Sins paſt, preſent, and to come?* pag. 15.

Anſw. That Chriſt is the Propitiation for the Sins of the whole World, I own (and that his Blood, that cleanſeth from all Sin, bears record in the Earth) but thy words [*for all Sin, paſt, preſent, and to come*] are added to the Scripture by thy Teachers the *Presbyterians* and *Independants*, and have given much liberty to ſin; contrary to the Apoſtles words, who ſaith, (*of Chriſt*) *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God*, *Rom.* 3. He does not ſay, for the remiſſion of ſins *paſt, preſent, and to come*; nor that men are perfectly juſtified and redeem'd by the Sacrifice of Chriſt, who commit ſin all their dayes (which is imply'd in theſe words [*for all ſins paſt, preſent, and to come*] whereas his being a Sacrifice for the ſins of the whole World, is intended for the ſins paſt (of every man) committed before Believing or Converſion, or otherwiſe, through Weakneſs after Conviction; not for wilful ſins againſt Knowledge; if we ſin wilfully after that we have receiv'd the Knowledge of the Truth, there remains no more a Sacrifice for ſin, but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries, *Heb.* 10. 26, 27.

R. G. *But that theſe Works of the Spirit, wrought in us, are the Attonement, the Propitiatory Sacrifice, or any part of it, or the Ground and Cauſe of our being Redeem'd; that I deny*, pag. 17.

Anſw. What's *Attoneing*, but making *Peace* and *Quietneſs*; and *Redeeming*, but a delivering from *Sin* and *Bondage*, or reſcuing from the *Enemy*? And muſt the Spirit of God have no Hand or part in this? Or he in his working within, be no cauſe hereof?

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(ſtrange doctrine) Mayſt thou not herein as well exclude Chriſt as his Spirit (who are One?) Whereas the work of Righteouſneſs ſhall be Peace, and the effect of Righteouſneſs Quietneſs and Aſſurance forever, *Iſa.* 32. 17. And the Fruit of the Spirit is Love, Joy, Peace, &c. *Gal.* 5. 22. It is the Spirit that both quickens, ſanctifies, and juſtifies, and leads the true Beliſver into all Truth: And what's this ſhort of Redemption (I pray you?) if it be a freeing from Iniquity? But theſe inward works of the Spirit we dare not call the Propitiatory Sacrifice, as falſly thou imply'ſt; but he (Chriſt) the Worker, who is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption; and is not this ſpiritually, or by his Spirit? And are not his Works in his People as acceptable to God as ever (being true in him and in us) from the dignity of him that worketh them?

R. G. *God hath purchas'd his Church by his own Blood:* Note
G. W. *his confus'd doctrine renders this Purchaſe as a work daily doing in every Generation, in many Bodies, as every man comes to be renew'd by the Spirit—a fine dreſs of new coyn'd words,* pag. 17.

Anſw. Whoever comes to be a Member of the true Church, as he doth experience the Work of God, and his Will fulfilling in him, muſt feel and witneſs (even in the Body) a ſaving, purchaſing, redeeming, and cleanſing, &c. (from Iniquity and Bondage) by the Blood of God: And as its written, After that the Kindneſs and Love of God our Saviour toward man appear'd, not by works of Righteouſneſs, which we have done, but according to his Mercy he ſav'd us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, *Tit.* 3. 4, 5. See now how contrary to plain Scripture and Saints Experience this *R. G.* hath argu'd; and how the work of the Spirit, or inward Renewing and Waſhing, by it (which ſaveth) is ſlighted by him, and ſuch as he, who never knew what it is to be purchas'd unto God, nor to be of his purchas'd Church: And they who are not yet come to be Members of that Church, to know his Blood (or Life) both to ſprinkle, ſanctifie, and redeem them from ſin and iniquity in their Bodies (which have been defiled) or elſe they are never like to be a true Church, nor to inherit God's Kingdom: And herein I do not bring a Sacrifice without Blood, nor without Spirit, nor like that of *Rome,* as blaſphemouſly *R. G.*

reproach'd me; for the Spirit, and the Water, and the Blood *do* bear record in the Earth; and except ye eat the Flesh and drink the Blood of Christ, ye have no Life in you; and Jesus Christ the Righteous *is* the Propitiation, &c. Mark [is] in the time present; he remains a Sacrifice (his Soul being made an Offering) for all that have not wilfully sinned against Knowledge, or that have not rejected Christ, and sinned out their day.

Note. R. G. *Christ, as form'd within, the Hope of Glory, dwelling in us by Faith, is manifest within us; this Manifestation of him, as in us, thou calls the true Christ, our only Saviour, which the Apostles never did*, pag. 19.

Answ. Strange Doctrine! Did the Apostles preach a false Christ, or another then the true? Was not Christ within, the Mystery? And was not the ingrafted Word that which sav'd the Soul? And he that hath not the Son hath not Life: How amply hath both Christ and his Apostles testified of his being in his chosen *Ones*? And hast thou not in pag. 22. granted to his appearance in Believers, through Faith by his Spirit for Salvation? Will this man never leave his Confusion, and self-Contradiction?

R. G. From Acts 2. 36.—God hath made that same Jesus (adding) *(not him that was manifest in that Body of Flesh, but the same Jesus)* whom ye have crucified, both Lord and Christ, pa. 19.

Answ. What a strange Addition and Parenthesis is this! that in effect denies him to be Christ, that was manifest in that Body of his: I ask if it be not true Language, to say, that Christ was manifest in the Flesh; seeing that every spirit that confesseth not that Jesus Christ is come *in the Flesh* [mark that] is not of God, but is the spirit of Antichrist?

R. G. *And to him as Saviour, and to this Way of his Appearance in Believers, through Faith by his Spirit for Salvation, and Remission of sins through him, I have in plain words testified, and you have oppos'd*, p. 22.

Answ. Nay, thou hast rather oppos'd it, and not we; for we own, that God our Saviour, according to his Mercies, sav'd us, by the washing of Regeneration and renewing of the holy Ghost, *Tit.* 3. 4, 5, 6. But thou thinkest Reconciliation, Justification, Redemption, and Salvation, are all compleated, perfected, and done at once, by the crucified Body without; but now it must be by his Appearance in Believers, through Faith by his Spirit. See

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thy manifeſt Contradiction, viz. *A perfect Juſtification and Redemption (of Sinners) without them, when no good is wrought in them:* (contra.) But now it muſt be done by Chriſt's Appearance *in Believers, through Faith by his Spirit.*

As alſo thou granteſt, that his appearing the ſecond time is without ſin to Salvation: But when thinkeſt thou that muſt be, is it in this life or hereafter? Thou ſayeſt, that *after the bodily death, you ſhall be rais'd out of the Grave, and made Partakers of that Salvation*, pag. 13. 'Tis ſtrange the Salvation of Sinners, yea, *of the whole World*, as thy word is, ſhould be compleated at once, above ſixteen hundred Years ſince (from whence thou ſhouldſt look upon us, whom thou revileſt and condemneſt, to be in as good a ſtate as thy ſelf) as yet to be ſo long after Death look'd for, how long, is not known to thee; or doſt thou look for Chriſt, *as the Son of Mary*, to appear outwardly, *in a bodily Exiſtence*, to ſave thee, according to thy words, pag. 30? if thou doſt, thou mayſt look until thy eyes drop out, before thou wilt ſee ſuch an Appearance of him.

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Second Part,

Further asserting

The Nature of Christianity, &c.

WHereas *G. K.* did truly assert, that the works of the Law, excluded by the Apostle from Justification, is when the Law is done without Life or Spirit; the first Covenant or Law coming before the Seed be rais'd; so the Works not done in Christ the Seed, do not justifie; and that the Righteousness by Faith, is when the Law is perform'd in us, by the Works of the Spirit, Righteousness in the Elect Seed, &c.

To this *R. Gordon* answers, *These are strange Unscriptural Expressions, in effect renewing again the old Popish Trick.* And further saith, *Scriptures do indistinitely exclude all Works, wrought in us or by us, as the Ground and Cause of our Justification with God, &c.* Also addeth, *That which requireth Works to be wrought in us, as the ground of our Righteousness and Justification, though wrought in and through the Spirit of God, whether by obedience to a Law without us, or in us before the Seed be raised, or in the elect Seed, is a Law of Works still; This Doctrine is no other then the old Law-working spirit,* he saith, pag. 23.

Reply, The Ignorance of this scornful man, between the righteousness of the Law, as immitated by Self, and the Righteousness

neſs of Faith, and ſo between Death and Life, how obvious is it, and how manifeſtly contrary to Scripture, hath he here excluded all Work wrought in us, even thoſe of the Spirit and of the elect Seed, from Juſtification? Thus laying all the ſtreſs upon a ſuppos'd Purchaſe without; or on the Suffering of Chriſt's Body without, in oppoſition to his Works within; as if the Seed of God, and its Work in his Children, had loſt the Dignity it had in Chriſt's Perſon: Oh ſad doctrine! and what groſs *Antinomianiſm*, and liberty in ſin, would this man lead People into? In anſwer to whom I ſay, That God ſent his Son in the likeneſs of ſinful Fleſh, and for ſin condemned ſin in the Fleſh; that the Righteouſneſs of the Law might be fulfill'd in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 3, 4. Now is not Chriſt fulfilling the Righteouſneſs or Juſtneſs of the Law in us unto Juſtification; it being both for the removing of ſin, which he hath already condemn'd, and to make us Righteous? And further, the Apoſtle ſaith, The Unrighteous ſhall not inherit the Kingdom of God; and ſuch were ſome of you, but ye are waſhed, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God [Mark that] Was this any *Popiſh* Trick in the Apoſtle, to aſſert the Operation of the Spirit of God within for Juſtification? 1 *Cor.* 6. 9, 10, 11. And was not this in the Name of the Lord Jeſus, who is the *Elect*, the promis'd *Seed*? It appears this man is a Stranger, both to the elect Seed which abides in him that is born of God, and to the Righteouſneſs thereof: And why doth he ſo Scoff at plain words of Truth, concerning the *Seed* being rais'd, and the Righteouſneſs and Works thereof, which are thoſe of the Spirit, thoſe of Faith, and the Law thereof: But that a contrary ſeed, to wit, that of the Serpent, ſhows its dominion in him, and ſuch as he is; who like the old *Antinomians* and *Libertines*, exclude the Works of the Spirit, and of the Elect Seed from Juſtification, calling it an old Law-working ſpirit, as the *Antinomians* uſe to do? And what is his then, but an old Devil-working ſpirit? For, can any be juſtified, or made Righteous, without the work of the Spirit, or Seed of God within? Is not the Seed ſown to bring forth the Fruits of Righteouſneſs? And do not the Heavens

drop

drop down, and the Lord rain down Righteouſneſs, that the Earth may open and bring forth Salvation, and that Righteouſneſs may ſpring up together? *Iſa.* 45. 8. But you Sin-pleaſing-Preachers, have neither ſown in Tears; have not gone forth Weeping, bearing pretious Seed; nor reaped the Fruit thereof: Your fallow ground is not plow'd up; your Earth doth not open, either to receive or bring forth Righteouſneſs in the ſeed or fruit thereof; your Earth is hard and barren, Sin and Unrighteouſneſs dwells in it, whereby you have caus'd the Heavens to be as Braſs, and the Earth as Iron.

Again, To oppoſe the Righteouſneſs of the Elect Seed and Works of the Spirit within, as unto Juſtification, this *R. G.* ſcornfully tells us, *That in plainer words they of* Rome *thus expreſs, that the Apoſtle excludes from Juſtification, works, which we our ſelves do by our ſtrength, without the help of the Grace of God; not thoſe Works we do by the aid of the Spirit.*

Now, if he hath truly repreſented what they of *Rome* ſay in this caſe, I muſt needs ſay, However they may hold that, and other Truths in Unrighteouſneſs, that they of *Rome* have given a better definition of Juſtification, then *R. Gordon* hath, and in words at leaſt ſhown a better eſteem of the works of Grace, and of the Spirit of God, then he hath done, which Works are above thoſe of ſelf; and ſurely the Apoſtle *James* did not exclude the Works of Faith, which are done by the aid of the Spirit of God from Juſtification, when he ſaid, But wilt thou know, oh vain man, that Faith without Works is dead; and was not our Father *Abraham* juſtified by works, when he had offered *Iſaac* his Son upon the Alter, *Jam* 2. 20, 21. Now was this an old Popiſh Trick, or the old Law-working ſpirit (as he calls it) No, ſure it was before the Law was written; and it was the Spirit of Faith, by which *Abraham* obey'd God; for *Abraham* believ'd and it was imputed to him for Righteouſneſs; and he was called the Friend of God, *Gal.* 3. 6. *Jam.* 2 23. And they that are of Faith are of *Abraham*, and Partakers of the Righteouſneſs of Faith, wherein they are juſtified and accepted of God. Now if I be exclaimed againſt herein, for Popery, I muſt ſay, That wherein *Papiſts* hold any

Truth

Truth (though in unrighteouſneſs) I muſt not therefore deny it: If the Pope, and the Devil alſo, confeſs there is a God and a Chriſt; muſt I therefore deny it, or be counted a *Papiſt*? Nay, I muſt ſpeak the Truth in Righteouſneſs, however I be villified and ſcorned for it.

Again, Our aſſerting the Righteouſneſs of the Elect Seed rais'd in us, and Obedience of Faith therein for Juſtification and Acceptance with God: This doth neither deny nor oppoſe the Sacrifice of the crucified Body of the man Chriſt Jeſus, nor yet blot out of our hearts either the Name or Remembrance of him, who is the great *Propitiation* for ſin, as unjuſtly the Elect Seed, and its Righteouſneſs within is accus'd, p. 23. For the Appearance of Chriſt within, and his Manifeſtation in Spirit, doth neither deny nor oppoſe his Manifeſtation or Suffering in the Fleſh, but rather anſwereth and fulfilleth the Intent and End thereof; for the outward Manifeſtation of the Son of God in the likeneſs of ſinful Fleſh, as it did condemn ſin in the Fleſh, ſo his inward Manifeſtation in Spirit doth deſtroy ſin, worketh Juſtification and Redemption in them who obey his Light within; for he is the Author of Eternal Salvation to as many as obey him; and it is through the Obedience of the Spirit that the ſoul is purified unto unfained Love, &c. And if ye through the Spirit do mortifie the deeds of the Body, ye ſhall live: ſo here is Righteouſneſs, Redemption, and Salvation receiv'd in Chriſt the Light, through obedience to his Light within; however this be ſlightly ſtiled, *A Law-working ſpirit*, and falſly judged. *A Principle agreeing with all the falſe Religions in the World*, by this *Antinomian, Presbyterian, Independant*, R. G. p. 24. who thus further preacheth, as in the Name of the man Chriſt Jeſus, *Receive the Attonement; be ye Reconciled to God; Believe and be ſaved, the Man Chriſt Jeſus having already ſlain the Enmity in himſelf, the power of Sin, and Death, and the Law, for us: And thus he is our Saviour, &c.*

To which I ſay, Theſe Exhortations, Receive the Attonement (which is the Peace) be ye Reconcil'd to God, Believe, &c. imply ſome Qualification and Good muſt be wrought in men before they be in Peace, in a reconcil'd or juſtify'd Eſtate: But

how agrees this with those doctrines, which wholly exclude the works, Qualification and Good wrought in us by the Spirit of God, and all Obedience done by the aid of the Spirit from Justification, Reconciliation, &c. it being done *at once*, as he saith, *by the Sacrifice of the crucified Body of the Man Christ*, whom he saith, *hath slain the Enmity in himself, the power of Sin, Death, and the Law for us*; *and thus* (saith he) *he is our Saviour*, to wit, when no good is wrought in us, *by any Light or Spirit whatsoever*: so then it follows, its only our Priest's Belief, that all this is already done; how much void of Good and full of Evil soever we be of our selves, this *R. G.* hath prescrib'd, an easie way to Heaven, a broad way for Hypocrites to sooth and flatter themselves up in their sins, but a way that is never like to lead them to Heaven, though Christ bore the sin of many and suffer'd for the unjust, even when in the Flesh, and through suffering did both triumph over the Law of Ordinances (and Shaddows) which was the Enmity he slew or abolished, *Eph.* 2. 15. For he had no sin nor enmity, nor power of it in himself to slay; seeing by the eternal Spirit he offer'd up himself without *Spot* to God; by all which, though he by his Innocency condemn'd sin in the flesh, and in himself became a Conqueror and Triumpher through Sufferings; yet if *R. G.* and others, come not to experience of the enmity and power of sin and death slain in themselves, they are not actually reconciled, nor sav'd by Christ, neither yet freed from the condemnation of the Law nor Judgment of the Son of God, who hath all Judgment given to him, and Power to execute Judgment, because he is the Son of Man; but where he is receiv'd as a Saviour, he saveth from Sin, Death, and Enmity in man, and redeemeth from all Iniquity; For, for that end he gave himself: Its not enough to say, he hath slain the enmity in himself, and the power of sin; for Hypocrites make that a Cloak for the continuance of sin and enmity in themselves, who know no Good wrought in them by any light or spirit whatsoever: And such are the Corrupters of the Earth, Destroyers of Souls, Deceivers of the Simple, and Perverters of the right Wayes of God; such think themselves secure and safe in their sins, while they Unscripturally and Antichristianly oppose the Work and Light of Christ within, as not being of a justifying Nature to

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the Obedient; and ſo they falſly apply, reckon, and impute Chriſt's Righteouſneſs to themſelves, while they are actually rebellious againſt his Light within: and I ſee no better tendency that *R. G's.* work hath, it being ſtrictly examin'd and compar'd; however, therein he covers himſelf with a pretended applauſe and extolling of the Dignity and Suffering of Chriſt's Perſon; but they that are ſav'd and redeem'd from ſin and enmity by him, can ſay with the Prophet, I will mention the Lovingkindneſs and Praiſes of the Lord—for he ſaid, Surely they are my People, Children that will not Lye; *ſo* he was their Saviour: Mark *So*, he was their Saviour, as having ſav'd them from Sin, Iniquity, and Falſhood; ſuch are the People that are ſav'd by the Lord, who are Children that will not Lye, in whom Deceit and Enmity is ſlain by the Power and ſpiritual Appearance of Chriſt Jeſus within, though I grant in general that he is the Saviour of all men, as he affords them Preſervation by his Power, as Men and Creatures, in order to give them a day of Viſitation, wherein the tenders of Life and everlaſting Salvation may be held forth unto them, that believing and receiving the Son of God, they may be ſav'd from Sin and Death in themſelves; for he is the Saviour of all men, but eſpecially of them that believe, whoſe Faith is not a meer Hiſtorical Faith of things only done without, but a FAITH in the Name and Power of the Son of God, a Heart-purifying Faith, a juſtifying Faith, a Faith that worketh by Love, a Faith that is victorious over the World; by which Faith, we being juſtified, we have Peace with God; and by which Faith we have received Chriſt in Spirit, and know him after the Spirit. The Traditional Knowledge, Faith; and outward Profeſſion of him (as meerly after the Fleſh) will neither ſave nor juſtifie. The *Pope* and *Papiſts* have as much of theſe as *Robert Gordon*, who hath only his Tradition and Faith or Credulity for his Religion and Profeſſion.

Although the concurring Teſtimonies of the holy Prophets, and the four Evangeliſts, and true Apoſtles, and Miniſters of Chriſt, concerning his outward Birth, Life, Miracles, Suffering in the Fleſh, Death, Reſurrection, and Aſſention, we

never deny'd, nor hereby (in the leaſt oppoſe, by treating of the Nature and Effects of Faith in him as the Son of God, the Foundation, the Power and Wiſdom of God; the Light, Life, Salvation, Righteouſneſs, Sanctification, and Redemption of true Believers: For he that believeth *in*, and hath the Son, hath Life; but he that believeth not in him, the Wrath of God abideth upon him: How then is he, or ſuch, perfectly juſtified with God, Reconcil'd and Redeem'd at once without them, according to *R. G.* while the Wrath of God abides upon them, and while no Good is wrought in them? Is it good Doctrine to ſay, That men are perfectly juſtified while under the Wrath of God? And that they are perfectly Redeem'd, and reconciled, and ſo at Peace, and imputatively Righteous while actually under the Wrath of God in themſelves? Were it not as good Doctrine to ſay, That they are imputatively ſaved while actually Damned? But this is ſomething like the Doctrine of *R. G.* and his Teachers or Miniſters, the *Presbyterians* and *Independants*, under whoſe Miniſtry he hath receiv'd what he hath teſtified, which he deceivedly thinks came from the Lord.

And whereas *R. G.* having deny'd that this Light which enlightens every man is Chriſt, in which *G. K.* and I oppos'd him; and to our ſaying, So *John* Preacht him, &c. *R. G.* again anſwers in ſcorn, *Thou ſhould rather have added, So G. F. Preacht him, and ſo others among the* Quakers. And further addeth, John, *or any of the Pen Men, never ſo wrote of Chriſt; neither canſt thou ſhow me one place of Scripture, wherein it is inſerted of Chriſt, that the Light enlighteneth every man that comes into the World—is the true Chriſt.*

Rep. What is this, but to deny the Divinity of Chriſt, or to deny him to be that Word or Life which was the Light of men, teſtified of, *John* 1. which Word became Fleſh, and tabernacl'd in us? Was not this ſtill Chriſt that *John* teſtified of, that was the true Chriſt that enlightens every man that comes into the World? Is it not Anti-chriſtian Doctrine, to deny this enlightening true Light to be Chriſt, and to ſcoff at us for aſſerting it? And becauſe I diſtinguiſhed between Chriſt the Enlightener,

and

and his Gift of Light or Illumination in man, *R. G.* hath judg'd me ſeverely, as to be in Self-contradiction, for my ſaying, That we affirm a Spiritual Divine Light to be in eve y man, yet we do not ſay that Chriſt is in every man, or that every man hath the Son; though ſtill I own the Son to be the Enlightner of every man: This he counts a Contradiction, but herein he hath but ſlightly overlookt and cenſured my words; for there is no Contradiction in them, any more then in ſaying, Chriſt the true Light, enlighteneth every man; ſo that there is Chriſt and his Illumination, yet every man is not a Child of Light, walks not in the Light, hath not the Son, is not attain'd to the Revelation of Chriſt, and yet hath a degree of his Light and Illumination in them; wherein is his power and capacity of believing and receiving the Son of God; or otherwiſe, it is ſufficient to leave them without Excuſe; yea, the leaſt Meaſure of Chriſt's Light is ſufficient in each reſpect, although this Oppoſer moſt ignorantly ſlights the Work of any *Law* or *Light* in man, or Obedience wrought thereby, *as not able to deliver him from the Condemnation and Curſe of the Law, ſo as to obtain Juſtification with God thereby*, pag. 25. Whereas the Law of the Spirit of Life in Chriſt makes free from the Law of Sin and Death; and this Law of the Spirit of Life is within; this Law is Light; this being obey'd thus freeth man from the power of Sin and Death, where true Obedience to the Light is; ſin is not obey'd, neither ſin nor death doth raign in the Creature, but Righteouſneſs raigns within unto Life; ſin being forſaken, the cauſe of Condemnation and the Curſe is remov'd; and where there is no Condemnation there is Juſtification, even to them that walk not after the Fleſh but after the Spirit: And is not this a ſtate accepted of God, ſeeing its the Doers of his Will that are juſt and juſtified?

But after this, *R. G.* hath oppos'd and ſcoffed at that ſaying, That this Light that enlightens every man that comes into the World is Chriſt (having deny'd this) he, in plain Contradiction to himſelf, is forc'd to acknowledge the Truth in theſe words, *I alſo acknowledge that it is ſaid*, John 1. 9. *of Chriſt Jeſus, that was the true Light, which* Φωτίζει, illuminat, *enlighteneth every man,* ἐρχόμενον, venientem, *coming into the World; for ſo it is in the* Greek;

Greek; *and that every man is enlightened by Jeſus Chriſt, as he is the Word that made the World &c.* pag. 27, 28.

See here, *R. G.* againſt *R. G.* one while *the true Light which enlighteneth every man is not the true Chriſt* (with him) another while, *Jeſus Chriſt was the true Light, which enlighteneth every man that cometh into the World*: Do you think this is a truſty man to give credit t[illegible] et the unprejudic'd Readers judge. And further, We do not call the *enlightening* in every man the Chriſt, but the Light of Chriſt, having already diſtinguiſhed between the *Enlightener* and the *Illumination*, and between the *Giver* and the *Gift*.

And now as concerning the *Law* and *Nature* by which the *Gentiles* did the things contain'd in the Law; *R. G.* ſaith, *This Law or Enlightening thus planted in man's nature by generation, is by Generation convey'd into every man as he cometh into the World; and that it is called by* Solomon, *the ſpirit of man, which is the Candle of the Lord, &c.* Pro. 20. 27.

Anſw. This Law and Light, that inwardly taught the *Gentiles*, was the Immediate Gift of God; Chriſt, as the Word, being confeſſed to enlighten every man, whoſe Light is not natural, nor by natural generation convey'd, as moſt groſly *R.G.* words it; neither is it the ſpirit of man which ſimply knows but the things of a man; but it is that Light, which lighteth, kindleth and ſtirs up the ſpirit of a man, whereby it is the Candle of the Lord; neither is it a Light or Thing form'd or made, as the ſpirit of man is, *Za.* 12.1. but a divine and ſpiritual Light, manifeſting the Good-will of God unto the Creature.

Again, It is *R. G's.* groſs Error, *That the Law, or enlightening in every man, is the form'd ſpirit in man* (and yet in contradiction adding) *enlightened by him that made it*, pa. 29.

So that the Law or Enlightening, is not the form'd ſpirit of man, it being the Light of him that made it, p. 29. So that the Law, or Enlightening, is not the form'd ſpirit of man, it being the Light of him that made it, that enlighteneth man's ſpirit: Thus this *R.G.* is involved in his own Confuſion, as one in a Labyrinth.

Now concerning the nature by which thoſe *Gentiles* did the things contain'd in the Law, *R. G.* gives this explanation of it,

viz.

viz. *As being born of the Seed, and after the kind of Man, they are naturally or by nature Men; ſo being born of the ſeed of Man, they do naturally or by Nature, the things contained in the Law, being written in their Hearts, &c.* pa. 29.

Anſw. I would ask this man, Whether this Nature he ſpeaks of was pure or impure, corrupt or incorrupt? Theſe *Gentiles* had not the Law outwardly, but they had the Law inwardly written in their hearts, according to which they ſhould be either accus'd or excus'd in the Day when God ſhould judge the ſecrets of men by Jeſus Chriſt; this Law or Light in them was not Natural but Spiritual: excuſing the Obedient, and accuſing the Diſobedient before God, unto which Law the awakened and convicted Conſcience doth bear witneſs and teſtifie either a mans Condemnation, or Peace: Theſe *Gentiles*, who obey'd it, ſhew'd the Effects of it; they had more of the Life of *Chriſtianity* in them, then many of the Profeſſors of *Chriſtianity*, who are diſobedient to his Law and Light within, placing Chriſtianity meerly in a dead Faith and Profeſſion of Chriſt, without the Knowledge of his Work of Righteouſneſs within, or the Obedience of Faith, or Effects of his Law in the heart; the Chriſtianity of ſuch is but meerly pretended and fain'd, and not real: And the Life, State, and Nature of thoſe *Gentiles*, who obey'd the Law written in their hearts, as they witneſſed againſt the *Jews* outward, ſo ſhall theſe *Gentiles* riſe up in Judgment againſt you Hypocritical and Fain'd *Profeſſors* of *Chriſtianity*, who are Strangers to the true Life, Power, and Nature thereof.

And what Confuſion doth this *R. G.* ſhow in ſaying, *That the Law or Light in every man, is neither the Light of the Goſpel, nor the ingrafted Word within, that is able to ſave the ſoul*: And yet confeſs, *That by it the Eternal Power and Godhead may be known.*

How hath he broke the Neck of his own Cauſe! Is there any higher Power, then the Eternal Power and Godhead? And can any Law or Light, then what is Divine, and of a Goſpel Nature, diſcover it? For the Goſpel is the Power of God unto Salvation, to all them that believe; and it is the

Goſpel

Goſpel of God ſhow'd forth, or manifeſted by the Light of his Son, and Preach'd in every Creature under Heaven: And by this Light of Chriſt within, is the Love, Good-will, and Grace of God to Mankind declar'd and ſignify'd, both in its being ſo univerſally given, and in its living Teſtimony in man againſt ſin and corruption, and for Truth and Righteouſneſs, in order to direct man to Life and Salvation in the Son of God, who is the Power and Wiſdom of God, the Brightneſs of his Fathers Glory, and the expreſs Character of his Divine Subſtance; who proceeded and came forth from God, whoſe Power and Glory is Eternal and Divine, ſeen Spiritually, not Carnally; his own Royal and Peculiar Off-ſpring do in his Light behold his Glory, as that of the *only Begotten* of the Father.

As to *R. G.* his ſaying, *His Apoſtles and all his Miniſters in all Ages——all in one joynt Voice, pointing to Jeſus the Son of* Mary, *this Son of Man, with an Hoſanna to this Son of* David, *and to none before him, or to any ever ſince.*

Anſw. That the Holy Prophets, Apoſtles, and Miniſters, both pointed and teſtify'd unto Jeſus Chriſt, both as man born of the Virgin (or to his coming in the Fleſh) and unto his Divinity, and Manifeſtation in Spirit; this is own'd: But that they all cry'd Hoſanna to the Son of *David*, is a Miſtake; for it was the Multitudes that went before and that followed (when Chriſt rid to *Jeruſalem*) that cry'd Hoſanna to the Son of *David*, *Matt.* 21. 9. Mark, It was the Multitude that cryed, Hoſanna to the Son of *David*: Many can now cry Hoſanna, who never knew his Salvation within, nor believ'd in his Power; but rather ſpiritually crucify him. And the Scribes and Phariſees could talk of Chriſt's being the Son of *David* (and ſome calling him the *Carpenter*'s Son) when they neither truly believ'd nor own'd him (that was the true *Chriſt*) either as the Root or Off-ſpring of *David*. But Chriſt ask'd theſe Phariſees and Scribes (who ſaid Chriſt is the Son of *David*) this Queſtion, ſaying, What think ye of Chriſt, whoſe Son is he? They ſaid unto him, The Son of *David*: He ſaid

unto

unto them, How then doth *David* in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my Right-hand, till I make thine Enemies thy Foot-stool? If *David* then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask any more Questions, *Matt.* 22. and *Mark* 12. 35, 36, 37. Now was not this the true Christ, whom *David* in Spirit call'd Lord, before he took upon him Flesh, or came of his seed? And what is Hosanna? Is it not, *Save now I beseech thee*? And did not *David* call to, and beseech God, to save him, and to shew Mercy unto him, long before Christ (as of *Mary*) was born? (How ignorant and confus'd doth this our Opposer shew himself?) see *Psa.* 30. 7. & 6. 4. & 28. 9. I perceive he is ignorant of Christ, both as the Son of God, and as the Son of Man; for, according to the Spirit he was the Son of God; and as the Son of man it's said of him, that no man hath ascended up to Heaven, but he which came down from Heaven, even the Son of Man, which is in Heaven, *John* 3. 13. And what if ye shall see the Son of Man ascend up, where he was before? *John* 6. 62. But it appears further, that *R. G's.* Hosanna, and pretended Adoration, and claim of Salvation, is only to him, as *the Son of Mary, as now* (imaginary he saith) *existing outwardly bodily without us.** Whereupon I ask him, If he hath so considered him to be God the Saviour, *or the Son from the Substance of the Father*, as some of his Brethren have confessed the Son is? And that he *Existeth outwardly bodily without us, at God's Right-hand*: What Scripture Proof hath he for these words? And then, What, and where, is God's Right-hand? Is it visible, or invisible? within us, or without us only? And is Christ the Saviour as an outward *bodily Existent* or *Person* without us, distinct from God, and on that consideration, to be worshipped as God, yea, or nay? And where doth the Scripture say, *He is outwardly and bodily glorified at God's Right-hand?* Do these termes express the Glory that he had with the Father before the World began, in which he is now glorified? But did not *Mary* express a higher Praise and Worship then *R. G's*

* *Why did he not call* Mary *the Mother of God (as* Papists *do) which to be sure is not* Scripture *Language?*

(and the Multitudes) *Hosanna to the Son of* David, when she said, My Soul doth Magnifie the Lord, and my spirit doth Rejoyce in God my Saviour, *Luke* 1. 46, 47.

And whereas concerning the Law or Light in every man, he instanceth, *Doth not even Nature it self teach you*, either to prove this Law or Light natural, and mans Nature sufficient or far below the Teachings of the new Covenant; and yet in pag. 31. confesseth, *That it shew'd them* (to wit the Gentiles) *that which may be known of God, being manifested in them* ——— *They are left without Excuse*, saith he, and that of God, which is manifest in them, gave them Eye to see this Invisible Power and Godhead, to know God, and glorifie him as God, page 32.

A large Confession to his own Confusion: And was that of God in them, or that which might be known of God in them *Natural, out of mans Nature, or the corrupted spirit of man*, or something proceeding from *Natural Generation*? Oh grosse Ignorance! That ever a man should pretend to vindicate Christianity, and shew so much Contradiction to himself, and so much Ignorance of that Divine Light and Power, which gives both to see the invisible things of God, and to glorifie him as God; surely this is not natural, nor of corrupt nature, that is sufficient to bring men into this good Estate, or to leave them without excuse if they abide not in it, retain not God in their Knowledge, or glorifie him not as God, see *Rom.* 1. 19, 20, 21, 28. How contrary to plain Scripture and Reason hath this man reason'd against the Light of God and Christ within; as also, ignorant of the Seed within, and its being raised; and of the Righteousness in the Elect Seed. For he calls these, *New imagined Notions, whereof there is no mention made in the Scriptures of Truth*, pag. 32.

I believe they are New to him, and such as he is, in whom the seed of the Serpent is so highly risen, and raigns as so; openly to oppose this blessed seed of God where it is raised, though they cannot prevail against it (for, though it be sown in Weakness, its rais'd in Power.) And yet in contradiction to himself, in the same page, confesseth, *That the ingrafted Word*

which

which is able to ſave the Soul, which is called the Seed of the Kingdom; which, in the Children of Faith takes deep root downward, and brings forth fruit upwards. Neither of which it hath done in this, and ſuch like confus'd Gainſayers, who can talk much of the outward Birth of Chriſt, but know nothing of his ſpiritual Birth (this is *R. G's.* ſtate) but as much as in them lies, bury the Seed, having crucified unto themſelves the Son of God, untill by their perſiſting in their Gainſaying, and wilful Oppoſition againſt the Light and Seed of God within, there remains no more Sacrifice for them; though there remains a Sacrifie for them that do not perſiſt in wilful Diſobedience, nor crucifie to themſelves the Son of God, or Seed of Life and Righteouſneſs in its Appearance within, which Appearance being received and believ'd; and ſo the Righteous Seed, which abides in him that is born of God, taking place and rule within, this bringeth forth the Fruit of Righteouſneſs unto Life and Juſtification; and ſo removes and works out that which is the Cauſe of Wrath and Condemnation. Let him that can, receive it.

AND as to *R. Gordon's* Part againſt *Gawen Lowry*; It appears an impertinent Flam and a piece of Cavil, much like the reſt of his ſtuff againſt us.

He ſeems to be offended, That *G. L.* ſhould communicate to others his private Letter; and yet he himſelf hath publiſhed ſome Paſſages of *G. L's.* Letter to him in Print, with his own impertinent Cavils and Pervertions. Now if he thinks *G. L.* did not well in communicating his Letter to be publiſh'd, why did he publiſh *G. L's.* with ſuch croſs and peeviſh Aggravations againſt him? Hath he not herein done that by another, which he would not have done by himſelf? Where is his Pretended-love, or Friendſhip, or his Equal-dealing? As for what could be *ſqeezed out of his Letter to his diſadvantage, tending (as his words are forc'd to ſpeak) to no leſs then an owning another Mediator —then Jeſus of* Nazareth, as he ſaith. But that we needed not do by his Letter; it needed neither forcing nor ſqeezing to make

it worſe then it was; for we laid down his own very words in it, and did write but little to it, it appear'd ſo groſs and Antichriſtian: And now becauſe he ſaith, *That he is not aſham'd of what he hath written*, it is meet his doctrine ſhould be here inſerted again, that the Reader may further take notice thereof.

Some Places of Scripture ſent to Robert Gordon, *by* Gawin Lawry.

John 1. (from the firſt verſe forward) In the beginning was the Word.

Chap. 12. verſe 46. I am come a Light into the World, &c.

Chap. 15. ver. 5. I am the Vine, ye are the Branches.

Rom. 8. 10. If Chriſt be in you, &c.

1 *Cor.* 1. 24. Chriſt the Power of God, and the Wiſdom of God.

2 *Cor.* 13. 3. Seeing you ſeek Experience of Chriſt ſpeaking in me.

Tit. 2 14. Who gave himſelf for us, that he might redeem us from all Iniquity.

1 *Joh.* 5. 12. He that hath the Son, hath Life.

Chap. 4. verſ. 4. Greater is he that is in you, then he that is in the World.

Robert Gordon's Anſwer to theſe Scriptures.

I have conſidered the Scriptures thou mentioneſt; and I find that in none of them it is teſtified who the true Chriſt our only Saviour is, but what he is through the operations of his Spirit in Believers, called therefore the Anointing within, or Chriſt within; but theſe Operations of his Spirit within, are no where in Scripture called the Lord's Chriſt, our only Saviour: And if thou own no other Mediator, Chriſt, or Saviour, then what is deſcribed in theſe Scriptures thou mentions, then neceſſarily thou diſowns the Lord Jeſus Chriſt of Nazareth, *a Man approved of God, &c.* Thus far *R. G.* telling us alſo of the *Writings of that enlightned Man* Jacob Behoman, as his words are.

On

On which the Obſervation was thus, viz.

Obſerve, Hear the tenure and tendency of *R. G's.* Anſwer how antichriſtian it is? He appears here plainly as owning another Mediator, Chriſt, or Saviour, then that *Chriſt* that ſaid, I am come a Light into the World, I am the Vine, &c. (And we ask, Was not he Jeſus of *Nazareth?*) And of whom it is teſtified in Scripture, *Chriſt in you*; *Chriſt the Power and Wiſdom of God*; *He that hath the Son, hath Life*; *Who gave himſelf for us, that he might redeem us from all Iniquity, &c.* But R. G. doth not own this Chriſt to be the Lord's Chriſt, or Jeſus Chriſt of *Nazareth*; but he muſt have ſome other chriſt, then this Chriſt, that is deſcib'd in thoſe Scriptures before. (But dare he ſay that *Jacob Behoman* owns his doctrine herein? And I add, Surely R. G. grows darker and darker, to turn from a *Behmaniſt*, to an *Antinomian*, *Presbyterian*, and *Independant.*) For this Chriſt, who is the Word, the Light, the Chriſt in Believers, the Power and Wiſdom of God ſpeaking in Saints, R. G. deems but the *Operations* of the Spirit, and not *Chriſt* the *Operator*, *Saviour*, or *Redeemer*; wherein he is greatly miſtaken, and has out-run himſelf beſides any right Aim: For Chriſt, as the Word, the true Light, the Power and Wiſdom of God, the Redeemer from all Iniquity; and as in his Saints, the Giver of Life and Victory over the World, &c. he is the true Operator of God (his Operations within, cannot be wrought without him the Operator) and the Author of Faith, the Worker out of Sin, the Saviour and Redeemer from Iniquity (and ſo an Operator as ſuch) He is given for a Leader, for Light, Life, and Salvation to all who believe in his *Light*, which will ſhine, live, prevail and proſper againſt all the Darkneſs, Dark-ſpirits, and Enmity which oppoſe it.

Now let the Reader judge, whether *R. G's.* words be not Antichriſtian, and he an Antichriſt and Deceiver, yea, or nay?

This R. G. repreſents ſome of G. L's. Letter to him in theſe words.

"I find thy Mind, in this Book, abroad; gathering in the "comprehenſion what thou fancy'ſt, and haſt heard of others,

"ſo

" ſo heaps up Confuſion and Contradiction: What will avail thee " or me, that we know abroad, of things done abroad? Nothing " at all. If ever thee or I come to know true Peace, we muſt " come to know the Life that quickens: It is not Names nor " Things done without, but the Life within that redeems, that " purges, that ſanctifies, that quickens the Soul to God. To this R.G. cavillingly anſwers.

Now conſider what is teſtified by the Prophets and Apoſtles, concerning the Man Chriſt Jeſus without them, a Name and thing abroad—— The Saints of old believed in him for Redemption; they ſaw, and believed, and left it upon Record to us, and their Report is true, that we alſo, who have not ſeen, might Believe and be Bleſt———Thou haſt made the Coming, Death, Sufferings, and Reſurrection of the Man Chriſt, *for the taking away Sin, as quite uſeleſs as Redemption, Juſtification, Salvation, as a Name and Thing done Abroad, &c.*

No, He hath not made void theſe things by his owning the Life that quickens, the Life within that redeemeth, that purgeth, and that ſanctifieth, and quickens the ſoul to God; for this anſwereth both Chriſt's Teſtimony, and the End of his Coming: He hath only ſignify'd how void and empty R. G. is of the true and living Knowledge of Chriſt, and his Works within: As alſo, Accounting that faith but dead, which is receiv'd only by Tradition and Report, without either ſight or ſenſe of Chriſt, or his Power and Operations within, as the Foundation, and Author, and Object of Living Faith, which ſanctifies and juſtifies; which is contrary to R. G's. dead Faith of Names and Things all without, while nothing of Life is felt within: The Fleſh of the Son of Man he hath not eat, and his Blood he hath not drunk of; ſo that Life in him he hath not received: And I believe, that the Name of Chriſt Jeſus, his Power and Works, have ſo little place or reception in him, that both Chriſt, his Name, the Redemption of the Soul, Juſtification, and Salvation, are all ſhut out of doors, and ſo but as Names and things abroad with R. G. and ſo the End, and Effect of Chriſt's Coming, and Sufferings, and the Power of his Reſurrection, theſe alſo have no place in ſuch as be, who do not experience the Life nor the

Power

Power of Christ within, to redeem, ſanctifie, or quicken the Soul to God; neither is his ſin taken away from within, while Salvation and Redemption are ſhut out, meerly as things abroad: but Chriſt ſaid, It is the Spirit that quickens, the Fleſh profiteth nothing, *John* 6. 63. And the Apoſtle *Paul* ſaid, Though we have known Chriſt after the fleſh, yet now henceforth know we him *ſo* no more, 2 *Cor.* 5. 16. And did not the Apoſtle know him to be their everlaſting Salvation, Juſtification, and Redemption?

Now that of Jeſus, the Son of the Higheſt, its ſaid, The Lord God ſhall give unto him the Throne of *David*; and he ſhall Raign over the Houſe of *Jacob*; and of his Kingdom there ſhall be no End, *Luke* 1. Now to this we both confeſs, and aſſert it.

But whereas *R. G.* ſo very often over, ſpeaks of *Jeſus Chriſt the ſon of* Mary, *and that out of the Natural Seed of* David, *is their Saviour, &c.*

Now though I grant, that according to the Fleſh he was born of the Virgin *Mary*, deſcended of the Linage of *David*; yet he was Miraculouſly conceiv'd by the Over-ſhaddowing of the Power of the Higheſt, and therefore was call'd the Son of God; not *Natural Seed of* David, that's not Scripture: He is neither a *Natural Saviour*, nor *Carnal Chriſt* (as is imported in ſuch like Sayings of Carnal Profeſſors) But being the Son of the Moſt High, (who proceeded and came forth from God) in his Divine Power and Spirit, he was, and is the *Saviour*; and thereby Raigns over the Houſe of *Jacob* forever, So the Seed which raigns is not Natural nor Carnal, but Spiritual; for unto the Son its ſaid, *O God, thy Throne is forever*, Heb. 1. 8. Now I ask, Was this a Natural Seed?

But in that Chriſt, in the dayes of his Fleſh, ſaid, I can of my own ſelf do nothing; the Son can do nothing of himſelf, but what he ſeeth the Father do, that he doth: Still I imply and grant, that he took upon him a real Body of Fleſh; though methinks *R. G.* might have aſcribed more Honour to Jeſus Chriſt, *as being the Son of the Moſt High*, then by ſo often calling him *the Son of* Mary, which he doth ſo very often, as if we deny'd his outward Birth of her; but that no ingenious

man

man will judge of us, how diſigenioufly ſoever he hath dealt by us in this and other things; whom I query upon his words, *Jeſus Chriſt, the Son of* Mary, *of the Natural ſeed of* David, *ſhall Raign over the Houſe of* Jacob *forever.*

Firſt, Whether or no the Throne of *David*, which was promiſed to be given him to ſit upon, be an outward Throne?

Secondly, Whether or no he ſhall outwardly Raign in Perſon?

Thirdly, Whether or no his Kingdom, that ſhall have no End, be an outward Kingdom; ſeeing Chriſt ſaid, My Kingdom is not of this World?

And now *R. G.* thou ſhoweſt thy ſelf in a moſt inveterate Rage againſt me, as one highly angry'd at me, in thy parcel of Confuſion, and Ignorance, and Reviling; wherein thou haſt not at all clear'd thy ſelf, nor reconcil'd thy manifold Contradictions, which I laid upon thee in my Part of the Book, about which thou haſt but made a meer *Scraffling* Bundle of Confuſion againſt me and us, inſtead of candidly anſwering our Book: Thou begin'ſt to charge my Part, as that of *a clamorous Woman, having only brought forth a meer Libel, ſtuffed with a bundle of ſcurrilous Expreſſions*; which is but thy own Clamour and Malice againſt me, and it doth not touch me, nor what I writ; for, the Truth aſſerted by us, ſtands over thy head, and thy Confuſions and Self-contradictions remains on record againſt thee to thy own perplexity; which becauſe I have ſo plainly manifeſted on my Part, thou appear'ſt (inſtead of clearing thy ſelf thereof) as if thou would'ſt be reveng'd of me at once, by ſeeking to make People believe, That not only I have contradicted my ſelf; but *G. F.* alſo, in theſe Paſſages, *viz.*

Where I ſaid in my Anſwer to *Newman*, That though we do affirm a *Spiritual Divine Light* of *God* and *his Son* to be *in every man*, yet *not* that Chriſt is in every man, or that every man hath the Son: And yet I ſaid thus of thee, Let the Impartial Reader judge of *R. G's.* Confuſion and Ignorance, not owning the Light, that enlightens every man, to be Chriſt or the Son of God; contrary to Scriptures. To which thou add'ſt, *Oh ſtrange! be aſham'd, &c.*

Truly

Truly thou may'ſt be aſham'd of thy Ignorance, to attempt to faſten a Contradiction upon me, without either right Judgment, Senſe, or Conſideration; for I do ſtill aſſert, That Jeſus Chriſt, the Son of God, is *the true Light*, that *enlightens every man that comes into the World*; and that it is *R. G's.* Ignorance and Antichriſtianiſm, to *deny* that it is Jeſus Chriſt that ſo enlightens: And yet I ſay, it is no Contradiction in me to ſay, That the Light, Gift, or Illumination of Chriſt, that is in every man, is not Chriſt himſelf, the Giver, or Enlighterner, his univerſal Illumination being conſider'd as a Meaſure of his Light, Grace, or Gift; for there is the Giver, and the Gift, which is given in divers Meaſures and Degrees, as the Creature is capable of receiving from the infinite Fulneſs of Light and Life; ſo there is a diſtinction (as to the Creature) between the Giver and the Gifts, as every good and perfect Gift comes from God; who by his *Enlightnings enlightned the World, and the Earth trembled and ſhook*, Pſa. 77. 18. Now here is God the Fountain *of Light*, and his *Enlightenings*, which do enlighten, and yet he is Infinite and Omnipreſent; and ſo I may ſay of Chriſt, as God over all, he is without and beyond Limitation or Bounds, of Place; the Heaven of Heavens cannot contain God; his Preſence filleth Heaven and Earth, although his Light or Life appears and ſhews it ſelf by Degrees to the univerſal capacities of Mankind, and not in the fulneſs thereof, that being beyond the reach of the *Creature's* capacity. But to come to *R. G's.* Objection, as neer as I can, to make him underſtand my clearneſs of contradicting my ſelf, or *G. F.* as alſo to ſee his own Ignorance; I ſay, Jeſus Chriſt the Living Word, is the true Chriſt, that enlighteneth every man that cometh into the World; here is the true *Light* and *its Enlightening* diſtinguiſh'd, as plain as *Lux* and *Lumen*, he being that *vera Lux quæ illuminat, &c.* as to ſpeak in a low ſimilitude (not for proof nor abſolute compariſon * but illuſtration) there is the Shining, the Beams, or *Illumination* of the Sun, in

Job 36. 26. *Pſa.* 139. 6, 7, 8, 9, &c.

* *The Sun and its Light being under Limitation; ſo is not the Light of the Son of God.*

Houſes

Houſes, which are not the Sun it ſelf; though this is but a Parable limited to the word *Enlighten*. Much might be ſaid in theſe Matters.

But whereas thou add'ſt, *That thou ſuppoſeſt there may be ſo much Honeſty in* G. F. *to rebuke me openly, and bring me to a publique Confeſſion before him, thereby at leaſt to vindicate his own Book, Printed* 1659. *wherein*, thou ſay'ſt, *it is often affirm'd, That the Light in every man is* Chriſt, *and that* Chriſt *is in every man, ſee page* 9, 10, 19, 20.

Now by the way it is obſervable, That thou haſt rather juſtified that Aſſertion, That *Chriſt is in every man*; in preſſing to have *G. F.* rebuke me openly, which Aſſertion thou haſt not only deny'd at other times, but alſo deny'd that the true Light, which enlighteneth every man, is Chriſt: But thy Scorn, and Falſhood, and Wronging us both in this matter, is very manifeſt from his ſaid Book, and the very Pages cited by thee: For as G.F. with me, often aſſerts, *That* Chriſt *is the true Light, which lighteth every man that cometh into the World:* Yet he alſo aſſerteth in the ſaid Book, and pag. 9. in anſwer to *John Bunion*, theſe very words, *Thou never knew* Chriſt *form'd in thee, nor the raigning of the Seed; and how was the Lamb ſlain from the Foundation of the World, but amongſt ſuch as thou art? And Reprobates may talke of Juſtification, in whom* Chriſt *is* NOT, *who witneſs him* NOT *within; he is not your Juſtification.* Mark now, where is the Contradiction between G. F. and I? Doth this contradict that Saying, that it is *not* our Principle to ſay, *That Chriſt is in every man* (intending as form'd, reveal'd, or united to man) or *that every man hath the Son*; and yet *a ſpiritual divine Light of God and of his Son is in every man*? See now how thou art deceiv'd in thy Conceits and Bragging, as if thou had'ſt faſten'd ſuch irreconcilable Contradictions on us; who, notwithſtanding thy Inſinuation, to make *G. F.* rebuke me openly, thou would'ſt have ſuch among us, who have known any thing of the Teachings of the Spirit, *to ceaſe from us*, as if we were all *Deceivers*, and yet ſuppoſeſt *Honeſty* in G. F. as to rebuke me for a Contradiction, as thou falſly imagin'ſt; but now would have People ceaſe from us, as if we both taught Untruths, which thou thus re-

repreſents, *That Chriſt is not in every man*; *yet that he is in every man*: if neither of theſe be true, ſhew us another Truth between them; but thou rather ſhoweth thy own Confuſion ſtill.

Again, I neither *clamour*, nor am *angry* at any Scripture Proofs, concerning Chriſt, as falſly thou accuſeſt me; but thou doſt not anſwer my matter, where I queſtion thee concerning thy words, *God Man and his Purchaſing all with God*; ſo I muſt ſtill leave the Queſtion upon thee: For, whom doſt thou reckon hath he compleated and purchas'd all? And of whom did God purchaſe Salvation, according to thy ſtrange manner of Expreſſion?

Whereas thou go'ſt ſo often over with theſe words, *Jeſus Chriſt the Son of* Mary, whom thou call'ſt, *God-Man*: I ask thee, If this be not of kin to the *Papiſts*, calling Mary *the Mother of God*? and where did the Apoſtles ſo often (or ever) uſe thoſe Expreſſions, *Jeſus Chriſt* [*God-man, the Son of the Virgin* Mary?] And who were they that ſaid, *Is not this the Carpenter, the Son of* Mary? To whom Jeſus ſaid, *A Prophet is not without Honour, but in his own Country, &c.* Mark 6. 3, 4. Now what think'ſt thou? Did they Honour him in thoſe Expreſſions? And which haſt thou more Honour'd, Him, or *Mary*? But *Peter* gave a higher Teſtimony of him, when he ſaid, *Thou art Chriſt the Son of the Living God*: To whom Jeſus anſwer'd, *Bleſſed art thou,* Simon Barjona; *for Fleſh and Blood hath not reveal'd it unto thee, but my Father which is in Heaven*, Mat. 16. 16, 17. But do not the Papiſts honour him as much as thou, in their frequent calling him the Son of Mary, as thou haſt done? Who alſo haſt groſly wrong'd my words, where I ſaid, Nor was the Son of God, nor his Light, under ſuch a *Limitation*, either as to Time or Place, as a finite Creature; but his Out-goings were of Old, from Everlaſting, &c. from which thou infer'ſt, *If that Holy Thing, conceiv'd of the Holy Ghoſt, and born of* Mary, *was not therefore the Son of God*——*Then the Man Jeſus Chriſt of* Nazareth, *who was the Son of the Virgin* Mary, *was not the Son of God* (thou ſay'ſt.) Whereby thou falſly add'ſt, That *I have given the Angel* Gabriel *the Lye, and am in union with thoſe* Jews, *who reckon'd him but a meer Man, the* Carpenter's *Son, &c.* John 10. 33.

To be ſure thou art in union with a Lying ſpirit, and art a groſs Perverter; for though I do not own that the Son of God, and his Light, is under ſuch a Limitation, the Holy One and his Light being unlimited: I did neither thereby intend, nor do my words bear any ſuch Conſtruction, as that *The Holy Thing conceiv'd by the Holy Ghoſt, was not the Son of God*: Beſides, thou having confeſt, that his Out-goings were from Everlaſting, haſt thereby granted to what I ſaid, That the Son of God and his Light are not under a Limitation as to Time and Place, eſpecially if thou wilt own his Divinity, or that he ever was the Son of God before he took a Body in the Womb of the Virgin; but if thou doſt not own that the Son of God was before then, then thou doſt not own his Divinity, nor him no more then a *finite Creature*: And herein the *Heathen* may judge thee as *Nebuchadnezar*, when he ſaid, *Lo I ſee four men looſe, walking in the midſt of the Fire, and they had no hurt; and the form of the forth is like the Son of God*, Dan. 3. 24, 25. How came he to ſpeak of the Son of God then? And by what Scripture, and how much, haſt thou exceeded thoſe *Jews*, that call'd Chriſt *the Carpenters Son*; or thoſe that call'd him *the Carpenter*, the *Son of* Mary, *Mark* 6. 34. who therein did not truly honour him as a Prophet, much leſs as the Son of God, no more then thou haſt in thy frequent calling him the *Son of* Mary, the *Son of* Mary, the *Son of* Mary, *&c.* as the POPE and PAPISTS do? But when one ſaid unto Chriſt, *Behold thy Mother and thy Brethren ſtand without, &c.* He anſwer'd, *who is my Mother, and who are my Brethren? Behold! whoſoever ſhall do the Will of my Father, which is in Heaven, the ſame is my Brother, my Siſter, and Mother*, Mat. 12.47. to the end. Mark 3. 33, 34, 35. Luke 8. 21. and 11. 29, 30.

And now to what thou ſay'ſt pag. 41. *Of Sinners, Ungodly, Unjuſt; Enemies, even while Enemies and no Good wrought in them by any light or ſpirit whatſoever; that for theſe Chriſt made an end of Sin, aboliſh'd Condemnation, Curſe, and Death, &c.* And this is thy Explanation, *Of God-Man* having *at once without us wrought, compleated, and purchas'd all with God* (as thou nonſenſically word'ſt it.)

For

For which I query, If all this be done for the *whole World*, when *no Good* is wrought in them by the Light or Spirit of God; then why are any condemn'd? Can it be juſt with God, to condemn any, or with-hold Salvation from any, if it be ſo purchaſed, paid for, or he ſatisfied for, and, with men in their ſins, when no Good is wrought in them? But what abſurdity is it to ſay, That *Tranſgreſſion is finiſh'd, and Sin made an end of, and Condemnation, Curſe, and Death aboliſh'd*; where (yet in thee, and other ſuch empty and dead Profeſſors) both Tranſgreſſion and Sin actually remains, and Death raigns, for which you are liable to Condemnation; the *Wrath of God being reveal'd from Heaven againſt all Ungodlineſs and Unrighteouſneſs of men, who hold Truth in Unrighteouſneſs, and his Wrath abiding on him that believes not in the Son*? But if thou reckon'ſt that men's Tranſgreſſion is finiſh'd, and their Sin made an end of, and that they are reckon'd Righteous, *when no Good is wrought in them*; then it muſt thus be taken, *That they are imputatively Righteous, while actually Sinful*; *and though Sin be in them, God ſees it not, or takes no notice of it, as to condemn them or reprove them for it*; which is ſtill corrupt *Antinomianiſm*, and contrary to reaſon or Truth: Though hereby I do not oppoſe, but really confeſs Chriſt to have given himſelf for us, an *Offering* and *Sacrifice to God, for a ſweet ſmelling Savour*, Eph. 5. 2. Yea, and that *God hath ſet him forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God*: Now though there be an Appeaſment of *Wrath*, and *Remiſſion held forth* in this *Propitiation* for ſins that are paſt; yet this Righteouſneſs of God, declar'd thereby, doth not admit of ſin to be continu'd; or of ſins *paſt, preſent*, and to *come*, as thy words are. This Righteouſneſs will not indulge thee, nor others in Unrighteouſneſs all your dayes; neither is it the Nature of this Blood of his Sacrifice, nor of Faith in it to cover or excuſe thee in thy ſins; for Faith purifies the Heart, and the Blood of Jeſus Chriſt *cleanſeth* from all ſin, where it is receiv'd in the Living Faith: Neither will thy Profeſſion of ſin *being ended without thee*, and Righteouſneſs brought in, *in Chriſt's Perſon* without thee, be any Cloak for thee in thy ſin and enmity; nor yet will thy confus'd Talk (of *God-Man* having

Job 10. 14.

having *Purchas'd all with God for thee*) ſtand thee in any ſtead in God's dreadful Day. Although thou profeſſeſt *Victory and Perfection in Chriſt, while in Sin and Imperfection in thy ſelf*, as thou repreſents the Believer's ſtate, p. 43. which ſhews thy Ignorance both of Perfection, Victory, and being in Chriſt; for *Perfection* and *Imperfection* are two contrary things, as being *in Chriſt*, and being *in Sin* are: And as the Warfare againſt Sin, and the Victory over it, are different; ſo he that is in Chriſt, is a *New Creature, old things are done away*, though there is a time of Warring, and a time of Victory; a time of Groaning within our ſelves for Redemption, where the Firſt Fruits of the Spirit are receiv'd, and a time of Triumphing and Rejoycing in Victory; for *Firſt Fruits* imply that there are *Second Fruits*: But thou, in citing that of *Rom.* 8. 23. haſt left out the word FIRST (for it makes againſt thee) and ſet *the Fruits of the Spirit*, inſtead of the *Firſt Fruits* of it: But why doſt thou talk of the *Warfare*, whil'ſt thou reckon'ſt *Tranſgreſſion and Sin made an end of; and Juſtification, and Salvation, and Redemption purchas'd and perfected with God without thee, when no good is wrought in thee?* And after what manner doſt thou pray to God? Doſt thou ask Forgiveneſs for thy ſins? Or rather, Doth not thy Doctrine tend, not only to ſtrengthen People in Sin, and to make them ſo ſtout in their Rebellion, as not to need to ask Forgiveneſs of God for their Sins? For what need that, if ſuch a *Purchaſe, Payment, or Satisfaction be made without them, for ſins paſt, preſent, and to come*, as thy Doctrine imports? For that is not of the Nature of Forgiveneſs: And what doth Chriſt make interceſſion for? Is it for ſomething he hath purchas'd and compleated with God already? Which (if ſo) cannot juſtly be detain'd from the Creature, nc, not from any in what ſtate ſoever, if thy Doctrine hold: For if a man's Debts *paſts preſent, and to come*, be all aforehand paid at once, and his Releaſe purchas'd by his Surety; would it not be abſurd in him ſtill to pray to his Creditor, *Oh! I beſeech thee forgive me my Debts?* and would it not be as unjuſt if the Creditor ſhould ſtill detain him in Priſon after ſuch a full compenſation or rigid ſatisfaction of the Law is made? * Ought

* *Such as the Presbyters and Independants ſuppoſe Chriſt to have made in our ſtead, by undergoing vindictive Juſtice at the Hand of his Father, as they vainly imagine.*

there

there not rather to be enjoy'd a Deliverance upon it, *Ipso Facto*? But thou, and ſuch as thou art, make Chriſt's Sufferings a Cloak for Sins *paſt*, *preſent*, and *to come*; pleading your *Perfection*, *Righteouſneſs*, and *Compleatneſs in him*; and all as *done at once without you*, *while yet imperfect*, *actually Unrighteous*, *and Incompleat in your ſelves in your Lives and Converſations*, *and no good wrought in you by any light or ſpirit whatſoever*: Doſt thou think that God is therewith ſatisfied? or that Chriſt and his Sufferings will indempnifie and acquit you, living and dying in your Sins and Pollutions? No, no; God will not be put off, nor his Wayes ſlighted by ſuch Hypocritical Flams and Mockeries.

And whereas in pag. 44. thou falſly accus'ſt me, *Of pleading for a being perfected in my ſelf*; and to prove the contrary of me [*as not-having attain'd the end of Faith* (which is the Salvation of the Soul) which thou reckon'ſt, *is not till men be as Angels*, *neither Marrying nor giving in Marriage*] And thou ſay'ſt of me, *Why is he then like unto us Mortals*, *Marrying*, *and giving in Marriage*; *Eating*, *and Drinking*, *and not above Sickneſs and Death*? Is this a ſufficient Argument againſt Perfection? Is Marriage an Argument of Imperfection? Was *Adam* imperfect in Paradice, when *Eve* was given an Help-Meet for him? Or is either Eating, Drinking, Bodily Sickneſs, or Death, an Argument of Imperfection? By this thou may'ſt accuſe many of the Servants of the Lord, if not all, and Chriſt himſelf, with Imperfection; for he did Eat, and Drink, and ſuffer'd Death in the Fleſh: But as for my Particular, I do not tell thee my ſtate, whether *Perfect*, or *Imperfect*, nor argue from thence againſt thee; though I plead for the Principle (of Truth) of Perfection, or Freedom, and Salvation from *ſin*, being *attainable* in this life, by vertue of that divine Power and Faith, which overcomes ſin, and is able to ſubdue all things to it ſelf. And thy accuſing me *of giving in Marriage*, is a meer Falſhood; for though I own Marriage as being an Ordinance of God, and Witneſs bear to the honourable Marriage and Joyning in him; yet it is not our Principle *to make*, or *give in* Marriage; but we do own the *Lord's Joyning*, and the Marriage that is according to his Will. And as for *not being above Sickneſs and Death*, which I am accus'd of, as a Token of Imperfection: This is a very mean Argument againſt me; and

how

how I am in such a State or Tryal of Sickness, thou dost not know how my spirit is; nor what Injoyment of God, or Renewing in the inward Man I have, when the outward man is in Weakness: However, such as thou art, be ready to rejoyce and insult over me, or others of us, when you hear of our Afflictions or Tryals; and its probable thou, and such, would rejoyce much more in our Death or Dissolution, if that might come to pass according to your minds: But I thank God, he hath given me Peace and Patience, and hath afforded an increase of Consolation to me in Sickness; and Death I have not feared, but in my spirit have been over it, when in outward appearance nigh unto it: I confess I have had Sickness, and many outward Tryals, for the Work of the Lord and his Truth's sake; as that Servant of Christ in the Gospel, *Epaphraditus, Paul's* Brother *and Companion in Labour and Fellow-soldier, was Sick nigh unto death for the Work of Christ, not regarding his Life*, Phil. 2. 25. to the end: Now if thou should upbraid him, or such, with being imperfect because of such Sickness, what a peevish pitiful Argument would it be? Nay, doth it not rather make more against thee; that the Servants of Christ meet with such Exercises *for the Work's sake*, which is *not for sin*? And that some do the more witness Patience to have her *perfect Work*, and Faith its *exercise* under Tryals; and as *Job* said, *When I am try'd, I shall come forth as Gold*, Job 23. 10. Do not these all make against thee, and argue that God will have a pure and perfect People, and they shall be manifest to be such through their manifold Afflictions and Tryals.

And now whereas I said, That thou hadst shown thy self one while like a *Quaker*, having gotten many of their words (in thy other Pamphlet) and another while like a *Presbyterian* and *Independant*: To this thou answer'st, *That thou hast therein testified to, in thy measure, what thou receiv'dst of the Lord, through and under the Ministry of those I call* Presbyterian *and* Independant, pag. 44. What didst thou think to gain such a great Conquest over us, by thy beggarly Scraps and poor Reliques, that thou hast gather'd and learn'd under the Ministry of *Presbyterians* and *Independants*, when many of them (thy Tutors) have been confounded and overthrown, and their Mouths stopt by the Power of Truth in us, when they have gone about to overthrow

Note

throw it, and villifie us, by their perverſe Gainſayings? Thou mighteſt have taken warning from them, to have kept back and ſav'd thy ſelf from this cumber-which by thy Perverſneſs and buſie meddling in thy falſe ſpirit, thou haſt brought upon thee, had not Conceitedneſs, Pride and Preſumption blinded thee; and ſeeing thou haſt been but a Pedant, under the Tutoring and Miniſtry of *Presbyterians* and *Independants*: What Conqueſt think'ſt thou now to gain? And what Name or Title doſt thou go under? Art thou a *Presbyterian*, or a *Presbyterian-Independant*, or both? May we not rather look upon thee to be an *Antinomian*, *Presbyterian*, and *Independant*? But indeed, thy ſpirit appears to be that of a ridged reviling *Presbyter*: However, thou ſhould'ſt in Policy and Prudence have ſit in ſilence, to have ſeen what ſucceſs and end thy *Tutors* or *Maſters* would have had in their warring againſt us, before thou hadſt thus buſied thy ſelf, or taken upon thee thus ſeverely to judge us; and Me in particular, that *I am not in any meaſure a Partaker of that Living Faith the Holy Men lived and died in*; Which Judgment I value not, but trample upon it in the Power of the true Light, and am over all thy *Confuſion* and *Nonſenſical Scribbling*, or what thou canſt ſcribble againſt me, or the Truth teſtified by me, which ſtands over thy head, and the heads of all ſuch peeviſh, perverſe, and pittiful Gainſayers as thou art, who haſt ſufficiently manifeſted whoſe off-ſpring thou art, and whoſe work thou art in; and accordingly ſhall be rewarded. I paſs by much of thy fruitleſs ſtuff, and impertinent Tautologies (whereof a Vollumn might be made) as not worth repetition, or divulging.

G. W.

A Postscript.

IF *Robert Gordon* will devise and frame any thing, for Reply to what is here written; I only desire this Civility and Reasonable thing of him, That he would be pleased, not to inter-line nor mistake my words, nor lay down things in my Name, which I never writ nor intended, as he hath done in divers Particulars (to the great abuse both of Truth, and Me as one concerned in it) more then I have (as yet) mentioned: But I request, that he would state my own words (as I have his, both in Sentences and Clauses) and not divulge Forgeries in my Name to Fight with. For we perceive by his two Pamphlets, and his many vain Repetitions, and Impertinencies therein; that he is as in a Whirle-Pool, and hath already brought forth the bottom of his matter (as to Doctrine and Vindication) and can bring forth no profounder Opposition, but a vain Repetition of the Old, unless that some more Reproachful Rusty stuff remaineth behind in him, and his Associate Apostates, to be brought forth, as further to give occasion

for

for his and their Inveterate Revengeful ſpirits to be made manifeſt.

However, Though 'tis not my Principle to ſtrive for Strife, nor for the laſt Word; yet I am not willing to acquieſs under ſuch Abuſes, where TRUTH is ſo deeply concerned. Though (I thank God) I can both paſs by, and bear, many Perſonal Reflections and Injuries.

G. W.

An Aditional

Poſtſcript,

By

George Keith to *Robert Gordon.*

R. G.

ALthough thy Part to me be anſwer'd by another, yet there are ſome things which I find fit a little to touch; I had indeed much in my heart, for Truth's ſake, to lay open the Emptineſs, Weakneſs, and Inconſiſtency of this thy work againſt us; but being prevented by another concern'd with me therein, much of what I have to ſay may remain unto a further occaſion.

Thy way of Reaſoning againſt me, as having nothing from the Lord to anſwer thee, or proving rebellions, in not delivering it, becauſe I did not communicate it unto thee, by word of Mouth, or writing, is vain and frivolous; it was deliver'd thee in Print by one of my Friends, viz. *G. L.* and ſeeing thou cameſt forth in Print againſt us (though under a Cover) what ground hadſt thou to expect another way of anſwering, then by Print? And although I was in the ſame Town with thee, yet I left the Town, and the Nation alſo, before it was Printed; ſo I could not ſend thee it in Print, and in Writing it was not convenient; but I left it with Friends, to be given thee in Print, as was accordingly done: And however thou ſo poſitively deny'ſt that I had any thing from the Lord to anſwer thee (in thy preſumptious carnal Confidence) yet in the Day of the Lord,

that

that ſhall over-take thee, it ſhall be known unto thee, that I had it from the Lord, in Love to thy Soul.

Thy alledgance that our Principles are inconſiſtent (without further probation) will have no more weight with ſober men, then that the Earth is inconſiſtent, becauſe it may ſeem ſo to a man Drunk with Wine, to whom all things ſeem to reel and ſtagger; ſo Principles, never ſo conſiſtent and ſolid, may ſeem as inconſiſtent to thee, and ſuch as may be Drunk with a ſpirit of Giddineſs and Levity; whereas the inconſiſtency is in ſuch men's ſpirits, and not in our Principles.

What thou writeſt of a *Fourfold Combination* againſt thy Teſtimony, as thou call'ſt it; and our making ſuch a ſtir about it, and printing together againſt it, as for our very lives; and thy giving us names in a vain and ſcornful mind, as if thou ſeem'ſt to glory; is weak and groundleſs. *G. L.* publiſh'd nothing of his in Print againſt thee: *A. R.* only writ a few Lines to thee, as being thy old Acquaintance, rather indeed regrating thy Condition, then entring into a Diſpute with thee; and but touching at two or three things paſſing by: And *G. W.* did little more but ſet thy Contradictions before thee, which as yet ſtand over thy head unanſwer'd; thou having not ſo much as aſſay'd any Anſwer unto them (but telling us, *He or we might no leſs charge Contradictions upon the Apoſtle* Paul; thus fathering thy groſs Confuſion and Contradiction upon him) So thy Book was upon the matter almoſt wholly left upon me, that thou needeſt not have made ſuch a Noiſe of a *Fourfold Combination*; and there was no great ſtir made about it by us; however, thou may'ſt have apprehended ſo, by the ſtir in thy own ſpirit; not unlike a man diſeas'd with the *Megrum* in his head, that imagins he heareth great Noiſes and Stirs abroad (when all is quiet) becauſe of the Diſtemper within himſelf.

The whole ſubſtance and ſtrength of my Anſwer unto thy firſt remains in force againſt thee, who haſt wav'd the moſt material things in it; only nibling at ſome things, when thou ſeem'ſt to thy ſelf, thou wouldſt get ſomething to ſay; for Proof of which, I refer the Readers to one impartial Examination of both.

In thy fourth Page, Part 1. to *A. R.* thou abuſeſt my words, taking occaſion from a ſmall Error in the Printing, which is a diſingenious way of dealing; and had not thy prejudice blinded thee, thou might'ſt eaſily have corrected it by the ſenſe: Thy abuſe of me is in theſe words, that thou citeſt my words thus, *Yet the Soul, yea and the whole man, is to be ſaved within*; whereas my words were thus, *Yet the Soul, yea and the whole man, is to be ſaved, with, in, and through the Seed, whoever believe in Chriſt, and are joyned to him*—The Error in Printing is, that *within* was put for *with, in*; and upon thy own Miſtake and Abuſing me, thou raiſeſt a Callumny, as if I held, *That the full Salvation was only from ſo within*; whereas I ſaid, *The whole man was to be ſav'd*; and I ſay ſtill, not only the *Soul*, but the *whole Man* is to be ſav'd, both from *ſin*, and all the *effects* and *conſequences* of it, whether inward or outward: And the Redemption of the Body, and the Reſurrection, I do believe according to Scripture, contrary to what thou falſly inſinuateſt againſt me.

And whereas thou querieſt, *By what Scripture can I prove that Chriſt died for a Seed in man that needed Redemption, which Seed is Chriſt in every man?*

Anſwer, Thou abuſeſt our words herein, which are not that Chriſt needed Redemption, but that he redeems his Seed which he taketh upon him; but Chriſt died for men, that men who were dead might become alive; and no other way can men live, but by having Chriſt to live in them, *Gal.* 2. 20. And the Life of Chriſt in the Saints is in a rais'd Seed; he who was crucified in them (who could not be crucified in them, but as in the Seed) coming to live in them; but if thou wert not ignorant of this Birth, thou wouldſt not propound ſuch an ignorant Queſtion; and the Scripture ſpeaketh expreſly of Chriſt, as having been crucified in *ſome*, as *Gal.* 3. 1. *crucified in you*; and 1 *Cor.* 2. 2. *crucified in you*; for ſo are both places in the *Greek* ἐν ὑμῖν; And ſaid Chriſt, *Joh.* 6 39. *This is the Fathers Will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the Laſt Day.* Now what it is that whereof he ſhould loſe nothing, but ſhould raiſe it up at the Laſt Day?

That I ſlight the *Work of Man's Redemption*, or what Chriſt *did* or *ſuffer'd* in order thereunto is falſly charg'd upon me, nor doſt thou

produce

produce the leaſt ground for it: Did I ſlight his *Redemption*, becauſe I ſaid, in Contradiction to what thou didſt alledge on us, *That it was not without reſpect to Chriſt, as outwardly Born and Crucified*; I ſaid alſo more, and could ſay more; but what was ſaid, was enough to clear us of thy falſe Accuſation.

Pag. 10. Thou alledgeſt, *I did not in my firſt, tell what further tendency the Sufferings, Teſtimony, and Example of Chriſt had unto our Reconciliation, then that of* Paul's, *or any other Martyr's.*

Anſw. That is falſe; both *G.W.* and I expreſly affirm'd, That he was a Sacrifice (moſt acceptable and ſatisfactory; ſo ſaid *G.W.* yea, and *W.P.* in his Book, ſaid as much, whom thou falſly haſt accus'd) and a Ranſom, a Propitiation, and Offering for the ſins of the whole World (but not that men ſhould be juſtified while in their ſins, but in having forſaken them) yea, in the very next two pages thou confeſſeſt, *That we have mention'd him an Attonement, a Sacrifice, a Propitiation for Mankind in his Sufferings and Death in the outward*; *and this is more then* Paul, *or any, or of all the other Martyrs were*; *and had a greater and more weighty ſervice and tendency then the Sufferings of all others*; *for of none elſe can it be ſaid, that is true of him, who is the univerſal Offering, Attonement, Propitiation.* How! art thou not aſham'd thus falſly to charge us, and yet a few Lines after, in contradiction to thy ſelf, to clear us again?

Pag. 13. Thou accuſeſt me, as *unfaithfully repeating thy words, to make them ſpeak what thou intend'ſt not*; but thou doſt not mention one particular, wherein I have ſo done, nor canſt thou; only thou tell'ſt me, *That I leave out that part of the Sentence, in the Apoſtle's words, that is moſt weighty againſt me*, viz. *Being Reconciled.*

In Anſwer to which I ſay, That I did not leave out theſe words, as making againſt me; and that I mention'd them not, was not on any ſuch deſign; but that the mentioning, or not mentioning of them, was not material to the thing in hand; nor doſt thou gain the leaſt by theſe words, *being reconciled*; for he doth not ſay ſo of any, while remaining Enemies, as being reconcil'd.

And for a confirmation of thy falſe and confus'd doctrine, as, that *Men, while yet enemies, and ſo remaining, before and without reſpect to any inward Operations of the Spirit of Holineſs, are reconcil'd to God, and God to them*: Thou abuſeſt that Scripture, *Rom.* 5. 10. both corrupting it as it is in the *Engliſh*, and wreſting it to a wrong *ſenſe*;

1ſt,

1ſt, in that thou addeſt the word (*yet*) as importing, *A remaining Enemies*, which (*yet*) is not in that verſe, *Rom.*5.10. 2d, that thou draw'ſt from this place, *That God is fully reconcil'd to them, while yet remaining Enemies*: Whereas the Scripture ſaith not, When we were Enemies, God was reconcil'd to us; but thus, as it is in the *Engliſh*, *When we were Enemies, we were reconiled to God*: And that the Apoſtle cannot underſtand, that they were reconcil'd to God, while remaining Enemies, is manifeſt; becauſe he inviteth Enemies to be reconcil'd to him; which imports, they were not already reconcil'd to him: Yea, thou granteſt, *That it is a Qualification on our part, as to receiving the Attonement, that we be reconcil'd to God.* But becauſe the *Engliſh* Tranſlation, at firſt view, ſeemeth to favour thee, I ſhall therefore refer thee and others, who have any skill in the *Greek*, to the *Greek* Text, and you will find the words run thus, *If we being Enemies* (*Graece* ἐχθροὶ) *were reconcil'd to God, &c.* this doth not import, that they were both *Enemies* and *reconconcil'd at one and the ſame time*, more then it imports that, where it is ſaid, *Eph.*2.1. *And you, being dead in your ſins, &c. hath he quickned* (for ſo it is in the *Greek*, νεκροὺς) that they were *dead* and *quickned at one and the ſame time*; both Expreſſions importing, not a remaining Enemies, & dead; but a paſſing from being Enemies, and dead, to be quickned and reconcil'd: And that it is ſaid, *We were reconcil'd by his Death*, implyeth, that his Death had an influence in order thereunto; but not that we were then, at his Death, fully and perfectly reconcil'd, as *R.G.* affirmeth; for we are ſaid to be ſanctified through the offering of the Body of Jeſus, &c. Yet who will ſay, we were then ſanctified?

Pag.15. Thou deſir'ſt me to ask the *Boyes* in the *Grammar School*, whether *was reconciling*, *and hath reconciled*, do not both denote a *time paſt*? Saying, that *I am very hard put to it.*

Anſ. If thou (not I) hadſt not been put hard to it, thou wouldſt not have fled to ſuch a weak Refuge; and ſeeing thou appeal'ſt to the *Boyes of the Grammar School*, let them determine, whether *was reconciling* (though denoting a time paſt) doth denote or ſignifie, the imperfect time, or perfect, yea, or nay; and whether it ſignifieth the action perfectly done, ended, & compleated, as thou inſinuateſt, that our Reconciliation was then done ſixteen hundred years ago? Will not the *Boyes of the Gammar School* tell thee, that

it

that it is in *imperfect time*; and ſignifieth the Action *begun*, but not *ended* or *perfected*? And God was in Chriſt, reconciling men to himſelf ever ſince the Fall in all Ages, both before and ſince *Chriſt* ſuffer'd in the outward; having given them, or put in them, the *Word of Reconciliation*; by which they, who became renew'd thereby, were reconcil'd and juſtified in all Ages: But according to *R. G's.* doctrine, no men were juſtified nor reconciled, until Chriſt ſuffer'd Death in the outward; becauſe then, and not till then, was *Reconciliation* and *Juſtification* wrought, done, &c.

And here in thy 15th page I take notice of another piece of thy Self-confuſion and Contradiction, as that thou ſay'ſt, *Our Reconciliation and Juſtification was fully done, perfected, accompliſh'd at Chriſt's Death without us, and is not to be done or wrought over again in any man:* And yet in Contradiction thou ſay'ſt, *To make our Reconciliation effectual in every man, we are as a Qualification on our part, &c. requir'd, invited to be reconcil'd to God.* Then according to thee, it muſt be made effectual in men; and yet thou deny'ſt, that it is to be made or wrought within any men, it being already fully done; And if it was fully done before, was it not effectual, before? Or if it be not effectual, till it be made ſo in us, was it not in-effectual before? And if it was in-effectual, it was not fully done: What Confuſion and Contradiction! Effectual in-effectual, all done, wrought, yet not made effectual; we reconcil'd to God, yet as a Qualification on our part, we are to be reconcil'd,

Pag. 16. Thou chargeſt me with a *Self-contradiction*, becauſe I ſaid, *The full and perfect Redemption was in Chriſt, while we were Enemies*: But herein thou ſhow'ſt thy ſelf weak; for I ſay ſtill, Our full and perfect Redemption was in him, while we were Enemies, ſo was our full and perfect Sanctification, Wiſdom, Righteouſneſs; yet it followeth not that we are Redeem'd, Sanctified, Wiſe, and Righteous, till (as it is in him ſo) it be receiv'd by us; for it is the receiving it that giveth us the denomination of *Redeemed, Sanctified, Wiſe, Righteous*, as the Cloth becometh colour'd, by receiving the *Colour*, and not otherwiſe.

Pag. 17. *That the Works and Fruits of the Spirit, as Humility, Meekneſs, &c.* are reckon'd by us, as the *Ranſom*, the *Price*, the *Mediator*, the *Saviour*, is a moſt falſe and unjuſt Charge; nor do

our Friend's words give thee the leaſt ground for it: As for *W. B.* he ſaid, *Humility, Meekneſs, was a Mediator to aſſwage and ſtop Wrath in the Enmity-Seed*; but he ſaid not, it was our *Mediator betwixt God* and *Us*: So thou canſt not be excus'd, from being a groſs and unjuſt Perverter of his words: And if any have called Chriſt the *Humility*, it is not more then *Paul* ſaid, *That he*, to wit Chriſt, *was made unto us Wiſdom, Righteouſneſs, Sanctification, &c.* and when Chriſt is call'd *Humility*, *Righteouſneſs*, are not underſtood thoſe particular Effects and Fruits of the Spirit, but that original & primative *Righteouſneſs, Verity, Humility, Truth, and Goodneſs, &c.* that is *Chriſt*, as he is *God*, the fountain, goodneſs, truth, righteouſneſs, *&c.*

Pag. 18. *Becauſe Chriſt is call'd the One Offering, and that he once offer'd up his Body &c.* Thou wouldſt exclude him, as in us, from being one Offering, but herein thy work is vain; for Chriſt Jeſus is the *one Offering* ſtill; and though he offer'd up his Body outwardly but once upon the *Croſs*, yet he remains ſtill an *Offering* for us, within us: For he is a Prieſt forever, and every Prieſt hath ſomewhat to offer; and he is both the Offering and the Prieſt, who liveth forever to make interceſſion for us.

That thou alledgeſt of our Teſtimonies as *diſſagreeing*, is falſe, nor haſt thou ought to prove it; but to corrupt *G. W's.* words by a deceitful interlining of them, as alledging on him, *That he calls it a blaſphememous oppoſing the omnipotency of God, &c.* To aſſert any ſuch neceſſary reſpect our Redemption hath to the Death of Chriſt, which laſt words are thine, not the words of *G. W.*

Pag. 21. *Thou cry'ſt out on it, as ſtrange Doctrine, that I ſaid, The Apoſtles preach'd Chriſt in the form of a Man; yet they preach'd him alſo, and that more generally a Light to the* Gentiles: Then thou ask'ſt, *Was he not a real Man.*

Anſw. Yea, he was a real man, and is; and it is a moſt falſe and unjuſt Charge, That we neither confeſs nor preach him as a man; and that thou askeſt, *Tell us plainly, what is become of that Man?* I ſay, he remains to judge thee for thy Lyes and falſe Accuſations, againſt the Innocent; and as for his Body, that thou querieſt, he hath his Body, which is Spiritual, and Heavenly, and Glorious, to which our low body is to be made conform; and the Body of Chriſt is but one, yet having many *Members*: and this *Anſwer* is given, not to gratifie thy bad ſpirit, but for the Truth's ſake, and for a ſervice to the *Simple-hearted*.

And

And that thou deny'ſt, That *that was Chriſt, that took on him the form of a Man, and was manifeſt in Fleſh*: Do'ſt thou not herein plainly deny the true Chriſt? For did not he, even *Jeſus Chriſt*, take on him the form of a *Servant*, according to plain Scripture? Did he not come in the *Fleſh*? and if he came in it, was he not in it? and if he was in it, was he not manifeſt in it? And if thou deny'ſt him come in the Fleſh, art not thou an Antichriſt? Thou ſay'ſt, *Not he manifeſt in that Body, but thou art the Son of God*, p. 19. Oh blaſphemous and contradictory to thy ſelf! Do'ſt thou not expreſly ſay, in thy *Teſtimony*, pa. 38. *That he is a Chriſt near us, wrap'd up in our very fleſh and blood, the Seed of the Woman*, meaning in that Fleſh he appear'd in outwardly: And that thou deny'ſt, *that he that was manifeſt in that Body, was the Son of God*: Do'ſt thou not plainly deny his divinity? Was he not the Son of God, before he took Fleſh in the Virgin's Womb?

Pag. 21. Thou bely'ſt me, that I ſaid, *The Apoſtles preach'd one way of Appearance of Chriſt to the* Jews, *and another to the* Gentiles: whereas I ſaid, He was preach'd a Light more generally both to *Jews* and *Gentiles*; and the Apoſtle preach'd him as *within men*; 2 *Cor.* 13. 5. *Know ye not, how that Jeſus Chriſt is in you?*

That thou challenge it that one ſaid, *Chriſt was never ſeen with any carnal Eye*; thou haſt no more ground then to challenge Himſelf, who ſaid, *He who hath ſeen me, hath ſeen the Father*; and yet he ſaid to the *Jews*, who ſaw the outward Body of Jeſus, *You have neither ſeen him nor known him*; and many ſuch places could be mention'd: And did not thy Darkneſs and Prejudice ſtill blind thee, thou mighteſt underſtand better how Chriſt is ſeen, and how he is not ſeen: We deny not but the names, *Meſſiah, Jeſus, Chriſt, &c.* were given to him as Man, even as in the Fleſh; but they do more eminently and more originally belong to him as he was before he took that Body on him; yea, more immediately and more originally to the *Word*, the *Light*, the *Seed*, the *Life*, the *Quickning Spirit*, that dwelt in that Body, which he call'd, *this Temple*; and it was call'd the Body of Jeſus.

Pag. 22. Thou deny'ſt, *That either Faith or Works, wrought by us, or in us, by the Spirit of Chriſt; are the previous, procuring, purchaſing Cauſe of the Love of God to us, while Sinners, &c.*

Anſw. And who ever ſaid that they were? This is but a pitiful

ful waving and ſhifting the ſtate of the Contr overſie; they are needful as qualifications, requiſite unto Juſtification and Life or eternal Happineſs; and that is the true ſtate of the Queſtion: And thus I prov'd in my former, citing *Rom.* 8. 13. and *Rom.* 10. 8,9. to which thou haſt anſwer'd nothing, but art mute as a Fiſh, and theſe I recommend again unto the Readers, and particularly *Rom.* 10. 8,9. compar'd with *Deuteronomy* 30. 14. which require not only doing under the new Covenant, but ſuch as is in order unto Salvation, ſumm'd up in theſe two general heads, to wit, *Believing* and *Confeſſing*, which is a work, and that not a bare one, but a living practical Confeſſion, which includes in it our whole Obedience, and not only Faith, but Repentance, Converſion, and a turning from the Darkneſs to the Light, and from the power of Satan to God; or requir'd in order to Forgiveneſs, *Repent and be converted, that your Sins may be blotted out*, ſaid Peter, *Acts* 3.19. and *Acts* 26.18. *to turn them from Darkneſs to Light, and from the power of Satan to God, that they may receive forgiveneſs of ſins, and keep my Commandments, and live*, ſaid Wiſdom (Chriſt Jeſus) *Prov.* 7.2. and *Rev.* 22. 4. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, &c.* And here the Spirit is not preaching the firſt Covenant or Law, but the new. And as for *Tit.* 3. 5. it expreſly mentions the waſhing of Regeneration, and renewing of the Holy Ghoſt; which are the Works of the Spirit of Chriſt in us, by which we are ſav'd, as ſaid the Apoſtle; though in thy Blindneſs, with the Prieſts, thou doſt not obſerve it; but bring'ſt it againſt us, which maketh very manifeſtly for us, and the Works that the Apoſtle oppoſeth to Grace, are works of the Law, and not of Grace, which can never be oppoſite.

Pag. 24. *That with* me, *the firſt and ſecond Covenant are in effect but one*, is a falſe Charge; though I muſt tell thee, That the Spirit, Life, or Light of the New Covenant, is univerſal, and was from everlaſting, and reacheth through all Diſpenſations of God unto men, both before, under, and ſince the Law, and without it none could ever be ſav'd; and though the Manifeſtations and Miniſtrations of it were various, and more and more by degrees came forth, yet this Spirit, Life, or Light is ſtill the ſame in it ſelf and in its nature, extending in ſome degree to all, both *Jews* and *Gentiles*, to make them capable of Life and Salvation; though many

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harden their hearts againſt it, that it hath not an Impreſſion upon them, as upon thoſe who believe and obey it, in whoſe hearts the Life of the New Covenant dwells, and the Laws thereof are written or engraven, as in Fleſhly Tables, not ſtony Tables nor Hearts.

Pag. 31. As for my Queries, which thou only makeſt a ſhew to anſwer, but indeed giveſt them a moſt pittious and ſlight go-by; I return them upon thee, to be directly and plainly anſwer'd, in the tearms propos'd.

Pag. 34. Thy Inſinuations, *That I ſeek a Hole to creep out at; That I am ignorant of the Scriptures; That I aſſert new Notions, receiv'd from other men, tending to the darkning and denying the joynt Teſtimony of the holy Men of God:* I reject, as falſe and groundleſs, together with diverſe other falſe Charges againſt me and my Friends; and it is a ſmall matter for us to be judged by one, who is over Head and Ears in the Mire of ſuch Confuſion and Contradiction, as thy Books hold forth: But that thou ſayeſt it was none of thy work to prove, *Chriſt come in the Fleſh*, or *become Man*; Thou declar'ſt thy Impudency in ſo ſaying; for Proof of which, let the Reader ſee in thy *Teſtimony*, ſo called, from pag. 17. to pag. 35. though to thy own Contradiction.

The 3d *Moneth*, 1671. G. K.

Some

Some of *Robert Gordon*'s corrupt Doctrines.

1. THat Christ without us, upon the Crosſ, hath already ſubdu'd all things, finiſh'd Tranſgreſſion, made an end of Sin, aboliſh'd Condemnation and Death, *pag.* 4. *of his teſtimony.*

2. That the Light that enlighteneth every man that cometh into the World, is not the true Chriſt, *pag.* 10. *teſtim.*

3. That Chriſt came to juſtifie and deliver us from the Law or Light in our Conſciences, *pag.* 11. *teſtim.*

4. That Obedience to the Light in the Conſcience, is but the Work of the firſt Covenant, and Righteouſneſs thereof; and that no man is juſtified thereby, *p.* 10, 11. *teſtim.*

5. That God is fully attoned, perfectly reconcil'd to man, without any Conſideration, Qualification, or Work to be wrought in any man, by any Light or Spirit whatſoever; but ſingly and ſolely upon the account of the active and paſſive Obedience of the Man Jeſus Chriſt of *Nazareth*, done in his crucified Body without us, *pag.* 12. *teſtim.*

6. That Redemption, Juſtification, and Reconciliation, is finiſhed and compleated by what Chriſt did and ſuffered outwardly [*And ſo, according to* R. G. *all men are redeemed, juſtified, reconciled, Chriſt having dy'd for all; as he expreſly affirmeth in his ſecond Book*] *pag.* 12. *teſtim.*

7. That our Salvation is wrought by Chriſt, in what he did and ſuffer'd outwardly; and our working out of our Salvation, is only as to Evidence and Manifeſtation [*And ſo according to* R. G. *all men are ſav'd, Chriſt having died for all, but it is not made evident to all, that they are ſav'd*] *pa.* 12. *teſtim.*

8.

8. That Redemption Juſtification were finiſhed and compleated in the crucified Body in Chriſt for us, not in our perſons, *pag.* 3, 4. *teſtim.*

9. That the Lord did not direct man to the Light in his Conſcience, nor to Light and Power; but promis'd him another kind of Saviour, *p.* 18. *teſt.* That the Worker of Redemption could not be the Light inlightening every man, *p.* 21, *teſt.*

10. That the Light in our Conſciences, that ſhews good and evil, is not given for Righteouſneſs, nor able to reveal or give Life, any more then the Law written in Tables of Stone.

11. That a Believer is pure, beautiful in Chriſt, walking in Reſt, Victory, and Perfection; yet in himſelf in his body he hath a Law of ſin; he is in the Earth in Warfare and Imperfections, *pag.* 16. *teſtim.*

12. That Redemption, &c. and all things, are wrought, purchas'd, &c. for us, without the help of any thing to be wrought in us, *pag.* 3, 4, 5, 20. *teſtim.*

13. That Chriſt did break through, fulfil, and ſatisfie ſtirred up Wrath in God; which, *he ſaith*, would hold me captive in Death; intending that thereby they might be acquitted and juſtified, and ſo eſcape with their Imperfections and Sins paſt, preſent, and to come, *pag.* 19, 20. *teſtim. pag.* 15. *2d Book.* *Deceit.*

14. That to Queſtion, if it could be an Anſwer of divine Juſtice, to take Vengeance on the Innocent, and let the Guilty go free, with their ſins paſt, preſent, and to come; and then from this to ask, How can God, then in juſtice, execute Wrath, on any for ſin, [*This* R. G. *commeth an arguing againſt God*] *p.* 14. *2d Book.* *Blaſphemy.*

15. That the Law, Sin, and Death, were charged upon Chriſt's crucified Body; and that he buried them in his Grave, and thus aboliſhed ſin out of the ſight of God, *pag.* 39. *teſt.* And that therein he vanquiſh'd and buried in his Grave all the powers that were againſt us, *p.* 26. *teſt.*

16.

16. His Argument for Imperfection (or againſt Perfection in this Life) is *Marrying, Sickneſs, Mortality*, &c. *as in his 2d Book and Part to* G. W.

17. He inſinuates, as if what Chriſt did and ſuffer'd without us, was the previous, procuring, purchaſing Cauſe of the Love of God to us, while Sinners, *pag.* 22. *2d Book.*

18. That he that was manifeſt in that Body, born of the Virgin *Mary* (and within us) is not (the true Chriſt Jeſus) the Son of the Living God, *pag.* 19. *2d Book.*

Alſo moſt of theſe aforeſaid corrupt Doctrines: are repeated over again in his 2d *Book.*

Some of *R. G's.* Lyes and falſe Accuſations againſt us.

1. *That we deny the Myſtery of God in the Fleſh of Chriſt, as a matter of any neceſſity to us, as to Redemption, Reconciliation and Juſtification,* pag. 5. teſtim.

2. *That we hold our Juſtification to be without reſpect to the true Chriſt, and our only Saviour Jeſus Chriſt of* Nazareth, *and without reſpect to what Chriſt did for us, in his Body without us,* pag. 5. teſtim.

3. *That we make Chriſt to be no better then the Prieſt and Levite, only looking upon us and paſſing by, leaving us an Example, wherein, if in perfect Obedience, we follow'd him, we ſhould live; and ſo departed, leaving us undone, as he found us, to cure redeem, and reconcile our ſelves to God by obedience to the Light plac'd in our Conſciences, convincing us of ſin,* pag 15. teſtim

4. *That our Doctrine aſſerts another Chriſt, another Saviour, then him, Jeſus Chriſt of* Nazareth, pag 17.

5. *That according to our Doctrine, Redemption is only of the Seed within, that lies under condemnation,* p. 24. teſt. & p 4 2 book.

6. *That we make our ſelves equal with Chriſt,* pag. 36. teſt.

7. *That we reckon it a poor low thing to believe in the Lord Jeſus Chriſt of* Nazareth, *as our only Saviour,* pag. 40. teſtim.

8.

8. *That we ſuppoſe our ſelves to find acceſs to the Glory of the Father, without this man Chriſt Jeſus, our Mediator*, p. 41. teſt:

9. *That we have trod under foot the Son of God, and counted the Blood of the Covenant an unholy thing, as the Blood of any ordinary Man or Beaſt*, p. 24 teſtim.

And in his ſecond Book.

10. *That Chriſtianity it ſelf, in its very Foundation, is ſtruck at by us, and deny'd*, Preface; *and that ſome among us bring in damnable Errors, to pervert the Faith of ſome.*

11. *That the now preſent glorified exiſtence of that Body (or Man Chriſt) that ſuffer'd at* Jeruſalem, *is deny'd by ſome Teachers among us*, pag. 2.

12. *That the full and compleat Salvation, is only a Salvation from ſin within* [Falſe; for it is both from ſin, and all the effects and conſequences of it, within and without] pag. 4.

13. *That according to* G. F. *the Soul needeth no Salvation, as being infinite, without beginning, a part of God* [which *G. F.* ſpeaketh not all theſe things of the ſoul of man, but of the Breath or Spirit of Life, that made *Adam* a living ſoul, that is the Soul or Life of the ſoul] pag. 5.

14. *That it agreeth with the Doctrine publiſhed by* G. F. *That the Life in Man and Beaſt is God, and all in us is God; denying the real individual Exiſtences of Angels, Saints, Devils, or wicked men in Eternity*, pag. 27. 2d book. [a moſt groſs Slander; for all that is in men is not God, neither that which defileth, nor any part of man, that is or can be defiled; nor deny we either the real or particular Beeings of Angels, Saints, Devils, or wicked men in Eternity, as moſt wickedly he doth ſcandalize us.]

15. *That it is not allowed to our Friends, to queſtion and examine the doctrine deliver'd to them, by the antient Friends of the Miniſtry*, pag. 8.

16. *That Christ, in offering up himself, is an imperfect insufficient Propitiation*, pag. 16.

17. He insinuateth, *That we hold, that the Works wrought in us by the spirit, are the Ransom, the Attonement, the propitiatory Sacrifice, and ground of our hope for eternal Life*, p. 17. & 12.

18. *That the man Christ Jesus of* Nazareth, *to be the true and only Christ*, G. K. *doth not confess*, pag. 19.

19. He alledgeth, *That our Friends have put some out of their Synagogues for openly confessing Christ, calling them* Pharisees, *and in a vain and evil mind thus bespeaking* G. K. *is it because he was hanged upon a Tree that thou art asham'd to own him as Saviour, &c? or rather, art thou affraid to confess him, because of the* Pharisees? pag. 20.

20. *That according to* G. K. *the first and second Covenant are in effect one and the same*, pag. 24.

21. *That* G. K. *is against the holy Law of God*, p. 25. [False; is he or we against it, because we say, it is writ in the heart, and doth bind unto obedience, as is written there, and that the obedience only acceptable unto God, is that which is given in the newness of the Spirit, and not in the oldness of the Letter.]

22. *That there is a Light in every man, as he cometh into the world, by natural Generation, that is saving*, pag. 28.

23. *That we would preach to the* Indians *nothing, but what they knew already*, pag. 43.

G. R. for these thy *lyes* and thy many gross *abuses* against the *Truth* and its Witnesses, the Righteous God will rebuke and judge thee.

Note.

Some other Friends, who are R. G's. *Country-men, have a further reserve against him, whereby he may be further discover'd in his false Colours, Turnings, Twinings, Hypocrisies, Shiftings, Self-contradictions, as he shall again further appear against the Truth, and them concerned in it.*

G. K.

Ingenious Reader,

KNowing that the Errors of the Preſs, ought not to be imputed to the Author; thou art deſir'd to correct theſe, as here directed.

Page,	Line,	Error,	Corrected.
4	3	*divinity*	*dignity*
	4	*dignity*	*divinity*
8	Mar. note.	*pro & ito*	*prope & ito*
10	5	*ſouls*	*blood*
14	18	*feſt*	*fect*
16	11	*particulars*	*particles*
17	29	*would*	*could*
19	29	*are you*	*art thou*
20	9	*Law*	*Love*
22	1	*are*	*is*
27	9	*dare*	*do*
	33	*to know*	*muſt know*
29	13	*as yet*	*and yet*
34	22	dele *of*	
35	9	*our Prieſts*	*your prieſtly*
38	7	*et*	*let*
	33	*one ſentence is printed twice, dele the latter.*	
41	22	*imaginary*	*imaginarily*
	32	*exiſtent*	*exiſtence.*
56	14	*Ep phraditus*	*Epaphraditus*
58	4	*miſtake*	*miſ-ſtate*
65	1	dele *that*	
71	19	*hold me*	*hold men*
		the word *Blaſpemy* in the Margent, place oppoſite to theſe words, viz. *Arguing againſt God.*	

THE END.

Nr 145
2.

THE

Anabaptiſt Preacher UNMASK'D,

In a further DISCOVERY of his

LYING WONDER

out of

LINCOLNSHIRE:

As alſo

The NEWS from *Richard Hobbs*, an *Anabaptiſt* Preacher in *Dover*, Examined.

Their *Juggles*, *Lyes* and *Deceits* detected,

BY T. R.

A Hypocrite with his Mouth deſtroys his Neighbour : But through Knowledge ſhall the Juſt be delivered, Prov. 11. 9.

He that ſeeketh miſchief, it ſhall come upon him, Verſ. 27.

Printed in the Year, 1672.

12.



The *Anabaptiſt* Unmaskt, &c.

SHame might long ere this have covered the Face of the old Enemies of Truth and Righteouſneſs, had not their *Contention* driven them to that *audatious pitch*, as to glory in their *ſhame*; to take the leaſt pains to ſatisfie the juditious unbyaſſed Underſtandings were but loſt Labour; for their Eyes already behold their Envy and Deceit: but its the Innocent and Simple-hearted (whom theſe *Sim. Magus*'s of our Age, by their Sorceries delude and enſlave) to whom this is more immediately directed. Scarce a County throughout this Nation but has been Eye or Ear Witneſſes, not only of the diſperſing of a Lying Pamphlet (importing, *A Narrative of a pretended* Quaker, *and his Family in* Lincoln-ſhire, *become Leprous and Diſeaſed, &c.)* forged by an Anabaptiſt Preacher; but alſo of the *Unheard of Inſolence, bold Uproars, and Turbulent Routs* they have uſed, acted and committed to enforce a good Opinion of their great *Diana*, upon an Innocent, Simple or Ignorant People. *Reader*, miſtake me not, for I aſſure thee, its not my purpoſe to charge every particular Member or Aſſembly, who this day walk under the Name of *Preſbyter*, *Independent*, *Anabaptiſt* or *Baptiſt*, as being Actors and Abettors of this late piece of Shame and Immorrallity, although Envy, Malice and Falſhood have manifeſted themſelves in ſome particular under each of theſe Courts: but on the contrary (to do them Juſtice) I acknowledge, that many have freely in *frequent Diſcourſe condemned its Forging, Printing and Diſperſing*; much more the Reprinting the ſame, with a Tayle as Leprous as the former.

" The *Anabaptiſt* Author or Reprinter of their pretended *True Relation*, the better to Countenance the Lying Wonder, amuſe the credulous Reader with two other freſh Paſſages of Reproach againſt the People call'd *Quakers*; the one, of *Mary Brown*; the other, of *C. Bayly*: the firſt of thoſe acted without date, like

their former; the ſecond of later ſtamp, not above Twelve Years ſtanding.

As to the firſt, of *M. Brown*, The Relator alledges, *She had been a Hearer of the People called* Quakers—*and coming to hear the Baptized People* (as he termes them) *at* Panton *in* Lincolnſhire, *after ſome time would be baptized* (that is dipped) *with them*; but upon her paſſage through the Ceremony of that *Watery Element*, had ſome Conflicts of mind, and Diſorder of Body; and after Recovery was admitted into their *ſelect Aſſembly*, *and ſo continued whilſt in that Country*; *and upon her departure thence, recomended to their Brethren in* London; *and whether ſhe is yet among them or not, the* Reporter *knows not*: this is ſubſcribed by an Eye and Ear Witneſs (as ſaith the Pamphlet) named, *Tho. Grantham*—from *Aſhby juxta Partney*, the 17th day of the 3d Moneth, 1672.

I cannot do the Truth and my ſelf more Right, then to recommend the *Reader* to the *Anabaptiſt's* Pamphlet, to his Tale at length, and if he can find a Bottom therein, I'le count him Juditious, for my part I find none: But to ſhew himſelf a *Preacher*, has made five Obſervations upon this Relation, the latter as ridiculous as the former impertinent, the Cloſure whereof is (to tell us) That the Relation, at the requeſt of God's People, was thought fit to be made publick, although the matter came to paſs ſome time ſince——This being the ſum of the Relation of our Boaſting Adverſaries, I ſhall, Remark in ſhort.

1. That *Mary Brown* was no *Quaker*, neither is it ſo pretended. But

2. That upon the *Anabaptiſts* Inquiſitors examining, whether her Conſcience would ſtretch to the Length and Breadth of their Ciſtim of *Faith* and *Doctrine*, her Heſitation was ſo conſiderable, that it diſcompoſed both her Mind and Body: how little this tends to the credit of their Inquiſitor, or imports their Order meek, gentle, and Chriſtian-like, let the Juditious conſider.

3. And thirdly, How Uncharitably this Preacher reflects upon his old Member; nay, for ought he knows yet amongſt the *Baptiſts* here, to lay open her Weakneſſes that time might long ſince have buryed in oblivion: But

4. Fourthly, Its moſt conſiderable to obſerve, to what horrid

Shifts

Shifts theſe decaying Aſſemblies are put unto, in this our preſent Age, that not only in their frequent Sermons and Diſcourſes, but in Print alſo, muſt bring forth ſuch pittiful weak Covers as theſe, to mask and blind the Simple and Honeſt-hearted from the embracing of that Truth which is Everlaſting, unto which *God, in Deſpight of all their Oppoſition*, from amongſt them daily calls many to bear witneſs againſt all their *Beggarly Elements* and *Rudiments*, which have periſhed with the uſing.

The Author's ſecond Story comes up freſh and new from *Dover*, *June* 10. 1672. and that's of *Charles Bayly*, once a *Quaker*, his Actings there from the 13th to the 22th of *Octob.* 1661.——Its not my purpoſe to take the Burden of *Charles Bayly's* Miſcarriages upon me, or to enter a Controverſie either in the behalf of him, or his pretended Actions, wherewith he's charg'd; his Perſon, and Actions (what ere they were when he apoſtatized and fell away from his Obedience of that *Eternal Truth* he once *profeſſed*, and for ought I know, in meaſure lived in Obedience unto) being altogether to me unknown.

And if he has juſtly cauſed the Enemies of God and his Truth to *Blaſpheme*, by reaſon of his Unfaithfulneſs, *and ſtarting aſide like a broken Bow*, he ſhall certainly *bear his Burden*, and *Anſwer for his own Iniquity*; but his *Miſcarriages*, *Apoſtacy*, and *leaving the People of God called Quakers* (which from that time he did) ſhall be no more charged upon the *Quakers*, then the Actions of *Judas*, *Demas*, *Annanias*, *&c.* upon the *Apoſtles* and *Followers of Chriſt*, or the Doctrine they lived in and profeſſed. And this their Envious Cavil is fully anſwered by—*Luke Howard* of *Dover*, a Perſon well known there, to thoſe Contentious *Anabaptiſts*, that now ſo zealouſly rake up this Old Story againſt us.

However, It may not here be unſeaſonable in this ſmall Tract to inſpect the Letter from *Dover*, of *June* 10. 1672. with, or in which the Relation of *C. B.* is ſent, in order to publication in Print, ſee pag. 17, & 18. of their Libel; and by this the Reader may know what ſpirit they are of, who thus *Unreaſonably* and *Maliciouſly oppoſe us*, in theſe following Conſiderations.

1. To have a Letter Printed, filled with *Calumny* and *Slander*, not only againſt a ſingle Perſon, but an intire Body, or Society

of

of men, and not a Name ſubſcribed for the Writer ſeems very *unreaſonable*, but denotes the Author's ſhame.

2. Well then, ſince he denies us that common Civility, Let's Query what his Lines beſpeak him, or rather what by them he would beſpeak himſelf, and that may appear in what he writes of the Narrativelit ſelf, pag. 18.

1. Saith he, *The Narrative is an exact Copy taken out af the Original, and was written and ſigned by the ſeveral Perſons, when theſe things were done in the Priſon.*

And in the ſame page, ſaith he, *And when the Narrative was drawn, I ſhew'd it to all the Witneſſes that are now alive.* Now to know by whether of theſe two *Paragraves* of his he would be underſtood, were difficult to reſolve; for he pretends to draw one Narrative long after the other written and ſubſcribed; and certainly, had his former been fit for the Preſs, he might have printed it without a new Draught, with the ſubſcribed Names of the deceaſed Witneſſes: and omitting his own to his Letter, how like a Dark-Lanthorn Merchant he appears, let his Brethren judge.

2. But further, Query his Reaſon for publiſhing his old Tale at this ſeaſon, and not before: his firſt Reaſon or Anſwer is, That he ſent a Copy of it to *London* ſome time ago: What then? Was it Printed? No: But ſayes he, *Lately hearing of that eminent Finger of God, about the Leproſie, it was deſired that it might be Printed with it*: So he would make a ſubſequent accident Obſtruction to a prior Cauſe. O ſtupid Folly!

3. Our Libeller although he had ſo far made the Story publick, as to ſend a Copy thereof to *London*; yet would he again inſinuate, that the *reaſon* why it was not *publiſhed ſooner*, was, *becauſe he ſhould ſeem to ſome as if he had boaſted*, and fear of applauſe prevailed with him to forbear. O horrid hypocriſie! O deceit in the abſtract! ſhall Perſons in their underſtanding Account of this dayes publication, more then the fruit of *Envy* and *Malice*; and thy reaſon for its being cover'd ſo long in *Aſhes*, but a meer *Lye*? as thy precedent words fully evidence againſt thee, and thy ſeeming *voluntary debacement*: *palpable hypocriſie*! I muſt tell thee, thy Lines denote whoſe Child thou art, if for ever *ſhame* cover thy name; and ſo I leave thee to return to the *Lincolnſhire* Progedy.

Its

Its obſervable, That notwithſtanding that pretended true Relation from *Lincolnſhire* &c. (backt with thoſe ſenceleſs and contradictory Teſtimonies) was fully anſwered, and returned upon the *Forgers* thereof, yet their Friends and Abetters have inſinuated to many their diſ-ſatisfaction, for want of a *Teſtimony* from the Inhabitants of thoſe Parts, to prove the truth or falſity of the Anabaptiſts words: Therefore its not unſeaſonable now to publiſh alſo ſome Certificates from the *Inhabitants of* Panton *in Lincolnſhire*, and from others in thoſe Parts which may clear the Truth to the *Enquirer*, and ſtop the Mouth of the *Gainſayer*; which take as follow.

1. From the Inhabitants of the Town of *Panton* in *Lincolnſhire*.

THeſe *are to certifie all Perſons that deſire to know the Truth, That upon the* 26th *day of the Moneth called* June 1672. Richard Anderſon *of the Town of* Panton *in* Lincolnſhire, *in the preſence of above twenty of his Neighbours, Doctor* Lincolne *Parſon of the Pariſh being alſo preſent, did declare, That he never was at a* Quakers *Meeting but once in his life time, and that was at an Aſſize time, at the Caſtle of* Lincoln, *he did hear them declare about a quarter of an hour; And ſaith, That* Ralph James *was then with him; And further ſaith, That he never was a* Quaker, *nor owned by any of that People; for he ſaith, they never knew him; And further, did affirm, that he had no Child leprous; And that Child the Baptiſts did ſay was leprous, and ſince dead, he ſhewed us alive, and in health; And the ſaid* Richard Anderſon, *and his Neighbours, did unanimouſly affirm, That the Child had not any Leproſie, nor other diſtemper ſave only ſome running ſore, which was cured by direction from one called Mrs* Bonner, *ſo far as they underſtand: The ſaid* Richard Anderſon

further

further affirming, That neither himself nor any of his family was troubled with any such painfull distemper, as the Baptists say they had: These things were not only affirmed by the man himself, but also confirmed by the Inhabitors of the Town, whose names are hereunto subscribed, Doctor Lincoln *being also present with the said Inhabitants, in the open street in* Panton *in* Lincolnshire.

Inhabitants,

William Dorrins,
Robert Mynto,
Henry Walch,
John Emming,
Robert Drink,
Richard Walesby,
Richard Horton,
Katharine Hall,
Samuel Mathers,
George Anderson,
James Hall,
John Chapman.

Other Witnesses, then and there present:

William Garland, Joseph Pope, Augustine Smith, William Baldwin, Nathaniel Ball.

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2. From a General Meeting of the People of God called *Quakers*, in the County of *Lincoln*, the 26 day of the 4th Moneth, 1672.

WHereas *a Report is gone out of this County from* Ralph James, *and other Persons, which have alwayes had a Prejudice against the Truth, and People of God called* Quakers; *by which Report the Nation is abused, and those which are over-credilous made to believe a* Lye (viz.) *That* Richard Anderson *of* Panton *was a* Quaker: *These are therefore to certifie, that the said* Richard Anderson *did never*

never frequent any of our Meetings, nor did he ever joyn with us in Worſhip, nor was he ever owned by us, nor any of us; ſo that they have not any juſt ground to call him a Quaker. *And this Teſtimony we give forth to preſerve the Simple-hearted from being prejudiced againſt the Truth, for believing a Lye. From our Quarterly Meeting, held at* Lincoln, *where ſome Friends from each Meeting in that County were preſent,*

William Garland,
Abraham Morris,
William Eberatt,
Joſeph Richardſon,
Auguſtine Smith,
John Winklep,
Samuel Hobman,
John Richardſon,
Thomas Summers,
Richard Baxter,
John Walcott,
Thomas Lowter,
John Mills,
Joſeph Pope,
Thomas Wreſtle,
William Aſhby,
William Hargate,
James Brown,
William Boman,
Robert Browne,
Thomas Everitt,
Richard Parnel,
Joſeph Wilſon.

And to take off that too frequent Objection, That we ſeem to condemn all for the Miſcarriage of ſome, it may not be unmeet to evince to the Reader how far *John Green* of *Southwark* was concerned in the publiſhing that late Narrative from *Lincolnſhire*, by ſuch meaſure as may be taken from his own diſcourſe with ſeveral Perſons about it; and far be it from us to wrong any, who in any meaſure manifeſt their Clearneſs, whoſe deſires are, That the *Slanderer only* may bear the Weight of his own *Juſt Reproof*, which may appear by the Atteſtation following.

Southwark,

Southwark, the 15th of the 5th Moneth, 1672.

John Green's Allegations concerning the *Baptists* late Narrative.

1. HE ſaid, *That he never did conſent to the Publiſhing that Book.*

2. *That he was no Witneſs in the Caſe; but that they have abuſed him.*

3. *He denies the Book and Certificate, as being of their own making, and with what words they pleaſed (that made it.)*

4. *And that he was queſtioned about it by the Church (which he belongs unto) who alſo diſowned the Narrative.*

5. *That he intends to ſpeak to his Friends, or Church he belongs unto, to publiſh a Teſtimony againſt it.*

6. *And that the ſaid* Smith *did publiſh the ſaid Narrative for his own Intereſt, although* F. Smith *confidently denies this.*

Theſe Things *John Green* did ſignifie at *Thomas Padley*'s Houſe in *Southwark*; in the preſence of us, whoſe Names are hereunto ſubſcribed.

Thomas Roberſon,
Thomas Briggs,
Elliner Padley.

But

But a moſt grand Objection of our *peeviſh Adverſaries*, againſt a late Anſwer to their Narrative is, That in the Title Page thereof its ſaid, THEIR JUGGLE AND DECEIT, IN CLOATHING THEIR OWN MEMBER WITH THE NAME OF *QUAKER*; and that the Inſinuating, that *Richard Anderſon* was a Member of theirs, is a Crimination to Purpoſe, and a falling into the ſame exceſs of Miſtake or Error, that we charge them withal——And if ſo, I muſt confeſs deſerves *double Condemnation.*

This Objection was ſufficiently cleared before, but inaſmuch as they appear yet diſſatisfied.

I. Anſwer and Argue no further then from their own Narrative, ſee pag. 8. of their Pamplet: ſayes the Author there.

1. R. A. *came to our Meeting, to hear the Goſpel preached, at* Northwillingham. And what was this, but an Hour, or a Day? Yea, of longer continuance. See further in the ſame Page.

2. Sayes the Author, *When he had been a Hearer for ſome time,* ——how long he ſayes not.

3. So long it was, that the Relator affirms, *there he was Convinced.* And was his bare Hearing, Continuance and Convincement all the Tokens of his being one of their Members? Nay, further to put all out of Queſtion,

4. The Paſtor of that Flock gives us this accouut in his Narrative, *That* R. A. *ſaid, He did believe, that Baptiſm in Water was an Ordinance of God; and that both Men and Women ought to be Baptized in Water.* The Cardinal Point of their Confeſſion of Faith, and the Grand Diſtinction of their Church-Membership from the People of other Profeſſions and Perſwaſions; without which, there's no ſcaling the Walls, or entring the Bounds of their Sanctuary.

If it be Objected, *That after his Union in Faith and Doctrine with thoſe* Anabaptiſts, *his Belief was ſhaken by converſe with the* Quakers. Its own'd that he heard one in company with his Paſtor *Ralph James* at *Lincoln*, but never before, nor after, as

appears, plentifully atteſted. and what Ground that is to call him a *Quaker*, let any thing but Falſhood judge.

But that he was their Member afterwards appears thus.

1. Upon his pretended Miſcarriage theſe his Brethren neither deny him, nor caſt him out.

2. Upon his Trouble in Mind the Congregation ſeek their God for him.

3. The *Anabaptiſt* Preacher is ſtill his Confeſſor, and the Mediator to the Brethren in his behalf.

4. Nay further, This *Ralph James*, and his Brethren, as they vainly and falſly Boaſt, were the Healers of *R. A.* and his Family——Now where were the *Quakers* with him, that he ſhould be called a *Quaker*, and not an *Anabaptiſt*.

5. But to put this out of queſtion, ſee the Letter dated *April* 27. 1672. ſent to I know not whom, but ſubſcribed, *Your Unworthy Brother in the Lord*, Ralph James, pa. 7. ſayes he, *As for the man* (that is R. A.) *he never went to the* Quakers *more, but came to our Meetings.* Now whether the Author has wronged them (in ſhewing their Juggle and Deceit, in clothing their own Member with the Name of *Quaker*) let the Juditious and Unprejudiced judge betwixt us.

The next thing that falls under Conſideration, is a *Poſtſcript*, and that ſo full of Frivulous Fictions, and Falſe Averments, and Allegations, that it may aptly challenge for its Author, that creeping piece of Hypocriſie, for whom that bundle of Falſhood and Deceit was Printed—who tells his Courteous Reader, *That its ſcarce Credible, how ſeveral of the People called* Quakers *have behaved themſelves ſince the Printing of the Narrative.* Well then, What's their Behaviour, or Miſ-behaviour, as this Poſtſcriber would argue? He proceeds in counting all (that is, the *Narrative*) falſe, both Root and Branch: What? a Wonder and not to be credited; ſuch ſtuff that Eight or Nine Years has run over to bring out, and not to be queſtion'd; to come from ſuch an approved Author, and not to be believed, its ſcarce credible to this Hypocritical Scribe, as he would Pretend, although he well knows with what continu'd Solicitation he procur'd it for the Preſs.

His

His next piece of Admiration is, *That the* Quakers *ſhould object againſt the untimely Production of this ſtrange Prodogy.* As for their End, 'tis eaſily calculated by ſuch who have but only peruſed the Hiſtory of their ſpirits, much eaſier by thoſe who have beheld the Meridian of their Cruelty: And though their Sun be now ſo near ſet, they can inſence others to that Cruelty which Providence has incapacitated them to be direct Actors.

But for the timeing of their Prodogy in Print, our Antagoniſt he'l Appologize, averring, *It was not the Intention of our Adverſaries, to render us obnoctious to the Government, or occaſion new Bonds.* And how does he this Work? He imprecates God the Searcher of all Hearts, that he knows, that it was far from being the End of Publication (thus nonſencically proceeding) that, *Were not the Truth of God prejudiced by ſilence, while their dangerous Principles ſeem as from Heaven diſcountenanced, by the precedeing Narrative, which is judged by many, A Sufficient Call for Publication.* I ſhall wave to reflect upon the Nonſence of his Paragrave, but collect his Reaſon, or what he intends by his words, and ſhall anſwer briefly thus; Certainly were never men more palpably given up to direct Falſhood; ſhall any man believe, that the *Anabaptiſts* Zeal at this day out-ſtrips what it was Seven, Eight or Nine Years ago? that a Story for ſo many years together, not worthy a Preſs or a Sheet of Paper, ſhould now be trumped abroad, and with an Epethite no leſs then for the Truth of Chriſt. Nay the Author adds, as a further Cauſe for preſent publication, *That thoſe in Danger, or miſ-led, may by God's Bleſſing be prevented or reclaimed.* Now I'le appeal to the Juditious Reader, Whether the raking up of an old Malicious Story, full of Deceit and Falſhood, and the Printing of the ſame after Nine Years expiration, although under the covert of ſo many ſpetious pretences, as for the ſake of Chriſt's Truth, or reclaiming the Miſ-guided, or as a Diciſion of Controverſie, Strength to the weak Hands and feeble Knees, and many ſuch like ſtrain'd Expreſſions, be not rather the product of that old ſpirit of Hatred, Envy and Hypocriſie, then the Fruits of that Meek, Quiet and Charitable Spirit of Jeſus, which they would inſinuate to

the

the World they are led by. But to close all, he would stop our Mouthes with Railing, and falsly affirming, *Our Carriage in Words and Actions in Newgate and New-Prison in* London, *when imprisoned with the* Baptists, *upon the late Act, &c. did equal this incentive of theirs to Persecution:* And in the same sentence (as if it were at the same instance of Time and Place) alledges, *That one* Thomas Lawson *in Discourse and Print uttered many harsh words against* Mathew Caffin (one of their Preachers.) As to our first Charge, of our Carriage to our Fellow-Prisoners; I question not but that many of his own Brethren, or such who are called *Baptists*, will give the Lye to the Libeller; for, certain I am, that at *Newgate* there was no such Occasion given; and this Libeller might be ashamed to aver so notorious an Untruth: As for any Difference with our Friends at *New-Prison*, I never heard of any, and believe it a false Imposition. ——— But to his Charge upon *Tho. Lawson*, upon enquiry I heard, about Sixteen Years ago there was Disputes and Points of Faith or Doctrine controverted, in Print, and otherwise, betwixt him and *Mathew Caffin* —But that there was any such Discourse or Writing of late years, or about the time of the making the late Act against Conventicles, as this creeping Imposer would insinuate, I absolutely deny as untrue; and had this Detractor been so candid, as to have quoted the Book out of which he had pict out so many black Epethites, or the time of its Imprinting, his own Reader, as well as mine, might have made Applications of the first, according to due demerit, and have given Judgment how suitable or unsuitable the latter was to insert in this present Case of Controversie.

But to argue that it was of later date, and of but yesterday, and as if he had said but little, he concludes, *This is but a Tythe of what might be said of their Books, Words and Carriages, even in the height of Persecution, &c.*

I Answer, That if he can meet with a Reader so void of Reason, that can neither distinguish 'twixt Day and Night, Light and Darkness, Right-hand from the Left, he may probably find one so credulous as to believe him; but men of the meanest capacity of Understanding may comprehend his frothy Discourse

courſe and Rabble. But a Tythe of our Books, Words, Carriages in height of Perſecution, ſayes he—Whereas that Dirt thou haſt already caſt, is it not upon thee? we are clear of thy falſe Aſpertions: What can thoſe otherwiſe perſwaded in Matters of Religion, charge us withal, in our bearing the Spoiling of our Goods, Beating and Impriſoning of our Perſons, to bear a Faithful Teſtimony to the Everlaſting GOD and his Truth, who hitherto has preſerved us? We appeal to the Faithful Witneſs in the Conſciences of all who have beheld our Converſation. By what Words, Books, Writings or Actions did we ever, in time of Perſecution, or Liberty, inſence the Magiſtrate againſt any, as you endeavour to do now the Rod is off your Back? Be particular in this Point, and you ſhall have an Anſwer.

And forbear thus to belch out your own Shame, and to be in time of Quietneſs (as to outward oppoſition to you-wards) and in ſome meaſure to us alſo) Incendiaries, and Publiſhers of thoſe old *ſilly Fables*, and *Idle Tales*, that grieve the Innocent amongſt you, gratifie the Prophane abroad, and are an ill ſavour in the Noſtrils of all moderate Enquirers after Religion, who Doubtleſs do expect at ſuch a Time and Day as this, better Arguments for your, or againſt our Perſwaſions in Faith and Doctrine, before they will either embrace yours, or reject ours.

Its worthy Obſervation, That ſince the late Detection of their *Lying Wonder*, and the Inhabitants of *Panton* their giving a Certificate of *Richard Anderſon* (the *Anabaptiſts* late Member) his denying his former Confeſſions to *Ralph James*, and his Confederate Fraternity; that the *Anabaptiſts* in divers Parts have made no ſmall Tumult, and Stir, to cover themſelves from that Juſt Rebuke, which their Malicious and impertinent piece of Folly and Madneſs hath conſequently brought upon them.

But the moſt Remarkable Paſſage of their Stupidity is, *That the* Anabaptiſts *in* Lincolnſhire *have pretended to Croſs Examine and Confeſs their late Member* Richard Anderſon; upon the ſtreſs,

ſtreſs of whoſe former Confeſſions they firſt grounded their Prodigious Miracle, Of Curing a Leprous Family : And thoſe his later Confeſſions have they ſubſcribed, and diſperſed the ſeveral Copies, one whereof bareth date, *June* 10. 1670. a ſecond, *June* 15. 1671. a third, *July* 7. 1672. and the laſt, *July* 21. 1672. came to my hand ; Its probable the wiſer ſort of their Brethren here may prevent it from troubling the Preſs ; if not, it will ſerve for a plenary Teſtimony of our Charge againſt *Ralph James*, and the Forger of that Pamphlet. And whether their late Copies be Printed or not, I think it meet (for the ſake of ſome) a little to examine how correſponding it is to their Deſign and Enterpize.

To that end obſerve our Charge againſt them was in theſe Particulars.

Firſt, Their falſly Inſinuating, that *Richard Anderſon* was a *Quaker*.

Secondly, That his Child was Leprous, or he, and the reſt of his Family afflicted with ſore Pains, or bodily Diſtempers.

Thirdly, Then we averred *Richard Anderſon* to be a Member of theirs before and after, yea, all the time of the pretended acting of their piece of Pageantry.

Fourthly, Their Deceit, in not giving the World an Account of the Moneth or Year, wherein happened their piece of ſtrange Providence.

Fifthly, Their Malice and Envy in publiſhing their Narrative at this day, after eight or nine years paſt in ſilence.

Sixthly,

Sixthly, That notwithſtanding their bold Averment in the Front of their Libellous Pamphlet, not one Eye or Ear Witneſs has been produced, but barely the Weak or Knaviſh Confeſſion of their own Member.

The Pains of this ſummary Repetition is, for the better ſatisfaction of ſuch to whoſe hands *Ralph James*, and his Fellows, have conveyed the late Confeſſions of that poor Wretch, which they ſtretch as on Tenters, to ſcreen their Serpentine Deſigns and Lying Inſinuations, of which I neither deſire nor need a greater Proof, then the Lines they have given forth, and ſubſcribed: Therefore examine, and ſee whether by all their late Pain, they have extorted more from the weak man, then was affirmed by us, or granted and returned upon the firſt Relators and Forgers of the Story.

The Subſtance of what theſe Inquiſitors Confeſt the poor man into, is,

Firſt, June 10. 1670. *That he had Diſcourſed twenty times with* R. James *about Religion, and that he pronounced* James *a Leper; that he had one Child broke out in Sores.* All this was granted and proved by us to their hands.

Secondly, The ſecond Confeſſion *June* 15. 1671. 1. generally, then 2. particularly; 1. generally ſay the Confeſſors, *He owned the Narrative to be true, as to the ſubſtance*——But what is it in Circumſtance? this obſerve, was to their Mr. *Ralph James* himſelf.

1. His Confeſſors ſay, R. A. *owned, that he confeſſed the Truth of the Narrative at* Raſin *Fair*, September 14, 1669.——But not a word whether he confeſſed the Narrative to be true.

2. He confeſſed, *He heard the* Quakers *at* Lincoln *within the Priſon—an Hour*——which was Three Quarters more then the poor man gave under his hand; at which the Confeſſors are ready to quarrel.

3. His Confeſſors ſay, *That contrary to what he had given under his hand, he ſaid, He had diſcourſe with the People called* Quakers *Forty Times about their Principles*; but whom they were, or where they were, not a word: its too ſuſpitious the Confeſſors have here abuſed the Man—for doubleſs, had he acknowledged but half ſo many times, they would have extorted the Perſons Names he calls *Quakers*, and that with no ſmall applauſe.

4. His Confeſſors ſay, *He knew not (that's remembred) what was in the Paper he ſet his hand to*; truly very probable—but not a word that the Anſwer to the Narrative had any wiſe abuſed or wronged him, in miſ-citing the Letter.

5. His Confeſſors ſay, *That he owned he pronounced* R. James *a Leper, and after deſired his Prayers; and that he owned, that he had confeſſed himſelf well again* —— but that he was really ſo, not one word.

Thirdly, The third Matter is of *July* 7. 1672. and this is, *That* Edward Pariſh *his Wife deſired* Chriſtopher Foſter, *one of the Confeſſors, to meddle no more with the Matter*: He might have done well to have interpreted his meaning.

Fourthly, The Confeſſion of *July* 21. 1672. (after the impertinent circumſtance of the Journey to *Panton*, and their Hoſts acquainting them of the People call'd *Quakers* having been there) the Confeſſors ſay, *That* R. A. *confeſſed to the ſubſtance of the Narrative*; but what they call the Subſtance, ſay nothing—and conclude, *That he confeſſed, that he looked upon the People called* Quakers, *as eminently owned of God as* Moſes *was*: This is the ſubſtance of his Confeſſion; and truly had the Devil confeſſed, that he *Quakers* were God's People, it had no more invalidated them, then it did Chriſt, when the Devil ſaid, *Thou art the Son of the Living God.*

Where is now theſe Impoſters Proof, that the poor man was a *Quaker*? What, not ſuch a Confeſſion, notwithſtanding their indefatigable pains with him.

Where is the Leprous Child, the Bodily Diſeaſed Family, and the Proof of the Child dead, as was falſly affirmed in their Narrative?

Why have we not in, the Year of this prodigious Miracle? And

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the Eye and Ear Witneſſes of this eminent Finger of God, as they termed it, and the diciſion of the great Controverſie, as ye Fooliſhly and Vain-glorioufly boaſted ?

Remember ye Anabaptiſts the Wiſe-mans words, viz. *Who ſo boaſteth himſelf of a falſe Gift, is like Clouds and Wind without Rain*——Had it not been far better, and more for the Reputation of *R. James* of *Lincolnſhire*, and *Richard Hobbs* of *Dover*, to have kept their pieces of Forgery at Home, then thus to have been Heralds of their own Ignominy and Reproach : I appeal to the Sober-minded, of what Perſwaſion ſoever—What could any Moderate Man have judged of their Labours, to bring out ſuch untimely Births ? if they had been really true, and Reflective on the People called *Quakers* ; but that it was the Fruit of that old ſpirit of Envy, Hatred and Malice, cloak'd over their Mask of Profeſſion,'——————How much more then ſhall they undergo a Juſt Reproof from the Sober amongſt themſelves, that without Cauſe have been ſuch zealous Incendiaries to Strife, and ſmitten with the Fiſt of Wickedneſs without Cauſe. So to the Wiſe-mans words I leave them, who ſayes, *He that hideth Hatred with Lying Lips, and he that uttereth a Slander, is a Fool.*

THE END.

LIFE END.

PRINCETON
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THE Babylonish Baptist.

OR

H. G. Contradicting H. G.

In his Book ſtiled, *LIGHT from the Son of Righteouſneſs*; which is proved, meer Confuſion and Darkneſs.

Unprejudiced Reader,

WE *have a Witneſs in Heaven, That we have Love to the Souls of all Men; and bear no Ill-Will to theſe* Baptiſts: *Howbeit, the Implacable Enmity of divers of them is ſuch; that in Times of Quietneſs, it hath been the manner of ſome of their Chieftains, to be Quarrelling, and ſpreading their Confuſed Pamphlets againſt us, and the* Light Within *confeſſed by us; as being Offended and Fretted at our preſent Liberty, which we have Publickly to Confeſs the* True Light; *though obtain'd through Deep Sufferings: Howbeit, the Fruitleſneſs of Coertion hath not been manifeſted by theſe Men's Valour, or Pretended Faithfulneſs in Suffering Times. We ſee, the more they Strive, the more they involve themſelves in* Babyloniſh Confuſions *and* Self-Contradiction, *to the Overthrow of their Cauſe, and their own Diſcredit therein.*

Some of the Baptists *Doctrines and Contradictions, Collected out of their* H. G's *Book in their own words, and briefly Observ'd as follows.*

H. G. saith, viz. *I utterly deny, that this Light, which all men have from the Glorious Creator, is a Saving Light,* page 8.

H. G. in Contradiction saith, *I really believe, That the Lord Jesus, as the Eternal Word, hath given Light, or Enlightened all Men and Women that come into the World,* p. 8.

Animadversion, The Light or Life of the Eternal Word, which is the Light of Men, *John* 1. 4. is Spiritual and Divine, as is that Word; and therefore Saving to all that truly Obey it.

H. G. *The great Darkness of these Men, who cry up Light and Power Within, this Wile of Satan, and Cheat of Antichrist,* p. 31.

H. G. Contra. *The Lord Jesus, as the Eternal Word, Enlighteneth all men. This Light is the Substance of the Law---- The Candle of the Lord: It doth Convince of Sin,* p. 9. *If* Heathens *follow it, they would shine in Just Living. The Work of Faith with Power ---- I do maintain, that Faith is required and must be wrought with Power in the Hearts,* p. 15, 16.

Anim.

Anim. What Horrible Blaſphemy is it then, to term our crying up the Light and Power of Chriſt Within, the Wile of Satan, and Cheat of Antichriſt? And how plainly hereby Confuted? We have Cauſe to look upon thoſe *Heathens*, that follow the Light or Gift of God Within, to be More Godly and Better Chriſtians, then many of theſe *Baptiſts*.

H.G. obſerves from John 16. 7. *That the Spirit or Bleſſed Comforter cannot be the Saviour*, p. 46.

H.G. Contrad. *Till the coming of his Spirit and Grace with Power in my Heart, for the Binding of the Strong Man Satan, and Killing of my Corruptions, my Soul was not brought out of the Horrible Pit*, p. 16. *Having wrought this Glorious Work of Regeneration*, p. 17.

Anim. Then its the Spirit and Power of Chriſt, that effects and works Salvation through the Work of Regeneration, ſee *Tit.* 3. 5. which is not done meerly by Chriſt's outward Sufferings; though we cannot believe, that Satan is bound in this man, while he is in Satans work, Blaſpheming Chriſt's Light Within, and Belying us.

H. G. *The Ordinance of the Lord's-Supper you call Bread and Wine*, p. 19.

H.G. Contrad. *The Sign---The Shaddow* (ſpeaking of their Ordinances) *the Subſtance being Chriſt*, p. 53, 54.

Anim. Your pretended Lord's-Supper then, is no more

then Bread and Wine, the Sign, the Shaddow; and therefore their Continuation of no Neceſſity in the true Church, which hath received Chriſt the Subſtance, the Living Bread, who Spiritually communicates his Fleſh and Blood, or Fruit of the Heavenly Vine, without your Shaddows; And this is our Lord's-Supper, that we partake of; and our Baptiſm is Spiritual, 1 *Cor.* 12. 13. *Eph.* 4. 5. and as in 1 *Pet.* 3. 21. its ſaid; to the which alſo the ἀντίτυπον, Antitype, that now ſaveth us, even *Baptiſm*, agreeth.

H. G. *The End of this Ordinance doth remain, notwithſtanding the Pourings forth of the Spirit; and therefore the Ordinance muſt needs remain; which is to Confirm our Faith in the true Saviour, and to keep up our Love to him*, p. 21.

Anſw. What Faith and Love are theſe of theirs, which are confirm'd and kept up by Bread and Wine? And what Idolatry and Diverſion from the Spirit doth their Doctrine tend to herein? Surely the Holy Spirit can beſt ſupply the ſaid End, ſee *Gal.* 5. 22.

H. G. again is very Fierce and Raſh for their Water-Baptiſm (or Plunging Peoplee in Water) where he ſaith; *Whoſoever brings any other Goſpel, let him be Accurſt*, p. 24.

Anſw. Hereby he hath Curſt all the People of God, and Sincere-Minded, both *Proteſtants*, and all others in the World, who Oppoſe, and come not under the *Baptiſts* Dipping or Plunging people in Water: Lord forgive him; he is very Uncharitable herein, For our Parts, we cannot believe their *Baptiſm* to be either the *Baptiſm of Chriſt*, or *Goſpel*, or of Neceſſity and Available to Salvation.

F H. G. denies the True Saviour to be the Light and Power; *I affirm* (saith he) *that Jesus Christ is a Man, consisting of Flesh and Bone*, p. 30,31. *Humane*, p. 33. *Finite, Weak, subject to Passion, as we are*, p. 94. *The Inward Power is not the Christ distinct from the Humane Nature; the true Christ consisting of a Body of Flesh and Bone*, p. 31,34.

H. G. Contrad. John *declared plainly, that Christ was before him, being from Everlasting---- He was before* Abraham *was---- The Son of God by Eternal Generation---- Truly God----* David's *Lord*, p. 35. *The Lord Jesus; The Eternal Word*, p. 8. *The* Emanuel, p. 32. *Christ is the Son of the Living God*, p. 33.

Anim. Therefore its both Unscriptural and Absurd to assert, That Jesus Christ consisteth of a Humane Body of Flesh and Bone, or is Finite (seeing he is before all things, and by him all things consist, *Col.* 1. 17.) and inconsistent both with the Eternal Glory of the Son of God, which he had with the Father before the World began, wherein he is Glorified; and his *Body* is Glorious and Spiritual: They should have said, That he took upon him that *Body* prepared for him; and not, that he consists (or is made up) of a Humane Body of Flesh and Bone: but at length, they are made to grant the Deity of *Christ*, more then formerly; though to their own Confutation, as before.

H. G. *The Principle of the* Quakers *concerning the Light within; the Impurity and Vileness of which Principle I may further make appear*, p. 48.

H. G. Contrad. *The Word, considered as Creator, is the True Light, which lighteth every man that cometh into the World*, pag. 48.

Anim.

Anim. Its no leſs then Blaſphemy to charge this Principle (to wit the Light of the Eternal Word, the Creator) with Vileneſs and Impurity: For the Word, and its Light, is both Divine, Eternally Pure, and Unchangeably Incorruptible.

H. G. *God forbid that I ſhould ever own their Principle of the Light in all, that doth ſo clearly tend to the razing out the grand Fundamentals of the Goſpel*, p. 52.

H. G. Contrad. *Praiſes and Halelujah to God forever, who hath given us that Witneſs in our ſelves, of which thou ſpeakeſt*, p. 54, 55. which Witneſs (his *Siſter* ſpake of) was the Light which Reproves for Sin, to own and believe in the Light, that enlighteneth every man that cometh into the World, p. 8. & 29.

Anim. See what a Sad Paſs theſe Men are grown to; and what kind of Prayers they offer to God, againſt his own Light, or Witneſs within; and how contrary to the Goſpel-Spirit and Light they are.

READER,

IN their ſaid Book, ſtiled, *Light from the Son of Righteouſneſs*, there are alſo many more Abſurdities, & Perverſions of Scripture, with Falſe Accuſations againſt ut; viz. of Denying the Man *Chriſt*, the *Reſurrection*, and many other things, which I have more fully anſwer'd elſewhere. But for Expedition, this Paper was abſtracted, to be ſent into *Barbadoes*, where *H.G*'s ſaid Book is like

to

to be Concern'd; as on the Account of his own Natural Siſter (as he calls her) whom Un-Naturally, and Un-Brotherly, he hath Printed his Book (in part) againſt, for her Wholſom Advice, in her Letter, to Own and Believe in the True Light, which Enlightens every Man, &c. I have writ a Full Anſwer unto their ſaid Book, which as yet I forbear to divulge, being informed, that ſome of the particular *Baptiſts* are about to bring forth more againſt us; which if they do, I hope further to Examine them; not queſtioning but they'l be, both Inconſiſtent, and Contradictory, as they uſe to be, whilſt they Contend in their Prejudice and Envy, which Blinds them; The Lord give them a Penitent Sence thereof.

London, the 27th of the 9th Moneth, 1672.

From a Well-wiſher of all men, who deſires to be at Peace with all, ſo far as it may conſiſt with Truth,

G. W.

THE END.

LIBRARY

C. M.



A

Looking-Glass

FOR

BAPTISTS:

Being A

Short Narrative of their Root and Rise in

KENT;

Wherein the Erronious ſpirit of *Richard Hobbs* (Paſtor of the *Baptiſts* in *Dover*, with ſome others therein concerned with him) is Reprehended.

Containing alſo

A further Confutation of their late Forged *Narrative* (and their Addition thereto) of their Lying-Wonder out of LINCOLN-SHIRE.

Luke Howard.

Printed in the Year, 1672.

BRITISH MUSEUM

THis *Narrative* is for the Unbaſs'd Minds to look into, whether *Baptiſts* or others, in which ſhort Narrative (by all ſuch) may be ſeen the *Rice* and *Root* of the *Baptiſts* in *Kent*.

And the Face of an Envious ſpirit ruling in *Richard Hobbs*, Paſtor of the *Baptiſts* in *Dover*, as he pretends himſelf to be, with all concerned with him in it (except he has beguiled any) to ſet their Names to an Envious Story of one *Charles Baily*, Ten Years by paſt; to which Story there is Nine Names, but five of them dead for ſeveral years; and *C.B.* of whom the Story is, was by the *Quakers* deny'd ten years ſince, and ſo is to this day, as in this *Narrative* will appear to the *Authors* ſhame, becauſe they have known he was deny'd for ſeveral years, as their own *Conſcience* will teſtifie againſt them.

This they joyn'd to another like it ſelf, at the Re-printing of it, which before was ſufficiently Anſwered, and the Forgery therein detected, to all unbiaſſed Minds.

L. H.

Be ſober, be vigilent, becauſe your Adverſary the Devil, as a roaring Lyon, walketh about, ſeeking whom he may devour.

Whom reſiſt ſtedfaſt in the Faith, knowing that the ſame Afflictions are accompliſhed in your Brethren that are in the World.

But the God of all Grace, who hath called us into his Eternal Glory by Jeſus Chriſt, after that you have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

To Him be Glory and Dominion forever and ever, Amen; 1 Pet. chap. 5. verſ. 8, 9, 10, 11.

READER,

I *Hearing of, and this day ſeeing a Scandalous Narrative from the* Baptiſt *People of* Dover, *at the reading of which I could not but very much ſtrange, that men ſhould ſo much loſe their Reaſon, as men, that as ſoon as they have a little Liberty given them, to abuſe it ſo, as to imploy themſelves in ſuch dirty work once and again, of Nine and Ten Years by paſt, and ſo to make themſelves a Scorn to Fools, and the innocent Principle of the* Quakers *the World's Talk, whom they hate, as* Ahab *did* Micaiah; *and therefore is their work like themſelves, whoſe Envy deſtroys their Reaſon, which is the Cauſe they Print ſuch things as are filled with Miſchiefs, and no good to any; though ſuch as envy and hate the Light of Jeſus, and perfect Way of the Lord (and ſo bring not their deeds to it) may rejoyce thereat: The tenduncy of which Narrative was of* C. Baily's *ſpirit and works manifeſted in* Dover *in the 8th month, call'd* October, 1661. *to crown the reſt of their work in their other Narrative (to which this of* C. B. *was added in the Reprinting of the ſame) as the Baptiſts in ſubtilty thought, or might think; therefore it was ſomething upon me to give forth a true Relation (according to my knowledge) of* C. B. *and his being denyed long ſince by us, and ſo not to be by Wiſe Men accounted of us.*

And alſo, for the Truth's ſake, to make a true Diſcovery of the Rice of the Baptiſts *in the County of* Kent *(who ſhew what ſpirit they are of by their works in Print) that they ſhould not be lifted up, and glory in the fleſh above their ſpheer, and ſo preach and affirm they know not what unto the people, which are more ſimple* (ſome of them) *and cleaner in heart and mind before they are Dipped then ever they come to be again,* after once they are proſolited into their Yoak of Bondage; *and therefore is this plain Diſcourſe (for the Simple ſake given forth.*

The 9th day of 5th Moneth, called *July*, 1672.

L. H.

A LOOKING-GLASS for *Baptists*, &c.

IN the Year 1643. and 1644. the People called *Baptists* began to have an entrance into *Kent*; and *Anne Stevens* of *Canterbury* (who was afterwards my Wife) being the first that received them there, was dipped into the Belief and Church of *W. Kiffen*, who then was of the Opinion commonly called, The particular Election and Reprobation of Persons; and by him was also dipped *Nicholas Woodman* of *Canterbury*, my self, and *Mark Elfreth* of *Dover*, with many more both Men and Women, who were all of the Opinion of the particular Point, and who reckoned themselves of the Seven Churches in that Day, who gave forth a Book call'd, *The Faith of the Seven Churches*; which was then oppositt to the *Baptists* that held the general (and is still the same) at which time there was great contest betwixt those *Baptists* called, *The General*, as *Lamb*, *Barber*, and those which held the Universal Love of God to all; and *Kiffen*, *Patience*, *Spillman* and *Colyer*, and those that held the particular Election; so that if any of the particular Men or Women of the Seven Churches aforesaid, did change in their Opinions from the Particular to the General, that then they were to be baptized again, *Because* (said they) *You were baptized into a wrong Faith, and so into another Gospel*; using that saying, *That if any man bring any other Gospel, then that which we have received, let him be accursed*; whereupon several denyed their Belief and Baptism, and were baptized again into the General Opinion or Belief: But *Nicholas Woodman* aforesaid, with *Mark Elfreth*, with all of them in *Kent* (except *Daniel Cox* of *Canterbury*, which never baptized any) held their Baptism in the particular, but changed their Opinions to the General, and some to Free-will, and the Mortality of the Soul, and many other things

things too tedious here to relate, from whence did arise almost all the *Baptists* which now are in *Kent*, whose *Root* is *Babel* and Confusion (which so much boast themselves in this day of a little Calm) so that in their Root (to wit, Baptizing into the Faith of Particular Electioners) they being false, neither Branch nor Fruit can be true, but a confused Breed, Increase, and Body is the very best state they can lay claim unto by their own Rules, if the General Opinion and Practice of *Lamb* and *Barber* be true, of whose Opinion these *Baptists* in *Kent* profess now to be of, (though they did arise from the particular Root) and devoutly preach't it up, as if they were Naturaliz'd into the Root of the General, by Baptism: and so make Prosolites to themselves in that which they know not whereof they do affirm, not being Spiritually Baptiz'd into the Universal Love of God; and so you Leaders of this People cause them to err, and they that are led by you are destroyed (for where the Blind lead the Blind all must needs fall into the Ditch) and when they are prosolited to hold Truth in Unrighteousness, they are made two fold more the Children of Hell then they were before, because they are now covered with a Profession without Life, which God's Spirit leads not to, but mans Traditions, as before proved by their false Baptism: And here many simple Ones think themselves in their state to be Rich and Full because they can now say something for their Opinion, as they have learned of their Leaders, whenas they are Poor, Blind and Naked, and as empty of the Spirit of Life to lead as ever they were in dayes past, and as ignorant of the One Lord and One Baptism by One Spirit into the One Body, whereof Christ Jesus is the Head, as ever they were, because the Root and Foundation of their standing is rotten, and laid in *Babel* and Confusion; and all this appears sufficiently unto those whose Eyes are opened by the Eye-salve of Jesus, who counsels all to buy of him Eye-salve, that they may see (to wit) themselves in the Fall, and him who is the Light a Quickening Spirit, to redeem up to God, out of the Fall; and all such behold and understand things which differ, and can see the Ground and Root of you, and of the Bitterness which remains in you Carnal *Baptists*, against the Spiritual Appearance and Light of Jesus, and the Truth professed in it by the People of God called *Quakers*. Oh! the heigh

of

of Enmity and Abomination of Cruelty, which lodgeth in the Hearts of ſome of your proud Leaders, who call the Scripture their Rule, and yet walk ſo contrary to it; for doth it not ſay, *Do unto all men as you would they ſhould do unto you?* which in many things you do not; as in your Printing and Publiſhing Forgeries, and Falſhoods, and the Miſcarriages of ſome who never were eſtabliſhed amongſt us; but ſince denyed by us, do you not hereby ſeek to caſt Dirt upon us all in your Pamphlets, as if it were a thing of yeſterday, and allowed of by us at this time? Cannot you ſee your Envy and great Hypocriſie in this thing? For do not you know who are the Authors of that Story, that it is about ten years ago that *Charles Baily* was a Priſoner in *Dover?* And do not you know in your own Conſciences, that he hath been by us, call'd *Quakers*, deny'd for many years? And is he not then to us as a Stranger or Heathen man, according to the Scriptures? And what is that in you that lays his Miſcarriages to our Charge? now is not that againſt the Scripture, which you call your Rule? And beſides, you belye him too in ſome things, as bad as he was; and ſo you ſhew your ſpirit to all men, and eſpecially to the Wiſe in Heart, who will forever conclude you to be as you are, and that he is not to be accounted of us, nor his actions laid to our Charge, as you envious People have done; you were moved to do it, but ſurely you were ſo moved in Envy as were *Joſeph's* Brethren when they ſold him into *Ægypt*; it was a Murdering Motion at the beſt of it, but God was with him to their Shame and Confuſion of Face in due time, and ſo is he with us: and I do believe, though you do not now bluſh, yet you ſhall bluſh and be aſham'd, when the fruits of your own doings ſhall correct your Folly: For what have you to glory in, but your own Shame? If we ſhould look back among your Society, as you deſerve what might be ſaid, as many of you well know, and ſome pretended Leaders too, *Thou that ſaith, another ſhould not Steal, doſt thou ſteal?* here read your ſelves: but for the ſake of the Simple I ſhall not here inlarge, yet ſuffer a little to be ſaid concerning *N. Woodman* aforeſaid, who was the firſt *Baptiſt* Preacher and Dipper reared up in this County of *Kent*, from whence your rice is, whoſe Evils I will not lay to the charge of the Unconcerned in this matter, but to ſpeak a little to inform you which know not

your

your Root and Rice, which before is call'd *Babel* and *Confusion*, and *rotten*, and now judge your selves if it were not so; for there be many yet living which know the Truth of this following Discourse, and much more.

This *Woodman* took to Wife, an honest sober Widdow Woman in *Dover*, named *Katherine Brown*, who lived in good fashion in the Town; and for his Profession's sake married him, who in idleness spent her Means, and then abused her Body with many Blows; when he had her in the wide Fields in the Wilde of *Kent*, then would he leave her there to shift for her self, and himself go from Place to Place to preach up *Water-baptism*; of whose (with more since his time) filthy unheard of Abominations, both in spirit and practice, there might be more said then you can say of *C. Baily*, as some of your selves well know, which we are not willing to relate in Print, except provoked to it by your hereafter Carriages. Now *C. Baily* we are as clear of, as we are of you in the sight of God and Wise Men, and as clear as the Churches were of them denied by them in the Primitive Times, of which the Scripture is a full Witness for us, and against you in this Case, unto your great shame in putting forth this your Folly in Print of Ten Years conceivings.

Now this Man, your Root, and from whence you rose, was not in his day inferior to any of you, in preaching the Scripture words without Life, as you do, and in getting Disciples to him, as you do; but his Folly was made manifest, as yours in due time will also be, who through feigned words deceive the Hearts of the Simple, and make them two fold more the Children of Hell then they were before they came amongst you, as said Christ Jesus to the *Pharisees*, in whose steps you are found, with the Sheep's Clothing, but in the Wolves Nature, inwardly ravening; and so your Righteousness doth not exceed theirs, because the Ravening and Murdering Nature is standing in you, as in them, which can look seven, eight, or ten years backward, to smite with the Fist of Wickedness, and persecute the Innocent with your Tongues, for want of power in your Hands to effect your Wills, whose Opinions we well know, and much more then is here said; and what is here said, is not there a cause for it? let the Unbiassed in Heart and Mind judge in the Case, and let the Lord judge, who

Judgeth

judgeth not as man in the Fall judgeth, but will judge Righteous Judgment. But to return, Now this man your Root is gone, and many which knew him not are gotten into his Form, crying up your Water-baptiſm, as the *Jews* did Circumciſion, and a Temple with other things, which God commanded in its day, as was Baptiſm to *John*, which was to decreaſe; but the one Baptiſm of Chriſt by the one Spirit into the one Body was to increaſe, as *John* teſtified of him, and ſtands a Witnes in the Holy Scriptures againſt you all. And ſo we ſay, There is one Lord, one Faith, and one Baptiſm to be contended for, and to be lived in, by all who are of the Church which is in God, of which Chriſt Jeſus is the Head World without end, when all things which are ſeen ſhall have an end.

And this Teſtimony lives in my Heart for God, That it is neither Baptiſm, nor not Baptiſm in Water, that availeth any thing, no more then Circumciſion, but a New Creature (here read your ſelves) and as many as walk according to this Rule (to wit) of the New Creature, Peace be unto them, and to the whole Iſrael of God; and now Wiſdom is juſtified of her Children, and every Tree is known by its Fruit, and ſo are you to all whoſe Eyes are open to ſee your Folly and Envy, in raking Ten Years back, as if you had ſate brooding the Cockatrice Egg all this time, to hatch forth the Serpent's ſeed of Envy, to come behind, and bruiſe the Heel of an Innocent People, which have denyed, and do deny (and all along our Principle hath been againſt) ſuch ſpirits as *C. Baily*'s was of Ten Years ſince, and is of now. But *Richard Hobbs*, who takes to himſelf the name of *Paſtor of the Baptiſts in* Dover, ſaith, in page 17 of their hatcht up Envy, *That if the* Quakers *ſhould deny* Charles Baily *to be owned a very eminent Man amongſt them, at the time of his Impriſonment, that then they will render themſelves the falſeſt Perſons that ever profeſſed Religion.* Thus, *Capernaum*-like, he exalts himſelf, as if he ſpoke Truth, and knew all the *Quakers* minds at that time; but his Anger over-ruling his Knowledge is to ſeek of his Proof, although he ſeems to prove it by his coming *one Lord's Day after*, as he ſaith, to the Priſon, and there ſaw *C. B.* and moſt of the *Quakers* in Town with him, and he Prayed, and ſome of them kneel'd; A poor Proof: He there neglects relating, That ſeveral of the Men Friends were then Priſoners in *Dover* Caſtle, and beſides,

amongſt them at Liberty there were ſome which did not own *C. Baily* ſo much as *R. Hobbs* reporteth of, though to him it was not declared; and beſides, *Anne Howard* my Wife (I being then a Priſoner in the Caſtle) did ſo far diſown him, that ſhe ſent up to *London*, to the Elders of Friends, and gave then an Account of his Mad Actions, who ſent down two Friends to look after him, and they teſtified againſt him, when they ſaw him; this Friends did not acquaint the *Baptiſts* with, who we knew waited for Miſchief: but Friends Care was of him, to preſerve him, if poſſible, and to reſtore him in the Spirit of Meekneſs and Love, as our Duty is according to Scripture; but when no Recovery can be, then deny'd, as he was and is to this day. And how can he charge the Principle or Body of our Friends with him, ſave Envy it ſelf? And beſides, thoſe Friends which chiefly were with him in the Priſon were young Convinced, and tender, and could not eaſily diſcern, and afraid to judge, not knowing what to ſay; but to us in the Caſtle Priſon, when they came up to us, they would ſpeak as it was, but this did not we ſee meet to acquaint the *Baptiſts* with, but rather endeavoured to get him to *London*, which was done in order to his Recovery; ſo that Friends are clear of him in the ſight of God, and according to Scripture, although the *Baptiſts* in envy ſeek to lay Stumbling-blocks in the way of the Simple by it, & ſo do tranſgreſs the Law of God, and Scriptures, which they in words call *their Rule*, which ſay, *Thou ſhalt not lay a Stumbling-Block in the way of the Blind, but ſhalt fear thy God:* But they ſhew their ſpirit to the full; and the Lord judge between us and them for his Seed's ſake. And ſurely if theſe men had been in the dayes of Chriſt and the Apoſtles, they would have done as the *Jews* did, *lay blame to the Life and Doctrine of them, becauſe of Miſcarriages in* Judas, *and others*, of which the Scripture declares much, and that through them the Name of God was blaſphemed; but ſurely the *Blaſphemers* were to bear their burden from the Lord, as well as the *Cauſe-givers*, and ſo muſt all now; *for the Lord will not be mocked, but as every one ſows ſo muſt he reap, even the fruits of their own doings*; and ſo muſt you for all your Blaſphemy againſt the *Light of Jeſus*, which we declare of, *which every man is lighted withal*, according to the Scriptures, though you preſumptiouſly ſometimes call it *Natural*, and ſcoffingly and enviouſly, *the Quakers dark Light*,

with

with many more blaſphemous *words*, as the *Jews* of old did, in whoſe ſteps you are found walking, and whoſe works you are found doing in the *ſpirit of envy*, which ſaid, *This is the Heir, come let us kill him, that the Inheritance may be ours*: now he that envyeth is a Manſlayer or Murderer; and we know, *that no Murderer hath Eternal Life abiding in him*; and we may juſtly deſire of the Lord, *to be delivered from ſuch unreaſonable men, which ſo ſhew your Teeth, as very ready to bite, if you had but power*; crying out in a publick Aſſembly of *Baptiſts* in *Dover, That he which anſwered your falſe Accuſations of eight or nine years Envy, deſerv'd to have his Ears nail'd to the Pillory, for only his ſetting two Letters for his Name*; which ſhews your ſpirit to all wiſe men ſufficiently: And therefore, let your Profeſſion be what it will, *the body of death is ſtanding in you, in which the Perſecutor & Murderer lives*; for how unlike a *true Chriſtian* are your works, in raking for *matter* ten years back, to beget in people an *evil Opinion* of the *Quakers*? and what will you get by it amongſt the *wiſe in heart*, but *ſhame* and *contempt*? for our *Rock* is not as your *rock* is, as late experience hath ſhown, our *Enemies* themſelves being *Judges*; and now you ſhew what ſeed you are of, by biting at our Heels, and ſmiting us with the Fiſt of Wickedneſs, and perſecuting us with your Tongues for want of power, laying to our charge his ſpirit which we have deny'd ten years ago. O ye Fools! ſo ſoon as ever the King gives you a little Liberty to meet, where you were afraid of man to meet but a little time ſince, and ſo crept into Corners; is this the glorious and beautifule& Fruit you have to appear with? ſurely this is not the Wiſdom which is from Above, which is, firſt Pure, then Peaceable, & eaſie to be entreated; but that wiſdom which is from Beneath, where the Serpent's life is, which is earthly, ſenſual and deviliſh, which bites at the Heel: *Surely Duſt is and ſhall be the Serpents meat, and upon his Belly ſhall he go all the dayes of his life*: here read your ſelves, if you can underſtand what it means, ſaith he who is a true Friend to all mens Eternal Peace,

Dover, *the 9th day of the 5th Moneth*, 1672. } Luke Howard.

A Poſtſcript.

THis Baptiſt *Paſtor, and as many of his Flock as are of his mind, would have all people to believe*, That the ſpirit by which *C. Baily* was acted, when he had err'd in his heart from God, was and is the ſpirit by which all the *Quakers* are led by, as the very Principle of their Religion. *This is the thing which his printing is for to poſſeſs people with a Belief of; and he thinks in his Serpent's Wiſdom, that he hath made it ſure enough in ſaying, That he was owned an eminent* Quaker *at the time of his Impriſonment, and running out, to which I have Anſwered already, how he was then looked upon by Friends, whom he reputes to be a Poor, Miſ-led and Deluded People; but in that Way which he accounts Deluſion, to wit, Believing in the Light of Jeſus, which ſhines in the Heart, and is made manifeſt in every mans Conſcience, do we worſhip God in, even in the Spirit and in the Truth, which the Devil is out of, and all which do his works of Envy: And therefore ſomething is yet in my heart to ſpeak to that Spirit of Envy in the Baptiſt Paſtor (as he ſtiles himſelf) and that on this wiſe,*

Chriſt Jeſus was glorified with the Father before the World was, and in time manifeſted to the World in that Body which the Father had prepared him to do his Will in, whoſe Name is call'd, the Word of God, *by which the World was made, who took upon him the Seed of* Abraham, *and declar'd to be the Son of* David *according to the Fleſh, but the Son of God according to the Spirit, by the Reſurrection from the dead: who had all Power in Heaven and Earth given to him, by which he gave Commiſſion to his Apoſtles or Meſſengers, to Baptize into the Name of the Father, Son and Holy Ghoſt, which is*

into

into the Nature and Life of each, which is one divine Nature; and these three being one in Nature and Beeing, and every one which is herein baptized, knows the Father and the Son by the Spirit, which to know is eternal Life, which is to increase, in which they also know John's *Ministry and Baptism, which was to decrease, else there must be two perpetual Baptisms; but there is one Lord, one Faith, and one Baptism, which is to be contended for, and lived in, by all who are of the true Church, which is in God the Father of Spirits, and of our Lord Jesus Christ the second* Adam, *the Quickening Spirit, the Lord from Heaven, who in his Body prepared him to do the Will of God in, went up and down doing good, and chose Twelve, and one of them was a Devil, not a Devil when he chose him* [*Mark that*] *for when he had part of the Ministry, then a Servant of God, but he erred in his heart, and fell away, and it was said,* Let his Habitation be desolate, & let no man dwell therein; and his Charge let another take: *What now Baptist-Pastor? wouldst thou not here have judged all, because he walked and professed among the rest of the Disciples? and yet afterwards in eating and drinking with them was called a Devil by him that had chosen him into his Service before, in which he had so walked, that each Disciple was ready to question himself,* Is it I? *and* Is it I? *here would not thy spirit have said, Ah! you are all alike, led by one spirit? here see thy spirit and face thou blind Pastor. And* Peter, *he deny'd his Master, and cursed and swore he knew him not; would not thy envious spirit have said, Ah! they are all alike, and led by one spirit, for all they have bin a preaching up the Light? yet would not thy pharisecal spirit have condemned all for* Peter? *and though he found a place of Repentance, what is that to thee, and thy judgment against the Truth in this case? for* Judas *found no more place, then* C. Baily *hath yet found; and yet he had a part, and might be, and was reckoned a Disciple, as well by the rest of the Disciples as* C. B. *was reckoned a* Quaker *by some of the* Quakers; *for to some he was manifest, as I*

said

ſaid before, though you Baptiſts *knew it not. And then* Demas, *he forſook* Paul, *and embraced the preſent World; what wouldſt thou have ſaid leſs then, Ah! they are all alike, led by one ſpirit, let them profeſs what they will? for thoſe which ſaid the Apoſtles turn'd the World up-ſide down, and contradicted and blaſphemed their Doctrine: What do you* Baptiſts *in this your Work differ from them? And thoſe which had the Form, and not the Power, which were to be turned away from; what would thy* Jewiſh ſpirit *have ſaid,* Ah! they are all alike, led by one ſpirit, for they ſpeak alike and act alike? *as this blind Paſtor ſaid,* Charles Baily did juſt as the *Quakers* in all things, both in Words and Actions, therefore all one ſpirit, *ſaid he. And then* John *ſaid,* They went out from us, becauſe they were not of us, that it might be made manifeſt, they were not all of Us: *He doth not ſay,* They had never been among them [Mark that] *but,* They were not of them: *Here wouldſt not thou have been the* Accuſar of the Brethren, *and in Envy have been ready to have* Printed againſt them, *and have raked* Ten Years *back to have proved them that went out from them to have been of them, at ſuch a time, and at ſuch a time, and eſpecially at that time* when they held out their Golden Cup of Profeſſion in good words, *as you do? Here may you ſee your ſelves, if the Godd of this World hath not blinded your Eyes. And then in the Churches, there was ſome Fault found with the moſt of them in ſome things; if thou* Paſtor *of* Dover Baptiſts *had been in thoſe dayes, and heard of it, would not this thy ſpirit have ſaid,* It is all their Principles, and one ſpirit leadeth them all? *as thou doſt ſay concerning the* Quakers; *againſt whom thou watcheſt for Evil both in words and actions, and then brings it forth Ten Years after it is done, ſo much out of time, that it [redacted] high time it had been buried long ſince, that it might have [redacted] before now; but now to Print*

ſuch

ſuch long paſt things, ſheweth thy ſpirit and thy ſelf to be but a Woolf *in the* Sheep's Clothing, *and ſo a very unfit* Paſtor *to over-look a Flock, and eſpecially the Flock of Chriſt, when thou art alwayes a ſnarling at our Heels, as the Serpent's Nature is, bringing back Blows of* Ten Years *old, and of that which we are no more to be charged with then the Saints of old, as before declared, might be with the falſe ſpirits, which were once amongſt them, and then went out into the World, as* Charles Baily *is gone. Now all had a beginning of the Work in themſelves, before they went out from the Church, and at the firſt appearance of that ſpirits working in the Myſtery of Iniquity, and transforming of it ſelf as an Angel of Light, for to judge a whole Body and Church of People to be all led by that ſpirit; is not this to be the Accuſar of the Brethren, and eſpecially when that people deny and teſtifie againſt that ſpirit in due time, as you Baptiſts know in your own Conſciences we have done; is not this Wickedneſs and Envy drunk in by you, as an Ox drinks in Water? and ſurely if you had not made your ſelves drunk with the Whore's Cup of Abominations, you muſt needs have been Wiſer men; but having drank deep, the dreggs ſo ſtick in your Throats, that makes you thus vomit up your own ſhame; and that Nature nothing will cleanſe you of ſhort of the* Divine Nature of Chriſt Jeſus, which leadeth to God; *but you, in the Old Man's Nature and Envious Holineſs, can get the* words *to* talk of, *and* profeſs *in the* Ravening Nature, *fetching up ſuch old Matter againſt the* Quakers *of* Ten Years ſtanding, *and Print it, as if People ſhould believe*, it were now our Principle, Spirit and Practice; *againſt which, with the Paſtor and his Flock, which have a hand or conſent to it, we have a* Teſtimony for the Lord *to bear, in the* Truth, *which is* Chriſt Jeſus *our* Light *and* Life: For he that hath the Son hath Life, and he that hath not the Son hath not Life, he which hath the Son hath the Father alſo; *unto whom be Everlaſting Praiſe.*

And

And blessed are they which are not offended in Christ Jesus the Light of men, who is the Foundation that God has laid, and chief Corner-stone of this Age, as in Ages past, though the wise Master-builders refuse now to build thereon, as the Generations of old did; but now is the Lord a taking of the Wise in their own Craftiness, with the little Foxes, which destroy the Vineyard, from and by whom Offences come; but Wo be to them by whom they come, because, if they do not fall on this Stone Christ Jesus, and so be broken to pieces, it will certainly fall on them, and grind them to powder, when there shall be none to deliver: Therefore the Wise in Heart will prize their time, whilst it is called to day, and whilst they have the Light to believe in it, that so they may be the Children of it, lest darkness comes upon them, and so their feet stumble upon the dark mountains even at noon day; for Light was in Goshen *when* Darkness *was and is in* Egypt, *even such darkness as may be felt of* Sodom *and* Egypt, *spiritually so called, where our Lord was and is Crucified; he that can read, let him understand, and prize his day, and live to God, and not to himself; that so in all things God may be glorified in all, and through all, and over all, who is Blessed forever and forever,* Amen, *saith*

The 14th of the 5th Moneth, 1672. } Luke Howard.

Reader,

WE hereby also certifie thee, that we have several plain Evidences to bring forth, for the further detecting the Forgery and Falshood of the *Baptists* late *Narrative* out of *Lincoln-shire.*

THE END.

BRITISH 15 MY 1906 MUSEUM

THE
Lying Spirit
AND
FALSE ASPERTIONS
Turned home again.

Or an Anſwer to two Reviling Letters about the *Peoples Right to Tythes*, ſent to the People call'd *Quakers* in the Vail of *Bellvier* by *Clement Nedham*, a *Presbyterian*; who writes himſelf, *A Farmer in the County of* Leiceſter.

Wherein I have ſhew'd according to Scriptures, what ſpirit it was that brought up *Tythes* among the *Chriſtians*, ſo call'd.

And that thoſe that brought them up ſince Chriſt put an End to them were not in their Right Senſes, but were made Drunk by drinking of that ſpirit of error that made them do they knew not what, and conſequently their Examples not to be followed.

With an *Addition*, ſhewing, That the *Impropriator* hath leſs Right to *Tythes* then the *Poor* or *Prieſt*, if leſs can be.

With a few Words in Love to all thoſe that ſend their Sons to thoſe Places called *Univerſities*, with an Intent to make them *Miniſters*.

Alſo a Copy of a Letter ſent to *C. N.* in manuſcript, wherein his Unhanſom and Unchriſtian-like Dealings may be ſeen. With a ſhort Poſtſcript to the Reader

By J. W. a Lover of Truth and all Men's Souls,
Whoſe outward Being is in the Vail of *Bellvier*, and County of *Leiceſter.*

Wherefore the Lord ſaid, *Foraſmuch as this People draw near me with their Mouthes, and with their Lips do Honour me, but have removed their Hearts far from me, and their Fear towards me is taught by the Precepts of Men; therefore behold I will proceed to do a Marvelous Work amongſt this People, even a Marvelous Work and a Wonder: For the Wiſdom of their Wiſe Men ſhall periſh, and the Underſtanding of their Prudent Men ſhall be hid. For it is written, I will deſtroy the Wiſdom of the Wiſe, and bring to nothing the Underſtanding of the Prudent,* Iſaiah 29. 13, 14, 1 Cor. 1. 19.

Printed in the Year, 1673.

BRITISH MUSEUM (NATURAL HISTORY)

TO THE READER.

READER,

I *Was not forward in meddling with this Giant, who boaſted and domineered over me; had it not been for the Truth's ſake I could have been ſilent; but the Love that I bear to it conſtrains me to bear my Teſtimony (though not with inticing words of Man's Wiſdom) againſt Deceit and Oppreſſion: And ſo I deſire thee to mind the Inſpiration of the Almighty, for that gives an Underſtanding*: It is the Spirit that reveals the deep Things of God, 2 *Cor.* 2. *And as thou turneſt thy Mind inwards, to be acquainted with its Teachings, it will let thee ſee the Way that a Wafaring Man, though a Fool, cannot err in; and ſo thou wilt come to ſee the Rice, Ground, Bottom and Foundation of things, and that is the Right Way to begin to build: and not to build upon* Popiſh *Authors, or to take Drunken Men for thy Example; I mean ſuch as were Drunk by drinking that ſpirit of Error that led from God into an Heap of Confuſion, which is* Babylon: *And by the Spirit of Truth thou mayſt ſee, as thou mindſt, what it was that ſtrove with the Old World before the outward Law was added, which Law was added becauſe of Tranſgreſſion,* & was to continue until the fulneſs of Time, that God ſent his Son a Light into the World, to end the Types and Shadows, Tythes and Offerings, that that Law required. *So Reader, I deſire thee to take notice,* That Chriſt put an End to Tythes; *and who brought them up*

again

again in this following Treatiſe I hope thou mayſt ſee, even him whoſe Coming is after the Working of Satan, with all Power, Signs and Lying Wonders, 2 *Theſ.* 2. (*Haſt thou not heard of the* Papiſts *working Miracles)* [*Mark*] *He had Power*; What Power, *may ſome ſay? I anſwer, Power to deceive and beguile by his Signs and Lying Wonders, and then to make Laws for the Continuance and Upholding of that which he had gotten by Deceit. And people, when I ſpeak of* Babylon, Antichriſt *or* Beaſt, *I mean that ſpirit of Error that led from God; for it hath ſeveral Names; becauſe of its ſeveral wayes of workings; Satan hath many Wiles, and ſo he hath many Names: And there are but two Spirits in the Ground, the Spirit of Truth, and the ſpirit of Error; and Chriſt is the Truth, who hath many Names and Offices, all which is to lead into a Holy Life; but the ſpirit of Error leads into an Unholy Life; ſo they may be known by their Workings in Man and Woman: And Happy are all they that come to be redeemed from under the Power of Satan, Beaſt and Antichriſt in themſelves; for there they are while people live in Sin, and there their Fall muſt be: For Chriſt hath determined to bind the Strong Man armed, and to caſt him out of the Houſe, and to take the Poſſeſſion himſelf: And ſo people, we are not ſpeaking of the Fall of Kings and Rulers from their Thrones of Juſtice; but of the Fall of the Beaſt, Whore and Antichriſt in Man and Woman; and this will hurt none, to have that deſtroyed which keeps from God. And therefore I exhort all that love their own Souls, to wait low in their Minds, that they may feel Chriſt Jeſus exerciſing his Offices in them, which is to deſtroy the Works of the Devil, and to bring in Everlaſting Righteouſneſs.*

J. W.

THE

THE

Lying Spirit

And FALSE

ASPERTIONS

Turned Home again.

OR

An Anſwer to Two Reviling Letters about the *Peoples Right to Tythes*, ſent to the People call'd *Quakers* in the *Vail* of *Bellvier* by *Clement Nedham*, a *Presbyterian*; who writes himſelf, *A Farmer in the County of* Leiceſter.

Friend Nedham,

ALthough thy *Poſtſcript* be the laſt, yet it concerns my firſt Letter ſent to thee: I might ſay ſomething to thy Reviling Words in it, but having written ſomething to thee in a Letter, and knowing it was the Practice of the *Scribes*, and *Phariſees*, and *Out-ſide Profeſſors*, to *Revile the Children of Light*, and to count them *ſuch as knew not the Law*, at preſent I may paſs them by; only take notice of this Joh. 7. 49.

by the way, That if I had been ſo ignorant, as in thy Eyes I ſeemed to be, it had been thy place to have written or ſpoken ſomething to me in particular; that had been the beſt way for thee to have mannaged thy Deſign to have convinced me of my Error, if in one I had been; but thou haſt directed thy Reviling Words to others, and not a word to me in particular; wherein thou haſt manifeſted thy Folly and Ignorance in mannaging thy Deſign; but it is like my *Confidence* offended thee: yet I muſt tell thee, *I am as Confident as ever I was, yea, and more Confirmed*; for ſince thou didſt write thy Reviling Pamphlet; the Lord hath opened my Underſtanding more then before, to ſee beyond thy Traſh and *Rome*'s Trumpery, inſomuch that I have Cauſe to ſay as Chriſt ſaid, *I thank thee, O Father, who haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them to Babes and Sucklings*: And in this is that Scripture fulfilled that ſaith, *All things work together for Good to them that love God.*

Mat. 11. 25.

And as concerning thy new ſtart-up Queſtion, which thou ſayſt, *I writ nothing at all unto.*

Anſwer, If the Myſteries of the Kingdom had not been hid from the Wiſe and Prudent in their own Eyes, as in all Ages they were, thou mighteſt have ſeen that I had written ſomething to the Subſtance of thy Matter: *But the Blind cannot ſee, nor the Deaf Adder hear, although the Charmer charm never ſo wiſely.* And further, as concerning thy Queſtion; Chriſt himſelf did not alwayes anſwer the Queſtions that thy Brethren the *Scribes* and *Phariſees*, *Chief Prieſts*, and thoſe who thought they had the Law on their ſides, asked him, when they thought to enſnare him; but ſometimes he anſwered one Queſtion by asking another, *Mark* 11. 29. and thou thy ſelf haſt ſeem'd to do ſo in thy Book. And now whether thy Queſtion about the People's Right to Tythes may not be anſwered with a Juſt Demand from thee, *What Right the People of thy Perſwaſion had to take away the Biſhops Lands from them?* If thou ſayeſt, *The Biſhops had no Right to them, becauſe contrary to the Practice of the Biſhops in the Primitive Times, who were*

were not to be Covetous, nor given to Filthy Lucre, 1 *Tim.* 3. The ſame ſay we by the Prieſts concerning Tythes.

And ſeeing thou haſt made thy ſelf ſo buſie, as few I think might worſe have done, I might proceed to ask thee, *What Right thou or the People of thy Perſwaſion had to Sell or Buy ſome men's Free-Lands? And whether the King and his Laws have not been favourable to thee and ſome of thy Party?*

And further concerning thy Queſtion; Do not thoſe that buy Land buy every Part and Parcel, with all that thereunto belongs? And are they tyed by their Deeds to pay their Tenths, yea, or nay? If nay, how are they Thieves and Robbers for detaining that which they never came in Covenant with any to pay? And as to the Intents of Every Buyer and Seller, thou haſt ſtretched too far; For how knoweſt thou the Intents of thoſe that ſold or bought Land ſome Hundreds of years ſince, further then their Deeds or Writings make mention? And we performing our Covenants according to our Deeds and Leaſes, are clear from thy falſe Aſpertions.

I Have taken notice of thy ſecond Letter, and there I find, that thou ſleighteſt thoſe thou counteſt to have much more Reaſon then I have, as much or more then thou doſt me (in theſe words) thou ſayeſt, *Thou art to Thank that Author for thy Information of ſeveral Kings, that made Laws for the Payment of Tythes:* To which thou art pleaſed to make Five Demands, but being anſwered by *T. R.* I ſhall not need to meddle with them at preſent; for my Intent is to ſpeak to the Ground of the Matter, and ſo I take notice of thy following words; thou ſayeſt, *Thou art ſtill to thank the ſame Author for thy Information, that King* Steven *by his Charter gave Tenths for the Pardon of his Sins; and the like by* Ralph *Biſhop of* Chicheſter, *for the Health of his Soul; and that* Walter Clifford, *in the time of King* John, *gave the Tenths of* Hammerſen *for the Health of his Father's Soul.*

And now, for thy better Information, firſt conſider, That Chriſt Jeſus, the pure Law-giver, was the End of that Law that gave Tythes; ſecondly, conſider what ſpirit was got up when thoſe things above-mentioned were done. For Proof of the firſt I might produce many Scriptures; but I deſire thee and thy Reader to take notice of a few, and peruſe them at your Leiſures, *Romans* 10. 4. *Galatians* 3. 10, 11, 12, 13, 19. Wherefore then ſerveth the Law? *It was added becauſe of Tranſgreſſion, till the Seed ſhould come to whom the Promiſe was made*: Further, ſee *Hebrews* Chap. 7, 8, 9.

And as to the ſecond, which is to ſhew what Spirit was got up when theſe things above mentioned were done; conſider what the Apoſtle ſaith, *Acts* 20. he Exhorted the Elders of the Church, *To take heed unto themſelves, and to all the Flock over the which the Holy Ghoſt had made them Over-ſeers*; for he ſaid, *That after his Departure grievous Wolves ſhould enter in among them, not ſparing the Flock: Alſo, of your own ſelves* (ſaid he) *ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* And

in

in 2 *Theſ.* 2. he ſaid, *The Myſtery of Iniquity doth already work, only he who now letteth will let until he be taken out of the way; then ſhall that wicked one be revealed, whom the Lord ſhall Conſume with the Spirit of his Mouth, and deſtroy with the Brightneſs of his Coming*: So take notice, the Apoſtle foretold of the coming up of the Myſtery of Iniquity, and of its being conſumed and deſtroyed again by the Brightneſs of the Lord's Coming. In 1 *Tim.* 4. the Apoſtle ſpake of ſome, *that ſhould depart from the Faith, giving heed to Seducing Spirits and Doctrines of Devils, forbidding to Marry, and commanding to abſtain from Meats:* And doſt thou think the Apoſtle did not ſee the riſe of the *Papiſts* or Falſe Church, when he ſpake theſe words. Further, *Paul* writ to *Titus*, *Not to give heed to* Jewiſh *Fables and Commandments of Men, that turn from the Truth:* And was not Tythes a *Jewiſh* Type when ended by Chriſt? And did not they that turned unto them turn from the Truth? which would be a Denying Chriſt come in the Fleſh. Anſwer in Plainneſs; elſe would they have given them for the Health of their own Souls, or their Fathers, or for the Pardon of their Sins. Alſo *Jude* ſpake of certain men *that were crept in unawares* (ſo they were crept in then) *Wo unto them*, ſaid he, *for they are gone in the way of* Cain (mark, they were gone) *and run greedily after the Error of* Balaam *for Reward.* And *John* ſaw ſomething that was not well in the Church of *Aſia*, and therefore he exhorted them, *To Repent, and do their Firſt Works* (mark, their Firſt Works) and he exhorted ſome of them to their *Firſt Love.* And how often did *Paul* exhort the Church to *ſtand faſt*, fore-ſeeing the Danger of their being drawn aſide?

Oh! that people rightly ſaw the Drift of the holy Apoſtles in theſe things, which was to keep them to the Faith once delivered to the Saints, and to walk as they had them for an Example; and not to take the Apoſtatized *Chriſtians* for their Examples: And how mightily did *Paul* ſtrive to keep the *Galatians* from the Works of the Law: And were not Tythes a Work of the Law? and never in uſe amongſt the *Chriſtians*, whilſt they kept their Firſt State. See what *Peter* ſaith 2 Epiſt. 2. 1,2,3. I might produce many Scriptures to ptove that the Apoſtles fore-ſaw a Falling-away;

but

but ſee what *John* ſaith, 2 Epiſt. 2. *Little Children, it is the Laſt Times; as ye have heard that Antichriſt ſhould come, even now are there many Antichriſts*: And is not that Antichriſt that is contrary to Chriſt, the Everlaſting High Prieſt, *not made after the Law of a Carnal Commandment, but after the Power of an endleſs Life*; who put an End to Tythes and Offerings, and offered himſelf once for all. And further, *John* exhorted the Church *to that they had in the Beginning, even to the Anointing within, to preſerve them out of the Snares of Antichriſt*, becauſe he ſaw him working in a Myſtery; before whoſe time I do not find that Tythes came up in this laſt Age. Oh! How lovingly did *John* write unto them? ſaying, *Little Children abide in him.* Further, ſee what *John* ſaid in the *Revelations* Chap. 13. he ſaid, *He ſaw a Beaſt coming up out of the Earth, and he had two Horns like a Lamb, and he ſpake as a Dragon, and he exerciſeth all the Power of the firſt Beaſt*; And what was the firſt Beaſt? was it not that Spirit that was got up among the *Heathen Emperors*, when they perſecuted the *Chriſtians*? And afterwards, when the ſecond Beaſt aroſe, which had two Horns like a Lamb, did not the *Chriſtians* perſecute one another, and the *Pope* get over the Kings and Emperors? And this *Beaſt wrought Miracles*; Here the *Papiſts* may ſee from whence their *Miracles* came: *And this Beaſt, that came up like a Lamb* (mark, mildly by Perſwaſion, yet at laſt) *cauſeth all both Small and Great, Rich and Poor, Free and Bond to receive a Mark in their Right-hand, or in their Foreheads; and that no Man might Buy or Sell, ſave he that had the Mark or the Name of the Beaſt.*

And now *C. N.* ſee what Laws thou *Presbyterian* ſo ſtrongly pleadeſt for; Is it not ſo in moſt places now, that a Man can hardly buy, ſell, or Trade with any thing, but the *Prieſt* will look for a Tenth Part, if not for a Seventh of many things, which need not be named, ſeeing the poor Country People, that labour hard for what they have, know ſo well how Covetous the *Prieſt* is, that if he hears the Sow has pigged, away goes he, or ſends, to ſee what is for him, or when the Ewe has lambed; but he will make them keep them till they be fit for his Mouth; likewiſe when the Sheep are ſheared, Corn and Apples ready: And doſt not thou

plead

plead right by the Beasts Law? But what Example is there in Scripture for these things? This is more then the *Tenths of Lands*. But thou sayest, *It is known to every Buyer and Seller*; and thou seemest as if thou wouldst have none Buy or Sell, where the Beast hath power but those that can pay these things: But is it not a Mark, that those that pay and plead for them are Upholders of Antichrist's Kingdom? *John* numbred the dayes of the Beast, Vers. 18. contrary to thy pleading; for thou pleadest as if his Raign might never have an End: But *John* spake further of the Downfall of the Beast, and said, *If any Man worshipped him or his Image, or received his Mark, they should drink of the Wine of the VVrath of God*, Rev. 14. He said further in *Rev.* 17. *There came one of the Seven Angels, which had the Seven Vials, and talked with me, saying unto me, Come hither, I will shew thee the Judgment of the Great VVhore, that sitteth upon many VVaters, with whom the Kings of the Earth has committed Fornication, and the Inhabitants of the Earth have been made Drunk with the Wine of her Fornication.* And how are Men when they are drunk? Are they not beside their Right Senses, and stagger and reel up and down, as they did at that day, when Tythes came last up? And dost thou think that those Kings or others knew well what they did when they gave Tythes for the *Pardoning of their Sins*, or for the *Health of their Souls*, or for their *Fathers Souls*, and gone from Christ, the Saviour of their Souls? Or whether were they not drnnk, by drinking of the Whore's Golden Cup, and beside their Right Senses, or at best, *perswaded that they should merit Heaven by their own Good VVorks*? And did not this make the *Pope* and his Strain so High and Rich? And whether that which a Man doth when he is drunk, or not in his Right Senses, or doth not well know what he doth, must needs stand firm without Alteration? Can a Will stand good by Law when a Man is not in his Right Senses at the time he makes it? And that this was their Cases, I think few but *Papists* will deny.

The Waters where the Whore sitteth are Peoples, Multitudes, Nations and Tongues.

But ſome may Object, and ſay, *VVere not many Good and VVholſome Laws in this Nation made by the* Papiſts, *and yet thou ſayeſt, they were in the dark, and their Examples not to be followed?*

To which I anſwer, I never denyed but that there might be ſome good amongſt them, eſpecially in *Temporal Things*: We ſee many a Wild Drunken Man, that hath a large Underſtanding in *Temporal Affairs*, yet knows little of the *Things of God*. And it ſeems to me, that although Tythes themſelves were not, nor are not *Spiritual*, yet they did rather relate to the *Church* or *Spiritual Things*, and therefore the Tryal of them was referred to the *Spiritual* or *Eccleſiaſtical Courts*, until *O. C.* put them down, and to gratifie the Prieſts made a New Law for the Recovering of Tythes.

And further, For the removing of all Scruple, I do affirm, that we do own all the Good and Wholſome Laws in the Nations that are for the Praiſe of them that do well, and for the Puniſhment of Evil-Doers.

But we believe that no man ought to have made Laws for the *Enforcing of Payment of Tythes*, becauſe Chriſt the Pure Law-Giver put an End to them; but he did not end the Titles men had in their Lands: Hence I conclude, that the Titles men have, or Law by which men hold their Lands, is different from the Titles or Law by which the Prieſts or Impropriators hold their Tythes by; the one grounded upon Right Reaſon, more ancient then the *Papiſts*; the other a By-Law, made in the Midnight of Darkneſs, when men knew not well what they did, which indeed may be called, *A Uſurping over men's Conſciences and Eſtates*: For its moſt certain, men had Titles in their Lands before the *Papiſts* made Laws for Payment of Tythes.

Thou ſayeſt in pag. 11. of thy Book, *The Author hath not yet proved, why Laws may not be admitted for Maintenance of Miniſters, as well as Poor.*

To which thing I have ſomething in my Heart to ſay concer-

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ning my Faith, or what I believe concerning that Matter: I believe that all Poor ought to labour, ſo much as they are able, to maintain themſelves, and not to ſpend any of God's Creatures in waſte; and what they are not able to do by their own true Labour, is to be made out by them that have it: and this the Power of God compels them that are in it to do, if there were no outward Law to compel to it.

And I believe the like by Miniſters, That they alſo ought to follow *Paul*'s Example, that is, *To Labour with their Hands, that they might not be chargeable to any*, 1 Theſ. 2. 9. Acts 20. 33, 34. Then I alſo believe, That if they be ſo called forth in the Service of the Lord, from their outward Callings, as that they cannot labour with their Hands to maintain themſelves or Families, that then *they may reap Carnal Things where they have ſown Spirituals*, or *where they have planted a Vineyard they may eat Fruit*, or *where they have fed a Flock they may eat Milk*. But the *Jews* were not to take Tythes of *Strangers*, *the Prieſts were not to receive Wages of them they did no Work for*; for that is counted unreaſonable among men, to ask Wages of them they do nothing for: But the Power of God compels them that are in it, if Need be, to adminiſter Carnal Things to thoſe that ſow unto them Spirituals; and there needs not an Outward Law to compel to it; for their Miniſtry takes Effect, and begets a Love and a Life in the Hearts of their Hearers; but a Dead Miniſtry begets neither Love nor Life in the Hearts of people, and ſo ſuch Miniſters are forced to cry out for an Outward Law to compel people to *maintain them in Pride, and Idleneſs, and Welfare*, contrary to *Paul*'s Exhortation to *Timothy*, 1 *Tim.* 6. 7, 8. who ſaid, *We brought nothing into this World, and it is certain we can carry nothing out: having Food and Rayment, let us therewith be content*. But theſe are not ſo *content*, but have *great Revenues*, as is well known: And are not theſe *Revenues* the Cauſe why ſo many men ſend their Sons to thoſe Places called *Univerſities*, which makes our Nation ſwarm with ſo many *Locuſts*, *that deſtroy our Corn, and would devour every Green Thing in God's Garden, and preach Peace to people in their Sins while they put into their Mouthes, and ſo cauſe them to Err*, Mic. 3. *and keep from the Light that gives the Knowledge of God and of his Wayes*,

and call it Deluſion, and ſo keep people in the Erring and Straying from the VVay of God like loſt Sheep. This is one Cauſe why we can pay our *Rents* to *Vitious Landlords* or *Papiſts*, and yet can't pay Tythes to the *Prieſts*; for they are Upholders of them in their Wickedneſs, if they will but ſatisfie their Ends; and many of them are Evil Examples themſelves. Another Cauſe why we can pay our *Rents* to *Vitious Landlords* or *Papiſts*, but cannot pay Tythes to the Prieſt is, becauſe we uſually come into Covenant with our Land-Owners, to pay them Rent; but ſo we do not to the Prieſts, to pay them Tythes. Yea, and we can pay our Chief Rents and Taxes to the King; Chriſt ſaid, *Give to* Cæſar *the things that are* Cæſar's, *and to God the things that are God's*; but never commanded his Diſciples to pay or take Tythes: And were not Tythes God's? *Malachi.* 3. And when he ceaſed requiring of them did they not become the people's Right?

C. N. (pag. 13.) tells us a Story of ſome Conference he had with ſome of our Perſwaſion in *London* ſome years ſince, whether True or Falſe I cannot tell; however, he ſeems to take Occaſion againſt the Light in our Conſciences, and ſaith, *Though I grant, That the True Spirit of God cannot Deceive, yet a Lying Spirit was in all the Mouthes of* Ahab's *Prophets; and I pray you* (ſaith he) *think it not Impoſſible that ſuch a Spirit may be in you, while yet you think you have the True.*

Anſw. And now ſeeing he ſayes ſo, I think it not amiſs to conſider the Fruits and the Effects of the Falſe Prophets, in whom the Lying Spirit was and is, that ſo we may know it where it appeareth now, or where it hath appeared in late years.

The Falſe Prophets Encouraged *Ahab*, ſaying, *Go up to* Ramoth-Gilead, *and Proſper*; *for the Lord ſhall deliver it into the Hand of the King.* *Michaiah* the True Prophet ſaid to the King, *A Lying Spirit is in the Mouthes of theſe thy Prophets, and the Lord hath ſpoken Evil againſt thee,* Then *Zedekiah*

dekiah the Son of *Chenaanah* the False Prophet came near, and smote *Micaiah* upon the Cheek, and said, *Which way went the Spirit of the Lord from me to speak unto thee?* And *Micaiah* said, *Behold thou shalt see in that Day, when thou shalt go into an Inner Chamber to hide thy self.* Then the King said, *Take* Micaiah, *and carry him back unto* Ammon, *the Governour of the City, and say, Thus saith the King, Put this Fellow in the Prison, and feed him with the Bread of Affliction, and with Water of Affliction, until I come in Peace.* And *Micaiah* said, *If thou return at all in Peace, the Lord hath not spoken by me.* *Ahab* Disguized himself, yet a certain man drew a Bow at a Venture, and smote him between the Joynt of the Harness, that he Dyed, 2 *Chron.* 18. 1 *King.* 22.

And was not this many of your Cases who are called *Presbyterians*, when ye were exalted in your Power? Did you not carry away as your own the Bishops Lands, Gleab-Lands, and some Men's Free Estates, which was theirs by a Law, (the Crime *C. N.* layes to the *Quakers*) and exalt your selves in Pride by them, and forget the Lord? Of which things you cannot accuse the *Quakers*, since they were a People: For, as they were Convinced of God's Truth they left you, and bare their Testimony against you; and many of them you put in Prison, and fed them with Bread and Water of Affliction, and some Dyed in Prison by Reason of Hard Usage: And did not those Prophets in whom the Lying Spirit was, preach Peace to you in all these things, and encouraged you to go on, as *Ahab*'s Prophets did? Then did the Lord raise up many True Prophets, and sent them among you, who told you, *If you went on in Self-indedness, Pride and High-mindedness, ye should be broken*; witness *George Fox* the younger, who told you, AS YOU HAD BEATEN, HEWED AND BROKEN OTHERS, EVEN SO SHOULD YOU BE BEATEN, HEWED AND BROKEN YOUR SELVES. And did not this come to pass? Yea, and this with much more stands in Print over your Heads at this day. And did not the Teachers of the Nation Encourage you to go on, and petition against the *Quakers*, calling the

Truth *Hereſie*? And how did they flock to *Richard Cromwell*, and called him *Joſhua*, who ſhould carry them into the Promiſed Land, which was but Tythes and Augmentations: But alas! how did the Lying Spirit deceive them, and all that believed them and their Prophecying, inſomuch as that all their Harneſs would not ſave them from God's Arrow? And how did thoſe hid themſelves that had ſmitten the True Prophets, and fawn, and flatter, and walk diſguiſedly like *Ahab*, and ſome put on a White *Surplice* on the top of a Black *Coat* to ſave themſelves? So I hope People will ſee where this Lying Spirit was and is.

C. N. granteth the True Spirit cannot Deceive; ſo the *Presbyterians* and their Prieſts may take the Lying Spirit home to themſelves, and be aſhamed that ever they Beat, Impriſoned, Whipped and Stocked the True Prophets and Servants of the Lord.

The *Quakers* have not forgot how you carried away as your own (the Crime that is laid to them) their Pots and Pans, Hay and Corn, and put the Servants of the Lord in Priſon when they could not feed your Lying Prophets, or when they ſpoak to them in the Steeple-houſes: But the Lord brought you down, and the *Quakers* and *Tremblers* at the Word of the Lord, whom ye derided, ſtand as Witneſſes againſt you. So *C. N.* thou and thy Party may take this to your ſelves, to the Shame and Infamy of your whole Profeſſion: For Perſecution is a Shame and Infamy to any Profeſſion whatever And. have not you *Presbyterians* hid your ſelves, as in an *Inner Chamber*, when a Storm hath come? But when the Sun hath ſhined, and the Storm been over, like *Snakes* ye have come out of your Holes; witneſs *John Woodhouſe*'s Meeting, and thine *C. N.* at *Wortenby* and at *Salxelby* in *Leiceſter-ſhire*, near unto us; we have ſeen your Deviſed Service often blaſted, according to *C. N*'s Belief.

Again, In thy 13th page thou ſayeſt, *And now my Friends, if you are convinced that Tythes are none of yours, conſider, think it not ſufficient to expiate your Guilt by ſaying in your uſual Language, Let them that are free to pay Tythes pay them.*

Anſw.

Anſw. It ſeems thou thinkeſt thou haſt done ſomething, as thy words [*and now my Friends*] imply: But I muſt tell thee, We are convinced that we have as good right to the Tenth Part as we have to the other Nine, and that for theſe Reaſons.

Firſt, Becauſe Chriſt fulfilled and put an End to that Law that gave Tythes, as before I have proved.

Secondly, Thoſe that brought them up again were made Drunk by drinking of the Whore's Golden Cup, which was full of Abominations within, and conſequently their Examples are not to be followed.

Thirdly, We believe, That every part and parcel of our Lands is our own, ſo far as our Deeds and Leaſes make mention; and the Increaſe is God's, lent to us: And we are commanded, Not to ſpend our Money for that which is not Bread, and our Labour for that which ſatisfieth not, *Iſaiah* Chap. 55. And I muſt tell thee, We are not ſatisfied with the Prieſts, neither do we believe that they can give us the Bread of Life, and therefore we cannot pay them.

Again, Thou biddeſt us *Turn to the Light or Law in our Conſciences, and then tell thee, whether the following Concluſions muſt not neceſſarily fall, to the Shame and Infamy of our whole Profeſſion.*

Anſw. Before thou callſt it *a Pretended Light*, and now doſt thou directeſt us unto it; but it matters not what thou calleſt it; we know it to be true Light, and have turned to it: and we find that thy Concluſions do not fall upon us; but we ſee that thou art like the Perſecuting *Jews*, who numbred Chriſt among Thieves, and would rather have a Murderer or a Malefactor to live then he: And what was the Cauſe of the *Jews* Envy againſt Chriſt? Was it not becauſe they thought in their Dark Imaginations he did ſomething contrary to their Law? It

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is like if one ſhould have asked them, Who made their Law? they in their Dark Helliſh Natures would have ſaid, God gave it to *Moſes*, and *Moſes* ſaid in the four and twentieth Chapter of *Leviticus*, and the ſixteenth Verſe, *He that Blaſphemeth the Name of the Lord ſhall ſurely be put to Death.* And was not this the Crime they laid to him? But God forbid that I or any true *Chriſtian* ſhould believe that theſe words concerned him, ſo as to enſnare him, although they in their Dark Minds might ſo underſtand them.

And *C. N.* What is the Cauſe that thou counteſt us more Criminal then common Notorious Thieves? Is it not becauſe thou in thy Dark Imaginations thinkeſt that we do ſomething contrary to Law: But if one ſhould ask thee, Who made thy Law thou condemneſt us by? Sayeſt thou, Such and ſuch Popiſh Kings made Laws for the Payment of Tythes, and you *Quakers* Refuſe to pay them, and therefore if Ignorance will not, nothing elſe can excuſe you before God or Man from being more Criminal then Common Notorious Thieves: And here art not thou worſe then the *Jews*, who pleaded a Law that was before the *Papiſts*, though they underſtood it wrong.

Thou ſayeſt, *Might not* Popiſh *Kings do what they would with their own?*

I anſwer, Yes; But the Increaſe of our Labour, and Flocks and Fields, that God bleſſeth unto us this year, was not theirs to give that dyed Hundreds of Years paſt: And did not Perſecutors plead Law in all Ages againſt the Innocent, and for their *Maſs* and other things, and thought they went right when they had Law on their ſides? Search Scriptures and Chronicles, and ſee if it were not ſo: And do not the Perſecutors plead Law now for the taking away of Goods, and that from ſome of you called *Presbyterians*? And may not ſome in Ages to come upon the ſame Ground that thou pleadeſt for Tythes, plead it Right according to Law, to take away Goods if any meet together to Worſhip God, if he prevent it not? Oh! that men ſhould be ſo blind to plead againſt themſelves: But thy Pleading ſignifies a Daubing.

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In the 14th page of thy Book thou ſayeſt, *Our uſual Demand, what Scripture can be produced to prove any Examples for Payment of Tythes to Goſpel Miniſters?*

Anſw. Thou ſeemeſt to ſleight us for ſo doing, and what a Stir have the *Presbyterians* made about calling the Scriptures the *Word* and *Rule*, and now if one ſpeak according to them, he is counted as one that ſeems to have neither Common Senſe nor Reaſon, or at beſt a Confident Weak Defendent; witneſs thy Reviling *Poſtſcript* concerning my firſt Letter, thou ſayeſt, *VVe ignorantly deny Scriptures to be the Rule to try and diſtinguiſh betwixt True and Falſe Spirits:* But whither art thou gone? Thy Nakedneſs of Pretence to Truth is expoſed to cenſure through thy own Ignorant Folly: What? are all the Pleaders for Tythes driven out of the Scriptures? And are they forced to flee to the Humane Law? *Presbyterians*, What is the Bible become of no uſe now? Muſt not the Pope's Authority be queſtioned? *It is enough to believe as your Mother Church believes.* Whither are you running? Come back again, come back again for ſhame; elſe the Lord will follow you, and ye ſhall not have a Hiding-place; it is the Word of the Lord in my Heart to you all, that you may be warned.

C. N. demands of us, *VVhether Scripture Example be not equal binding to people as well as Miniſters?*

Anſw. That Example of ſelling all, and laying down at Miniſters Feet, is not binding: Acts 5. 3, 4. Peter *ſaid to* Ananias, *VVhy hath Satan filled thine Heart with a Lye to the Holy Ghoſt; whilſt it remained, was it not thine own? and after it was ſold, was it not in thine own Power?* So ſee this Example was not binding; the Sin lay in Lying againſt God, in pretending to give All, and yet kept a Part back. Neither do we find that this was practiſed any more.

He further demands, *VVhat Scripture Example we can ſhew, th at*

that any man bought Lands chargeable with Tythes, and Refuſed to pay them?

Anſw. It is not hard to gueſs from what ſpirit this Demand ariſeth; but in the Eternal Light its ſeen to our Eyes to ariſe from that ſpirit that ſleights us for ſticking ſo cloſe to the Scriptures: I might ask him, What Scripture Example he can ſhew, that any man ſold Land chargeable with Tythes under a Goſpel-Diſpenſation? Again, ſeeing thou pleadeſt ſo much for *Papiſts* Laws, whether doſt thou own all to be Right that was brought up by the *Papiſts*, yea, or nay? If nay, then how or by what muſt we diſtinguiſh betwixt Right and Wrong, Good and Evil, ſeeing there is Danger of calling Good Evil, and Evil Good; and of putting Light for Darkneſs, and Darkneſs for Light? Anſwer this Queſtion, elſe ſtop thy Mouth forever.

There are ſome frivolous Demands in thy Book, but being ſufficiently anſwered by my Friend *T. R.* I ſhall paſs them by, deſiring thee to take notice of the latter-end of thy laſt Letter; thou ſayeſt, *But if the Truth be not on my ſide in what I have formerly offered, or may be offered by thoſe of greater Underſtanding, then none of thoſe Concluſions are applicable againſt you; but muſt confeſſedly be returned upon me, and thoſe whoſe Cauſe I plead*

Anſw. The Truth is not on thy ſide; for Chriſt is the Truth: and I do not know that thou haſt named either Chriſt or Scriptures in all thy firſt Letter; only at laſt thou ſayeſt, *Farewell in the Name of the Lord.*

Anſw. The Name of the Lord is a Strong Tower, the Righteous flee unto it and are ſafe; but thou haſt not fled unto it for Safety and Strength to mannage thy Deſign; but on the contrary, haſt fled to *Popiſh* Authors, and ſet up their Laws above Chriſt and Scripture; and ſo haſt manifeſted thy ſelf to be more of Antichriſt then of Chriſt: So let thee and thoſe whoſe Cauſe thou pleadeſt take thy Concluſions home unto your ſelves, and according to thy words, confeſs them your Dues; for we are clear, as before is proved.

Addition,

Addition.

THere is a Senſe upon my Spirit concerning ſome who have their Underſtandings ſo far opened, as to ſee that Miniſters of the Goſpel ought not to receive Tythes, but they cannot tell what to ſay to the Impropriators, becauſe they are become as Free Eſtates or Lay Poſſeſſions to them.

Anſw. Why truly Friends, if I were free to pay Tythes I could rather pay them to the Prieſt or Poor, then to the Impropriators; my Reaſons are, Becauſe they are wholely diverted from the uſe that ever they were given for; For Mark, When they were given in the Time of the Law, they were given for the Poor, Fatherleſs, Widdow and Prieſt, that there might not be a Beggar in *Iſrael*; but being Ended in Chriſt, there was Collection among the Saints for the Relief of ſuch as ſtood in need: And I believe they had never come up again, had not that Midnight of Apoſtacy come up; yet when they did come up again, they were given for the Poor and Prieſt, and for the Uſe of the Church, ſo called; ſo that I believe, although the Givers of them were Blind and Dark in that Matter, and their Example not to be followed, yet it never was their Intent, That they ſhould be Bought and Sold, or become as Lay Poſſeſſions. Hence I conclude, That no man hath Right to Re-

ceive TYTHES from Another; but when they were Ended by Chriſt, they became the Proper Right of the Donors, as was the Reſt of their Increaſe.

Poſtſcript.

I Have a few words to ſay in Love to all thoſe that ſend their Sons to thoſe places called Univerſities, with an Intent to make them Miniſters; *Firſt*, Whether they think they buy the Gift of God or nay? If yea, then are not they in the Gall of Bitterneſs, that think, that the Gift of God can be bought for Money? *Acts* 8.

Secondly, If it be not the Gift of God, then what is it?

Thirdly, Whether they that Sell the Gift of God for Money, are not as bad as *Simon Magus* the Sorcerer, who thought it might be bought for Money?

And further, Be it known unto you all, The Lord will not have Miniſters of your Choice; but he will have Miniſters of his own chuſing, and he will ſet up his School on the Top of all your Schools and Colledges, namely, the Teachings of his own Spirit in the Hearts of his People; for he is as Able as ever he was to chuſe poor Tradeſmen, and to fill them with his Spirit, Power and Wiſdom, and to ſend them forth

forth to preach the Everlaſting Goſpel, as ever he was, though ſome may ſay, *Is it not the Carpenter's Son, whoſe Father and Mother we know?* I might produce many Scriptures to prove that God and Chriſt oftentimes choſe ſuch as were Unlearned, and little eſteemed in the Eyes of the World (ſee the firſt of the *Corinthians*, verſe one, and *Acts* four, verſe thirteen) that no Fleſh might glory in his Preſence: And now is the Lord fulfilling his Promiſes who ſaid, *In the laſt days I will pour out of my Spirit upon all Fleſh, upon my Hand-Maids I will pour out in thoſe dayes of my Spirit, and they ſhall Propheſie: I will put my Law in their inward Parts, and write it in their Hearts*, Jeremiah 32. Joel 2. Acts 2. Therefore all ye that ſleigh the Lord's Work at this day, which he is doing in and among his People, beware, leſt that come upon you which is ſpoken in the Prophets, Behold ye Deſpiſers, and wonder and periſh; I work a Work in your day, a Work which ye ſhall in no wiſe believe though a Man declare it unto you.

A Copy of a Letter ſent to *CLEMENT NEDHAM*: Whereunto is added a ſhort Poſtſcript.

C. Nedham,

I Find Drawings in the Bowels of Love to write unto thee; and deſire thee, that thou wouldſt imploy thy Wiſdom, Strength and Pretious Time in and for the Uſe and Service of thy Creator, and againſt Oppreſſion that the poor People groan under, even as the Children of *Iſrael* did under *Pharoah*'s Task-Maſters; and not to ſpend it in and for the Uſe and Service of the Proud Prieſts and Impropriators, Beaſt, Whore and Falſe Prophet, except thou art able to prove, They are of God, and their Wages Right, according to his Law, leſt thou proveſt a Servant to the Devil; for he is the Root from whence all Evil ſprings, and thou canſt not ſerve two Maſters.

But if thou wilt perſiſt in Oppoſing the Truth, and the Requirings of God's Spirit in the Hearts of his People; be it known unto thee, That New *Jeruſalem*, which is coming down from God out of Heaven, prepared as a Bride adorned for her Husband (which thou writeſt againſt, and ſpendeſt thy pretious Time to oppoſe, and calleſt her Light a *Pretended Light*) will prove a Burdenſom Stone too heavy for thee to Overturn.

And now it is in my Heart to put thee in mind of thy

thy Unhanſome and Unchriſtian-like Dealings towards us. *Firſt*, The Time thou didſt ſend thy Letter to us, was when Friends of *Clauſon* (where thou didſt direct thy Letter) were under Sufferings and grievous Threatnings by *John Reay* Propriator of the ſame Town, whoſe Envy was and is beyond the Bounds of *Chriſtianity*: And here thou ſeemeſt to add Affliction to the Afflicted, and to ſtrengthen the Hands of Evil-Doers. Again, After thou hadſt ſent thy firſt Letter I ſent one in Love to thee, for that End that thy Underſtanding might be opened to ſee the Rice and Ground of Tythes, and what Spirit brought them up; hoping a Word to the Wiſe might have been ſufficient: But inſtead of accepting my Love, thou vilifiedſt me with Reviling Words, as one that ſeemed to have neither common Senſe nor Reaſon, and ſaidſt, *Thou waſt unwilling that the Nakedneſs of our Pretence to Truth ſhould be expoſed to Cenſures through the Ignorance, Folly and Confidence of ſo weak a Defendent*: And here thou didſt manifeſt thy Pride, as if thou thought ſcorn to meddle with me; much like *Goliah* the *Philiſtine*, who defyed *Iſrael*, and diſdained *David*, and then brought forth another Monſter more Odious then the firſt; and we being ſilent a while thou didſt put them all in Print, and for no other End, as I can ſee, but to render us Odious to the whole Nation, and to open a Gap for further Perſecution: For conſider, After thy many Arguments, and pleading Popiſh Laws, thou draweſt thy Concluſions, *That if Ignorance will not, nothing elſe can excuſe us before God or Man from being more Criminal then Common Notorious Thieves*: Further, Thou ſayeſt, *Malefactors do or may ſuffer Death by Law for ſtealing things of ſmall account; but*

your

THE END

A

Few VVords of Truth
FROM THE
Spirit of Truth

To all who are Convinced of the *Truth*, and ſtand in Oppoſition to the *Croſs*.

By one who remained in that Eſtate above Seven years, before he was brought to the True Obedience of Truth: and was whipped to it by the *Merciful Rod* of the Lord; for no leſs could do it.

Alſo a few words to all the Litteral Profeſſors, who can Own the Miniſtration of Chriſt Without them, but Deny him Within them.

And to thoſe that have their Dependance upon the Teachings of Men, in Oppoſition to the Miniſtration of the Spirit Within.

Together with a ſhort Diſcovery of the *Presbyterian* Government; and ſome Reaſons of Diſſenting from it.

William Dundas.

Before I was afflicted I went aſtray; but now I have kept thy Word, Pſal. 119 67.

Peri-iſſem niſi peri-iſſem. Peri-iſſem.

I called upon the Lord in Diſtreſs; the Lord anſwered me, and ſet me in a large place. The Lord is on my ſide; I will not fear: What can Man do unto me? Pſal. 118 5, 6.

Unleſs the Lord had been my Help, my Soul had almoſt dwelt in Silense. Pſal 94. 17.

Printed in the Year, 1673.

BRITISH MUSEUM

A

Few VVords of Truth

FROM THE

Spirit of Truth

To all who are Convinced of the *Truth*, and ſtand in Oppoſition to the *Croſs*.

FRIENDS,

IT is from a deep Senſe of a clear and through Exerience that I am moved to lay before you, having freſh in my Thoughts your Conditions; for upon that Ground did I ſet up my Tent for many years, and was moſt unwilling to remove it, till the Lord by Fire and Sword did purſue me, and did tumble me out of all my Falſe Reſts; and whilſt I was ſettling upon my Lees, he poured me from Veſſel to Veſſel, where I never had a ſettled *Peace* nor *Comfort*, till the Lord ſettled the Ark of my Soul upon the Mountains of *Ararat*; then I did ſee all the World (I mean thoſe of that ſpirit) lying as ſo many Dead Corps, ſwimming upon the Waters; and then my Soul was refreſhed with the Senſe of God's Love, who had pulled me like a Brand out of the Fire, who was walking from Hill to Mountain, and running after the *Lo here*, and *Lo there*, and ſeeking the Living amongſt the Dead, and the Pearl abroad, that was lying hid within my own Breaſt; I was feeding upon Huſks, and the Inventions of Man, ſeeking the Law from

his Mouth, and treading upon the Light which was within, which ſhined in Darkneſs, but Darkneſs could no comprehend it; and thus did I live in the Night of Darkneſs: but that it was a *Day of Love that the Lord viſited me from on high, when I was wallowing in my Blood*, with my Navil-ſtring uncut, nor ſalted; and notwithſtanding the ſetting of my Feet in Oppoſition to the Light, after ſo many years Conviction, and that I had gone near to ſin out my Day, and that before the Candle of the Lord was put out in my ſpirit, *he did of Mercy ſhine upon me*; and though late I coming to the Vineyard to work, he gave me the Wages of thoſe that came firſt. O the Unexpreſſible Love of a Merciful, Loving, Tender and Long-Suffering God; which did not cut the Thread of my Life betwixt the Conviction and being brought to the Obedience of the Truth; it was only the Free Love and Mercy of the Lord that preſerved me, and the more that I ponder it the deeper ſenſe I have of it, even to the bowing of me down, ſo that I had no Peace till that I ſhould make my Condition known to thoſe who are where I was; and that I may be ſet up as a *Beacon* to thoſe who are travelling *Sion*-ward, leſt that they ſplit upon the ſame Rocks, Shelves and Sands, from which the Lord hath very narrowly delivered and brought me into the ſafe Harbour, where my Anchor is caſt, within the Vail; and now being come to my Reſt, it is the more with me to ſhew to others the Pilgrimage of my Warfare, which is thus.

It was the Lord's Free Grace
That brought me to this Port;
For elſe-where I found no Place
My Soul for to Support.

Whilſt I was in my young and tender years, I was brought up in a Family, and Families, where the Lord was Worſhipped according to the Worſhip of that Nation of *Scotland*; but as I grew more in years the Lord was pleaſed to give me more and more the Light of his Preſence, and did offer me more plenty

of

of his Grace then I was willing to receive; and if I had gone any further then the Form of the National Church (ſo called) did allow, I was counted a Sectary, and ſo diſowned; and my looking one Step further then their publick Faith did allow ſhould become a Brand of *Schiſm* and *Hereſie*, notwithſtanding as to their Law I was as ſtrict a *Phariſee* as many of my Equals, and brought up at the Feet of *Gamaliel*: For, ſince I entered into the Covenant with that People, I came to ſee a little clearer, and that the Covenant did tye ſo my Conſcience to their Form of *Presbytery*, my ſpirit did begin to fail me in the thing; and when there was an Order from the General Aſſembly, *For all the Nation to take the Covenant the ſecond time*, in that Interim the Lord had cleared the Fogs and Miſts, partly by opening the Eyes of my Underſtanding, ſo that I Refuſed to take the Covenant the ſecond time upon the Day appointed for that End, which was to be done upon a Firſt-day, called *Sunday*. A dear Friend of mine (whoſe Name I will omit, becauſe now removed by Death; one whom I believe laid down the Body Convinced of the Truth; for a little before his Death he ſaid to an eminent Friend of Truth at his own Houſe, when ſome were ſlighting the *Quakers*, he ſaid, *That he wiſht all the Nation were* Quakers) This Friend, I ſay, and I went from the place where we were expected to take the Covenant that day, to hear a Country-man preach by Orders publickly at the Town of *Linlithgow*, one who was never at Schools nor Colledges, nor knew no Languages but his Mother Tongue; and as himſelf ſaid to me, *he was brought up a Herdſman, with keeping of Sheep at home*, which was a rare thing in the Nation of *Scotland* in theſe times; and they were come one ſtep nearer to the *Quakers* Principles, eſpecially having diſcharged the wearing of Ribbands: and if they had continued Faithful to the Meaſure they had received then, and not run retrograde, they had not ſo much ſtood in oppoſition to them now: But as I have ſaid, We going to eſchew the Covenant-taking, to hear the Preacher, who was called from his Sheep-keeping to Preach, we eſcaped the taking of the Covenant the ſecond time.

This

This was like the Covenant of old,
That could not all perform;
So neither could we live as we would
In Things that are enorm.

Yet not ſo, but that I was taken notice of; and when I came to receive the Sacrament (ſo called) at the preparation, the day before it, in the *Queen's Ferry*, the Miniſter (ſo called) of that Town, told me, *That I muſt not come to morrow to their Sacrament, except that I would take the Covenant*; which I refuſed to do, nor never did after the firſt time: And that ſame Perſon with ſeveral others of that Denomination, ſeeing me to look further then their publick Faith did allow me, did labour to keep me ſtill under Bondage to their Eccleſiaſtical Law, ſeeing me not matter much the hearing of them; for I having in meaſure entered the Promiſed Land, their Manna became loathſome to me; and they Expoſtulated ſo with me, *Why I did not frequent their Aſſemblies ſo much as formerly?* I told them, *That there was a Thing beyond that, which I looked for*: To which they replyed, *That I muſt take heed to that, for that was a Sectarian and Dangerous Principle*: And I told them plainly, *That I was not to receive the Law from the Mouth of Man*: Then the ſaid (called) Miniſter ſaid, *That I Tempted God*: And when I told him, *That God could not be Tempted* (that is, *to Evil*) his Anger was raiſed againſt me, ſo that he left any more meddling with me in Matters of Religion.

But that which firſt began to nauſuate me, and make me to loathe that ſort of Government was, to ſee the Domineering Pride of the *Prieſts* of that Nation, that they could force ſome that were not one with them in their Principles, to come and take with them their Sacraments, as that of Bread and Wine, and ſprinkling of their Children, whereof neither Precept nor Preſident can be produced from holy Scripture; and if the Parents will not bring their Children to them to be Sprinkled, they will do it in their Abſence without their Conſent.

ſent. How inconſiſtent this is with the Rule of the Goſpel, and the Scriptures of Truth, I leave it to all that have the right Eye open to judge of it: For they ſay, *That the Children are ſaved by the Faith of their Parents*, and yet the Parents have not that Liberty to uſe their own Freedom in that thing: And the prophaneſt Wretch that lives ſhall not be refuſed that Priviledge of Sprinkling, but rather proceeded againſt by their Law, if they imbrace it not, and by what ſort of Members theſe Laws are conſtituted, I ſhall inſtance one Particular, and then ye may judge (*exunque leonem*) the Lion by his Paw.

The General Aſſembly conſiſts of ſome out of every *Presbytery*, and according as that *Prebytery* is affected with the Love of a Religion theſe Commiſſioners are choſen: and what a mingle mangle mungrel Galimafray of Omnigatherums is in that Aſſembly, I leave the diſcerning and judicious Eye to conſider, what may be the Product of ſuch a Compoſition, compoſed of ſo many ſpotted Individuals and party-coloured Simples. I might produce ſeveral Inſtances, which might enervate the ſame Procedure of ſuch hodge podge Acts, but that I am not willing to burthen the Reader's Patience with ſuch unpleaſant Entertainment: *Do men gather Grapes of Thorns, or Figs of Thiſtles?* And what other Miſcarriages of that Government did alienate my Spirit from it, as the Pride of the Covetous Clergy, and their going from one Benefice to another, as they call it, *Majus bonum Eccleſiæ*; but I ſay, *Ventri*; that is, not for the more Good of the Church, but for the Fatter Benefice of the Belly: and this is evidenced, that ſeldom any of them go from a bigger to a leſs Stipend or Sallary, but to a bigger, and ſo to ſell them that they have Covenanted with for the bigger Sallary; and ſome I have ſeen that would not come till they had their Bargain made, for ſo much a Year, as one would buy a Horſe in a Market; and if he be not paid, he will not preach; and then when he is ſettled Pariſh Prieſt, he is ordinarily Commander in chief, and all his Pariſhioners muſt ſtoop to him; and if they pay not duely what they Covenanted for, he will by proceſs of the Law, purſue them, and ſtrain their Goods.

Farewell

Farewel ye Watch-Men of the Night;
Who love in Darkneſs for to dwell;
And hates the ſhining of the Light:
Which is the Path to the Dark Cell.

There was another Practice of that National Church of *Scotland*, which did eſtrange my Affection from them, their ſticking ſo cloſe to their Rigidity of Perſecution, ſo that if Chriſt himſelf ſhould appear in the Fleſh to them out of their own Form, they would have refuſed him; and if Truth, not clothed in their Garb, did ſpeak among them, it was preſently put to Silence. I ſhall inſtance only one particular of one called *Wood*, who had ſome Charge in the Cuſtom-houſe of *Leith*, who for the Maintaining of the Truth (was cited, I do not well remember whether it was before the Commiſſion of the General Aſſembly, or before the Synodical Aſſembly of *Lothian*, but one of them it was) he, the ſaid *Wood* was cited before them, becauſe he ſaid, *That Chriſt was the Word, and that the Letter was not the Word*; and all the Arguments that they could produce could not convince the Man (for I was Witneſs to it) for ſtill he ſtood upon theſe words, *That the Word was made Fleſh, and dwelt among us*, ſo that they could not reſiſt the power of his Aſſertion, nor deny the Scriptures, they did fall a Threatning him with their Thunder-bolt of their Excommunication, ſo that he could not get ſo much time as to conſider upon it, and to give in his Anſwer for his Defence ſo much as till the next Aſſembly: and about two or three Monehs after that, I meeting him in the Street of *Edinbrough* did ask him, *Whether or no he had come to a clearer Reſolution of the Word?* But he not knowing me, did become a little ſhie of me, till that I told him my Name (for I was known to him by that, I being in proceſs of Excommunication) then he told me, *That he had gotten no Satisfaction, and that he was forced to bow to the Aſſembly againſt his Light*: For if he had been Excommunicated he had loſt his Livelihood, ſo that within a year or two he dyed; and I am ſure that they were not clear of his Blood.

All

All theſe that do the Truth deny
Of the Word made Fleſh indeed,
They are of Antichriſt his fry,
And on the Husks of Truth do feed.

By this time the Prieſts were become ſo Jealous of me, that they ſaid, *I would Infect the whole Nation:* They watched at the Poſt-Houſe for my Letters, to know with whom I correſponded in *England*, where they found ſeveral Letters of mine, when they opened them (whether it was by Order of the Committee of Eſtates I know not) and if they did find any thing they could wreſt to their turn, they did keep my Letters; and if they found nothing that could touch me, they cauſed to ſeal up my Letters again, and to be delivered to me; I knowing nothing what they had done, till ſome of themſelves confeſſ d it to me: In the mean time my Correſpondent *Gawen Lawry* Merchant of *London*, according to Orders, ſent me a Box with about Three Pound Sterling worth of Books, and to give me notice of it to call for them in a Ship of the *Preſton Pannes*, for the which End he writ me a Letter by the Poſt, which they getting in their hands, I never knowing any thing of it, till I going to viſit my Coulin *Preſton Grange*; his Wife told me, *That their Prieſt (called a Miniſter) one* John Oſwald, *had taken a Fox full of Books from a Ship of that Town of* Preſton Pannes, *which was directed for me*; which did a little ſurprize me, I never hearing of it; yet it behoved me to content my ſelf, knowing, *That what once cometh into their Hands* (which is called the *Kirk*) *is not eaſily recovered:* So that I ſent for the ſame Books again, which were alſo ſeized upon by one *Boſwell*, a Farmer of the Exciſe Office, whereof I hearing, did make Application to him; and I being a Stranger to him, and he not knowing the Difference that was betwixt the Prieſts and me, nor what Acts had been emitted againſt thoſe which they called Sectary Books I did ſo capitulate for them, that I had them again: but in the proceſs of time the Lord ordered it ſo, that when the *Engliſh* came into *Scotland*, I did demand my

Books from the ſaid *Oſwald* the Prieſt, which did not a little ſcare him; and he, to ſave his own Head, told me, *That* Warriſton *had them by Order of the Commiſſion of the General Aſſembly*; from whom I deſired one of his Friends to require them; to whom he reply'd, *That they were in his Cloſet, and he durſt not deliver them me without an Order; yet if I would ſend ſome Souldiers for them, they might have them*; which I did: But when I had the Box, I found many of them wanting, and knew not whom to challenge, they paſſing through ſo many corrupted Channels; but as they began with ſubtil and undermining *Falſhood*, ſo they ended with *Theft*; though it is like that theſe *Babyloniſh Merchants* by trading with them Books, were helpt to ſpin out their *Hour-Glaſs* upon my Charges, though they were well paid otherwiſe. All this did ſo vex the Serpent, that he knew not how to be avenged of me, but by thruſting forth his *Venemous Sting* of *Excommunication* againſt me, *though it was but like a Dog that ſhews his Teeth when he cannot bite but only bark*; and this vexed them the more, ſeeing me ſo to ſlight it, and tread upon it, by my Letter to the *Commiſſion of the General Aſſembly*; and ſeeing none to regard their *Sentence*, by keeping a Diſtance from me, made their Act the more Contemptible, ſo as they were willing *to heal up the Wound again*, as they ſaid to my dear Friend *John Swinton*, whom they intreated, *That he would deſire the Sentence of Excommunication to be taken off again*: To whom he replyed, *That as he was paſſive in laying of it on, he ſhould be ſo in bearing of it*: To whom they replyed, *If ye will not be active in ſeeking it, we will be active in doing it*. And ſo I ſtanding in this Caſe, they did only with me, as their *Fore-Fathers* the *Prieſts* did to the *Blind Man*, who, though *naturally Blind*, yet *ſpiritually he had more Sight then themſelves*. So I being caſt out by them, *Chriſt did hold me up*; and they remain in their Blind Condition to this day, in their *Egyptian State*, where I leave them groping after their *dark Principles* and *blind Imaginations of their Perſecuting ſpirit*; *and I to remain in the Land of* Goſhen, *enjoying Chriſt, the Light and Life of man, who enlightens every man that comes into the World*: for they have Eyes and ſee not; *for the Light ſhineth in Darkneſs, and they comprehend it not*: Ears they have, but hear not; *but to the ſweet Enchantings of the Serpent do they hearken and bow, who creeping upon his Belly, feeding*

upon

upon the Duſt of the Earth; though I do not include all under this *predicament* and *category*, for I have more *Charity* to ſome of them.

Yet though in all this time I had a further Sight of the Light then themſelves, *yet there was a Gulf betwixt the Eleſt Children of the Lord called* Quakers, *and me*; *for I ſaw further then I was willing to embrace*; for there was ſuch a high Principle of the world in me, that the *noble Principle of Light and Life was looked over by me*; yea, I lived in my own *will*, *wit* and *wiſdom*, which was accurſed; preferring that *wiſdom* before that *Wiſdom of God*, *which would have made me a Child, and a Fool to the World*, thinking that I might gain *two Kingdoms* at once, *to keep the Poſſeſſion of the Earth, and the Kingdom of Heaven alſo*: and I being out of the *pure Will*, and out of the *Croſs to my own Wiſdom*, I was judged by the eternal Spirit of Truth, and ſtood as condemned out of the Life, becauſe I being out of the Obedience; and inſomuchas I could not loſe my *Life*, I did chooſe *Death*; *for mans Life in this World is in Viſibles*, unwilling to be ſeparated from the World's *Faſhions*, *and Cuſtoms*, *and vain Religions*, *Honour and Profit*, and all things which I ſtood upon was a *falſe corrupt Ground*, whilſt I thus ſtood in the Alienation. Upon the Conſideration of all this, the Lord was pleaſed to dart in upon my *prodigal ſpirit*, *to call me home from the Husks that I was feeding upon, to my Father's Houſe*; and whilſt the Door of Mercy was open, he put a ſtop to the *unlimitted Pleaſures of the Fleſh*; and then I came to hear the *calm and ſtill Voice of the Spirit*, that was ſtirring in that contemned people called *Quakers*; and the firſt ſtirring in me of that Nature, which I did eminently take notice of, was, *As I was riding from* Edinbrough *in a Winter Evening to my own Houſe, I did hear a Noiſe of ſome men, as it were Fighting, ſo that I bid my Man ride up in haſte to ſee what it was, which my Man doing, he called to me, and ſaid*, That there was two Men on Horſ-back beating of another Man going on Foot; *ſo that I riaing up to them, I did ſee them beating him, and he ſtill keeping them off, ſaying*, What did I ſay to you, but bid you FEAR GOD? *ſo that preſently I did perceive that it was a* Quaker, *reproving ſin in the other two*; *ſo I asking his Name, which he telling me, I knew the man by Name, though not by Sight*; *and I was ſo offended with the other two, that I fell to beat them with my Rod, and ordered thoſe that were with me to carry them to the next Priſon*; *but he, the ſaid* Qua-

ker *did intreat me to let them go, which (after taking notice of their Names and Places of Abode) I did let them go.* And a Week after the ſaid *Quaker* was telling a Relation of mine what a Curtiſie I had done to him in a manner to ſave him; yet ſaid he, I *found that ſame ſpirit in him that was in the other two men who beat me*; and my Relation telling me ſimply the words as he ſpoke them, the words did ſo reach me, that I meeting the ſaid *Quaker* again, I did deſire him, *That as he paſſed that way he would make my Houſe his Lodging-place*;

The Light in Darkneſs it did ſhine,
Though I did not it comprehend,
Till that God did my Heart encline
His Word made Fleſh for to attend.

Which he ſeeing the Witneſs in me reached, he was the more free to do; yet though the Witneſs was ſo far reached in me, that I could diſcern ſpirits, as betwixt the ſpirit of *Meekneſs* and *Raſhneſs*, yet there was ſtill that Mind *unbrought down*, that ſtood in my way to hinder my Obedience, ſo that the Lord was pleaſed to ſtick cloſer to me with his Rod; for firſt, *He ſtripped me naked by removing of my Children, which was by Piece-meal, to fit me to yoke my ſelf under the Croſs, and then by ſeparating me and my Wife for ſeveral years, ſo that I was wholly turned out of my Eſtate alſo, as to this day I am, to live in a Wilderneſs Condition ſo that I was forced to leave my native Country, and go to* France; where then the Lord began to work upon my ſpirit, to bring me the nearer to himſelf; for when all Viſibles failed me, and thoſe to whom my *Wife* and *I* moſt truſted, did become my *ſubtileſt Enemies*; yet the Lord did ſo Commiſerate my Condition, that in the Bowels of Mercy he made me to take up the Croſs to my own *will*, and to reſign my ſelf fully over to him, ſeeing all Viſibles failed me; and he uſed that way of Mercy to bring me nearer to him, which nothing elſe could; and thus cloſing with the Viſitation of the Lord, *I found more ſweetneſs and contentment then ever I had in my fulleſt delight and Pleaſure of the World*; and thus I do witneſs, and the Lord is my Witneſs, that I never came to my Reſt till

then; and I would have done any thing never ſo hard and unpleaſing to the Fleſh, to bear a Teſtimony to the Truth that the Lord had revealed in me; and ſhortly there was an Oportunity caſt into my hands to try me, and that was this, There came a Woman Friend out of *England* to the Town of *Diep*, (where I was then) together with a Maid, to bear a Teſtimony to the Truth againſt the *Proteſtants* of that Nation, and brought with them ſeveral Books of Friends tranſlated into *French*, and diſtributed in the Town, and gave me alſo to diſtribute, which were writ by *George Fox* and *William Dewsbury*, and ſeveral others, and ſome Papers they gave forth themſelves, which I tranſlated into *French*, they not knowing the Language; but in all this they never did manifeſt to me their Intentions; for it is like that in that frame of ſpirit that I then was in, and fore-ſeeing the Danger, and not ſo fully come to the Obedience of Truth, as I thought I was before the Tryal came; yet ſo it was, that they went the next Firſt-day (called Sunday) to the Meeting-Houſe of the *Proteſtants*, where there were many Thouſands of People, and there did place themſelves in the moſt Conſpicuous Place of the Meeting, juſt over-againſt the then called Miniſter, the ſaid Friend having clothed her ſelf in Sack cloth, and her Hair hanging down ſprinkled with Aſhes, was covered with her Mantle and Hood, and when the ſaid called Miniſter was in the higheſt of his Devotion, ſhe did ſtand up, with the other Maid, who did take from the ſaid Woman her Mantle and Hood, ſhe appearing all in her Sack-cloth and Aſhes, her Hair hanging down, and turning her ſelf round ſeveral times, that all the People might ſee her, did ſtrike ſuch a Conſternation both upon the called Miniſter, and the People, that they were all at a ſtand; the ſaid Miniſter's Wife having confeſſed to a Friend ſince, that her ſpirit was ſo affected with that Sight, that ſhe ſaid, *This is of a deeper Reach then I can comprehend*; for the Witneſs in ſome was ſo reached at that time: and a little while after they both did fall down upon their Knees, and Prayed, and then went out of the Meeting, where a great many following of them, to whom they diſtributed of their Books, and ſpoke in the Market-place,

and

and then came to their Lodging, which was in a *Scotch*-man's Houſe, who kept a Victualling-Houſe, but no Entry there was for them, and they being deſtitute came to my Lodging, I knowing nothing of this all this time, I not going to that Meeting, and when they came to me they did ſhow to me, That their Work was done that they came for to that Nation, and now wanted Lodging till they went away: and I asked them, What they had done? and they told me: ſo I went to ſome other Victualling-Houſes to get them Lodging, which was promiſed for them, ſo as I kept them at my Lodging till Bed-time; and then I went with them to that place as was promiſed me, and when we came Entry was refuſed there alſo, ſo that at that time of Night Lodging could not be had for them, the *Proteſtants* had ſo ſtopped their Entry any where; ſo that I took them back to my Lodging again, and offered them my Bed, and would ſhift for my ſelf, I being better acquainted in the Town, but they refuſed to put me out of my Chamber; then I dealt with my Landlady of the Houſe, to let them ſtay in any of her Rooms for that Night to ſit up in, but ſhe refuſed it, ſaying; *She durſt not, for fear of giving Offence to others*; all that I could prevail with her at that time of the Night, was to let them have an Out-houſe to ſtay in for that Night, which was an Hen-Houſe, ſo that I gave one of them my Night-Gown, and to the other my Furred-Coat, to ſave them from the Cold that Night, and the next day I brought them to my Chamber again; and after that we had broken faſt, I went to the Key to look for a Paſſage-Boat to carry them to *England* again, and in my returning back I ſaw ſo many people of all ſorts ſtanding about my Lodging, that I did paſs by it, but immediately one came running to me, ſaying, *That the King's Advocate was at my Chamber, waiting for me*; and when I came in he told me, *That I had Tranſgreſſed the Laws of the Nation, by receiving Perſons of another Religion to my Lodging; for the King tollerated only two Religions*, viz *the Papiſts and the Proteſtants*: Then I told him, *That I had not Tranſgreſſed the Law of Hoſpitality, and I was forced to it, ſo as I could not let them lie in the Street, where they were in Danger of their Lives by the rude Multitude*: So they took

them

them away with Serjeants to the Judicatory, where, after they had judged them, they ſent them to Priſon, & they not knowing the Language, they wanted Food, and other Outward Neceſſaries, none looking after them; ſo that I went to the Judge *Criminal*, and ſought leave to provide for them, which I did, by bringing to them both Bread and Drink, Fireing, and all other Neceſſaries ſo long as they were there: And the ſaid Judge ſent for me, and whilſt I was with him to be Examined, he ſent to my Chamber to ſearch what of theirs they could find with me; ſo that they found ſome Books, and the Sack cloth, and ſome Aſhes, which they ſent to the Parliament of *Roan*, from whom they had received an Order to read a Paper to them, *That they ſhould be tranſported forth-with back to* England *with the firſt Paſſage-Boat (and all their Papers and Books to be burnt at the Market Croſs) and themſelves, if they or any of that Religion ſhould come to that Nation again*: And ſo a Paſſage Boat being made ready, they were put into it, in the Night time, but would not ſuffer me to go along with them to it, yet did I provide ſuch things as were neceſſary for their Voyage, and I told them, *That they were not to pay any thing for their Paſſage*; but the Judge told them, *That they were to pay for their Paſſage*; to whom I replyed, *That if I had the Liberty to chooſe a Paſſage-Boat and time allowed me, I would pay for their Paſſage, otherwiſe let the ſame Boat bring them back again.* So they were forced to pay their Paſſage. After they were gone, they intended to purſue me, as one of their Judgment; but I (willing to eſchew the Croſs) told them. *That I was there before they came to* France, *and they could prove nothing againſt me, only the* Proteſtants *had informed them, that I did not come to their Meeting, yet this they could not make a Crime*; as alſo, I told them, *If they perſecuted me, I being a Merchant, and trafficking there, they might expect the like to be done to their Merchants in* England: Then the Judge ſent to the Cuſtom-Houſe, to ſee if my Name was in their Cuſtom-Books, which they finding, did go no further againſt me. Yet for all this I was not ſo ſenſible of the Hollowneſs of my Heart, as afterwards I was; for when the Judge affirmed, *That I was of their Judgment*; I told him, *That I loved*

ved them, but they were better then I, but that their Way was too ſtrait for me to walk in.

There were two things Remarkable that fell out within the year upon theſe Inhoſpital Refuſers of, lodging to theſe two Friends of Truth. The one was, That the ſaid *Scottiſh* man, who ſhut them out, Dyed within the Twelve Moneths. And the Woman, my Landlady, that refuſed them a Chamber to ſit in, that ſame time Twelve Moneths her Houſe was Burnt, and never yet known whence the Fire came; and though it was in the middle of the Town, yet there was none Burnt beſides, but it alone.

But afterwards I having ſent for ſeveral Hundreds of the ſaid Friends Books, and did diſtribute them to the Country and City, ſo many of them, ſo that they intended to ſearch after me juſt as I was upon my leaving of that *Town*: having done my Service there, did return to *Roan*; whereupon one Night that I could get no Reſt, and was ſomewhat indiſpoſed in my Body, ſo that it did ariſe in the Night time in my Heart, To get up, and ſend ſome of theſe ſaid Books by Poſt, as ſome to the Judge *Criminal* of *Diep*, and ſome of them to the *Jeſuits* Colledge there, and ſome of them to the *Jeſuits* Colledge and the *Scottiſh* Colledge at *Paris*, directing them after the *French* ſtile, otherwiſe they could not have been received at the Poſt-Houſe; and then I had much Reſt in my ſpirit, and my Body returned to a Right Temper.

And after that I had ſojourned a while at *Roan*, I found that there was ſome Service for the Truth by me to be done at *Caen*, becauſe it was a Town where moſt *Proteſtants* were, and there I did diſtribute ſo many of Friends Books there, and the *Proteſtants* there retaining ſo much of the *Presbyterian* Principles (as moſt part of the *Proteſtants* of *France* do) having a greater Inclination to perſecute thoſe who differ from them, then to ſuffer for Religion; for they were the greateſt Enemies I had (right *Presbyterians*) and they fearing that my Books might bring them to ſuffer, becauſe they ſpoke againſt the *Papiſts*: and I not coming to their Meeting, did complain of me

to

to the Lievtenant General of that Town, ſo that they forced me to leave that place.

All you that are of *Cain*'s Race,
Are thirſty after Blood.
But thoſe that ſtand in *Abel*'s place
Do follow after what is Good.

And after my Service done there, I went to *Alencon*, where many *Proteſtants* live, where I ſtayed all that Winter; and when I was in my Service, the Judge *Criminal* ſent for me, and after a long Diſcourſe he and I agreed ſo well together, that he invited me to come and ſee him oftner, and we ſhould not ſpeak in Matters of Religion, and if I would that he ſhould ſend for ſome of the Jeſuits, and they and I might have free Inter-communing together: To whom I replyed, That I being a Stranger I was not willing to diſpute with any, it not being permitted to a Stranger; yet I would not be afraid to maintain my Principles againſt all the Jeſuits of the Nation: Which words did ſo exaſperate (it ſeems) them againſt me, that it did raiſe a new Perſecution againſt me, which did fall out, that when my Wife and I was walking in the Fields, at my returning it was told me, *That there was ſome ſearching at my Lodging, and had broken up my Chamber Door*, ſo that I ſent my Wife Home, and I did go ſtrait to the Judge *Criminal*, to know what the Searching meaned; but he told me, *He knew nothing of it; and if there was any thing, it did proceed from the Jeſuits becauſe of my Confidence againſt them:* and ſome probability I had of the thing, for I found my Letters broken up at the Poſt-Houſe ſeveral times; and when I challenged the Poſt-Maſter, he ſaid, *That they came to him ſo.* So the time drawing near to go from that place, and that I had done my Service in *Alencon*, I told the Judge *Criminal*, That I was to go to the great Fair of *Caen* within Fourteen dayes; then the ſaid Judge ſaid, *That he would protect me ſo long:* And ſo at the time appointed I went to *Caen*, where I was not long but my Correſpondent at *Alencon*

did write me word, *That the day after I came from it, the Governour of the Town had been at my Lodging, to ſeek for me, but I was gone:* And ſo after that all my Service was done that I had then in *France*, and that War was declared betwixt *England* and *France* in the year 1666. I returned to *Diep* in order to my return to *England*, and ſo I ſtaid there for Paſſage, which I could not get in the Time of War, till the (ſo called) Lord *Hollis*, Embaſſador from *England*, was returning for *England*, of whom I deſired Paſſage in his Company, which he freely granted me, and ſo came to *England* with his Convoy.

But I have omitted all this time to ſhew you, that the High Places as yet were unbroken down in me, but that ſome Groves were as yet left ſtanding, notwithſtanding all the Wonderful Mercies the Lord had beſtowed upon me, in carrying me and my Wife upon the Wings of his Providence in our Wilderneſs Condition, which would ſpend more time to relate then ſome (it may be) would beſtow upon the reading of it; yea, and I dare ſay, that none could well underſtand nor believe, but thoſe who have trod in the ſame Pathes as we did: But I being ſo long in *Egypt*, and I ſo habituated and leavened to their Faſhions and Cuſtoms, I was like *Joſeph*, that could Swear by the Life of *Pharoah*, and had not come to that Plainneſs of Language which God doth require, but could Complement with their Faſhions and Words: And I had Thoughts that all was well with me, till I came to a Tryal in *England* again, ſo that the Face of Friends did ſtrike a Dread and Terror in my Heart, when I thought that all was well, till the Spirit of the Lord running through others of his Veſſels did awaken me; for I was Upright in my own Judgment, but the Lord ſearched me: For I could come with Confidence to Meetings, and frequent the Aſſemblies of the Lord, yet I durſt not own the Name of *Quaker*, I not being Faithful to the Meaſure which I had receiv'd; for now it was become ſo far high for me, as before my Obedience I had eſteemed it low; and after that, I would willingly by Wiſdom have made void the Obedience into ſuch things as Matters of Indifferency, and accounted them but Circumſtantials, and Fooliſh to put any

Weight

Weight upon the doing or not doing, it became ſo burthenſome to me, that I could have undergone the greateſt Strait Imaginable rather then omitted it; and as I became Obedient, there I felt Strength and Power, and a more real Content did ſpring up in me; and in this Light and Power of the Spirit, that hath viſited me, did I feel Strength to wait and know further his Will and Mind; for in the height of this Exerciſe I found my ſelf overcome; and my ſelf not my own, but the Lord's, to do with me what he pleaſed to require of me, what Service he would, I ſhould be willing to obey in his Strength; and if the Lord never ſhow me any more, I feel Contentment in his Will, earneſtly deſiring, that I may never ſtop the courſe of his Spirit; for *I* find, that there is nothing can, nor is able to ſatisfie my thirſty Soul ſhort or beneath the Lord of Life.

In the Fire, as Gold, tryed I was,
Till Conſumed was the Tin and Droſs;
And then I knew what was come to paſs,
That I did not ſuffer any Loſs.

Poſtſcript.

FRIENDS,

THere are a few Words, which I have to add to you; The Litteral Profeſſors, who can own the Miniſtration of Chriſt without you, but deny him within; and who raiſe up Jealouſies and Prejudices againſt us, as if we denyed the Scriptures and Ordinances of God, and Chriſt that dyed at *Jeruſalem*; profeſſing him in Words, but denying him in Reallity and Subſtance; and you to

be the only Owners of Christ; and yet ye forget your own Principles, who have been all your time praying for the Spirit of the Lord, and now when he comes to you in his Spirit, ye will not only be shie, and scare off him, but ye will persecute all that will not own him after your Form, though we really in our hearts own that Christ in the Flesh, which in the Fulness of Time did offer up that Body prepared to do the Will of the Father, according as it is expressed in the Scriptures of Truth: Neither do we hold any thing for Christ, but him who appeared, and was made manifest in the Flesh. I cannot believe that Doctrine of you the Litteral Professors, who recede from your own Principles of the Literal Profession of the Letter, which saith, *Is not Christ within you, except you be Reprobates?* and *Christ in you the Hope of Glory.* I know that some of you will say, That it is the Vertues and Graces of *Christ*: But I would willingly know of you, How *Christ's Vertues* and *Graces* are separated from himself? This seems a setting up of your own Conceivings, or an Image in your Mind, of the Mind of the Spirit, and miss the Thing it self, which alone is known by the Spirit: For we find experimentally a clear Distinction betwixt the searching out by the Reasonings of the carnal Mind, and Scriptures opened by the Spirit, and felt in the Life. Therefore it were better for you, to examine really your Knowledge of *Christ*, your Faith and Knowledge of the *Scriptures*, and your Prayers also, lest ye miss of the Substance, and meet with a Shaddow, which is only able to please the Natural Part, but justifieth not the Soul. I desire that you let not this my *Christian-Expostulation* with you displease you, but rather set you home, to sink down

to

to that which is only able to make you clearly discern, whether you or we are the Truest Owners of *Christ*, seeing ye cannot make it appear by Scripture, which ye say is your Rule to walk by, that the Outward Application of *Christ* bringeth Salvation, without the Inward Manifestation of the Spirit.

O! Blessed be the Day forever,
That it pleased the Lord to come,
Me from the World to sever,
Unto the State of some,
Who have past through the Seas
Unto the High and Glorious State
Of all that have the Spirit of these,
That pass by Tophet's Gate
Unto the Port of Heaven,
Where all the Saints have Rest,
Which the only Lord has given
To the Seed that he has Blest.
For when I was in *Egypt*'s Land,
Wanting Straw, I did make Brick;
And ready at the Command
Of the (so called) *Kirk*,
To Work all the length of the Day,
Without the Sense or Sight
Of (which I ever should Obey)
The Shining of the LIGHT,
That would have taught me the Way
From Dead Formal Duties, that's without,
Unto the LIGHT Within, I say,
Who lives in LIFE, and has no doubt

The

The Promiſe to Obtain,
  Which none at all can have
In the State that I have been,
  And would not TRUTH receive.
Oh! that all thoſe as do this read,
  Would come and feel the ſame,
That they may know, with all the Seed,
  The true Abode of the I AM;
Who is the only Great JEHOVAH,
  And Rules in the Hearts of Men;
Praiſes, Honour and HALELUJAH
  To him be ſung of all the Seed, AMEN.

Given forth the 10th of the 3 l Moneth, by a Lover of the Souls of all men, but eſpecially to the Faithful of the Infallible and Only Everlaſting Truth,

William Dundas.

THE END.

BRITISH
15 MY 1906
MUSEUM

A Testimony in that which separates between the pretious and the vile. And is for the friends and brethren who lov ethe lord Iesus Christ in sincerity and truth.

LEt it not seem as a strange thing to my friends and brethen, that any thing of this nature should come forth from me, for I have a testimony in my heart from the living God, that it is in unfeigned love to the Everlasting Truth, which we recieved in the beginning, and am clear in this matter before the Lord who seareheth the heart and tryeth the Reines. That I have been very often in fear, least that pretious Truth of the living God that we received in the beginning with gladness of heart should by the subtilty of the Enemie if possible be made void; (which could never be) who hath been very restless and hath left no means unattempted either for the overthrowing the truth and righteousness of God, or the undermining of it; that so the blessed Truth of God, might not take place in the hearts of the sonns of men; surely strong cryes have been put up to the Lord, that the Enemie of the Soul might never be able to hinder or stop the breaking forth of the Gospel of Peace, which hath again been published in our Age; and our Eyes have beheld the glory thereof; blessed be the name of God for ever. To you my brethren that are so in the truth, I can freely open my heart and declare the

State of my mind to; It is now about fiveteen or sixteen Months since the Lord called for this service and testimonie from me; and there was in me a very great deal of backwardness to it, and a fear in me least I should do hurt in this matter, and still when I laid it by, the Lord in some further appearance in his light, calls for the testimony that he had made to appear within, must be brought forth for his names sake, and in this matter I have lingred long till almost as in the judgment of some now almost if not altogether to late, yet as the mercies of the Lord have been very great to give many fatherly admonitions, and yet to spare so not only now to accept, but also as at the beginning to call for it, in this my wittness for Gods pretious truth, what ever my words are, yet no touch of bitterness in my Spirit against any mans person but a true love to all, that there may be a returning by them that have erred from the straight way to the pure path of life. The testimony that God called for was, that notwithstanding I had profest his name and suffered many things, for bearing witness to the Gospel of Salvation. Yet that which he now required was; that I must leave my witness amongst my freinds and brethren, for the everlasting and unchangeable truth of the pure God, that whensoever the Lord should remove me out of this house of clay, and take me more fully into the bosome of Eternal rest, that this may signifie unto as many as shall come to read these few lines, what is the ground and cause, which I and all the faithfull brethren and friends have so deeply suffered for, many in our own Country and some in forraigne parts. Which suffering of his chosen ones although despised and persecuted in this Generation, yet God hath a tender respect to, and it will be more manifest in due time. My truely beloved brethren and friends I have in the diligence of my soul weighed and considered, as concerning that Truth which we received in the beginning, which we have so earnestly contended for, and that with so much hazard and danger even the loss of outward estate and liberty, and the life of the natural man, and whatsoever else may be dear unto us in this present world; Yet not to use many words in this case but rather few and also plainness of speech, because I find our cause our witness and testimony in this our generation to be very weighty and of ex-

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ceeding great concern, in as much as it concerns the Truth of God in this world. And although our tryalls and sufferings have been very great, yet at this time they need not be reckoned up, because the sufferingsand hardships we have undergone for the Truth, or in the present generation& so are fresh in memory& we yet feel the smart of them; and what we may yet further undergo for the same cause; we freely leave it to our God, from whom our strength is; and in weighing the thing before the Lord, what it was at the first that so engaged us to suffer and what we received that made us in the patience, and meekness to undergo, what was laid on us by the Enemie, this Answer arose from the Lord in my heart; the truth as it is in *Christ Jesus* and in the word, there was and is a soul satisfying fullness. Then I considered further in my self how it was the Truth as it was in *Jesus Christ*, and the word further was that which never changeth. Now my dear friends and *B*rethren was it not so that in the beginning we did in Truth receive the truth as it is in *Jesus Christ*, blessed be God you are not ignorant of it, that we received the *T*ruth in the love of it, as it was in the Everlasting light of Gods power, and the way thereof is known, and a stranger to it cannot intermeddle with our Joy let his words be what ever they will, and the *T*ruth hath been further made known to us by the effects of it: and therefore I shall speake a few words to you, whom God hath called and raised up by his living power, in the present generation, to beare witness to his holy name, it is not only fresh in my memory, but I feel the vertue of it still (blessed be the *L*ord God for ever) how the Truth as it is in *Jesus*, at the first more abundanly then ever we knew before opened our hearts to God, and he by his living power hath kept them so that the Enemie with all the hard usage and grievous persecutions (which we have undergone) could never yet be able to stop the springs of life in us, and did it not revive our very souls, and it was indeed a true translation from death to life, and so we came to know what the true Love of the brethren was, surely it was so at that day, we were (mark that) joyned to the Lord in the Covenant of light, in which our fellowship with the father, and the sonne is, and

one with another; you that have kept your integrity to the living God, and his pretious (marke that) unchangeable Truth, how was it with us in the day, when we gave up our names to the Lord to be his, with what we were, and had in this preſent world, did not the Lord gain into himſelf a full conſent with the whole mind to be Gods, and not our own, and to give up for his names ſake, All that was dear to us in this preſent World, you that know the truth and the firſt love and alſo kept your habitations in the Everlaſting and unchangeable light of the pure God, and love a dwelling place therein: I can ſay with you, and it hath been often with me (when I have been alone as to man) although perſecuted in this world, to Conclude in my ſoul in a ſettled iudgement, my lot with yours was fallen to us in a good place, and whatſoever the Enemie can, or God ſhall permit him to be able to do to us abiding in the Truth th t never changeth, yet ſtill to keep our habitation, and as God in his Everlaſting mercy hath choſen us to be heirs of the inheritance which is incorruptible, and fadeth not away, ſo hath he made us willing to undergo, whatſoever the Enemie ſhall be further able to lay on us: Now my dear friends and brethren I was not perſwaded in my mind that the bare teſtimony of the Truth of the living God, would be unpleaſing to any amongſt us, but that which appeared ſo to me is yet behind and that is in ſhort, it is ſo. God bears teſtimony in my heart by his Spirit whom my ſoul loves, becauſe its holy, but as he called me to bear witneſs to the Truth as it is in *Jeſus Chriſt* that never changeth, ſo alſo he called me to teſtifie, and to leave my witneſs for God, in this way, againſt the falſe and deceivable Spirits that is crept in amongſt us; you are not ignorant that after we had received the Truth, as it is in *Jeſus Chriſt* in the Love of it; in the firſt publication of it in *London*, that within a ſhort time after how the Divell in an inſtrument fitted for that purpoſe, begun to ſow tares, and to bring in that which did not gather to *Chriſt* the true light, but did and was a means to ſcatter abroad, as it appears to this day, and it is needfull for the ſake of the ſimple hearted ot ſay ſomething as to that appearance of the Enemy amongſt us the Lambs of *Chriſt* that were newly brought

forth

forth to God and were of a harmleſs Nature, who knew little more as to a ſettled iudgment, but only the heart melted and truely broken before the living God which in that day was accounted of great eſteem amongſt us, then came forth the Enemie in the ſpirit of Exaltation, and what for? but to draw diſciples after him, as in that day I heard it ſaid by him; my Father will give me a People out of you but the Lord God who is rich in mercy, and full of Compaſſion to all that in Truth of heart depend upon him, preſerved a People to himſelf in that day, and kept them chaſte in their hearts to the living God, who made a full diſcovery of the wiles of the Enemy of the ſoul in that appearance; and ſhame and cónfuſion came upon all thoſe that were gathered into it. But my dear friends the Enemy retains his old Nature ſtill, he goes up and down ſeeking whom he may devoure, therefore if he appear as an Angel of light, let his form of words be whatſoever they will, we who have a habitation in the pure light of *Jeſus Chriſt*, whom God hath manifeſted his mercy to whereby we are preſerved in our firſt love to God and his Everlaſting pretiuos Truth; ſurely it makes the Truth as it is in *Jeſus Chriſt*, exceeding precious to all that fear and love the Lord, in ſincerity of heart. The Enemy of the ſoul (as I ſaid before in his firſt appearance from amongſt our ſelves after we had received the light, and the good old way that whoſoever walks in it finds reſt to the ſoul) in the Spirit of exaltation lifting up himſelf, yet is manifeſt to be of another ſeed then the ſeed of *Abraham*.

When God had overturned the work of the Enemy in that appearance, and ſufficienly laid him open not only to the friends of God amongſt our ſelves, but alſo to all ſober people in the Nation that had heard thereof. Soon after this, the Enemy whoſe work it is to go up and downe, ſeeking whom he may devoure, deing diſappointed as I ſaid in that appearance, now takes another forme to himſelf, and now manifeſtly appears to be of that ſeed whom God hath curſed, in tempting Eve to eat of the forbidden fruit, and in this Appearance the Serpent comes out in part like himſelf, and ſayes I am a Worme, a Creeping thing the leaſt of Creeping things, yet in his work he clear-

ly manifests himself to be of the Serpents seed whose work it was and is to draw out from God, and from fellowship with them that walk in the light of God, for in the beginnning when the Truth as it is in *Jesus* was preached unto us and we receiving the same with gladness of heart, what sweet communion and fellowship had we together in the Spirit of holiness, and in that day the Spirituall Israel of God, were as a flock that came out from the washing, prepared in heart by God to be a living sacrifice to the Lord and to walk in the good old way which is the light in which the fellowship is with the Father, and with the son, and one with another. And I testifie for the Lord in that day we knew no jarr or division amongst us, but our souls preferred a living in the truth above all earthly things; and this I can say the Truth (as it is in *Jesus Christ*) is not lesse beautifull now then it was in the beginning although we have been deeply tryed in our testimony for the living God, and after a true clear settlement of the friends of God, in the Everlasting light of holiness, into which they had been gathered and where they stand not to be tempted neither by preferment in this World nor ease to the flesh, nor any other thing whatsoever, from the love to or walking in the Truth as it is in *Jesus*, then as I said before comes forth the Enemy in the second appearance, creeping on his belly, but still to deceive and draw from the simplicity of the Gospel, but the Lord God Everlasting that ever is a near Rock of refuge to all that depend upon him, who have no other helper on the Earth, he is rich in mercy, and his Compassions fail not, I testify it is so. And what saith he of this creeping thing; the word of Truth to me was, It is a self seeking and a self separating Spirit; And what was the glory that this Spirit would have drawn us to? and which he was moved as he said, when he was in Rome to lay before friends in *England* and else where, this was the mighty matter, that was to be brought forth by it, to keep on the hat in prayer to God, and the ground and reason was because the Church of Rome in their traditional Worship in the fall did keep of their hats in prayer, And while this Spirit would be pleading seemingly against the practice of the Church of Rome, would in the mean

was not this the ground of division amongst us

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time ſtrike at the very life of *Chriſt*, into which (let it never be forgotten by us) we were brought and this was the heavenly place, which we were ſet down in, glory honor and praiſe be to God ſaith my ſoul for ever. But in this the Enemy bleſſed be God, was diſappointed (marke that) in all them that love and fear the name of the living God; And when that could not take effect, but the creeping thing was diſcovered to be an Enemy to the pretious life by them that were upon their watch Tower & were gathred out of all Romiſh Traditions to *Chriſt* the true light, that lighteth every man that cometh into the World; but the Enemy he is reſtleſs ſtill, and ſince he hath gotten ſome diſciples in his firſt attempt, but what ſaith my God of them (It muſt be borne I ſay ſince it is the will of my heavenly father) they are wandring ſtarres, and wells without water and if they returne not to that in which the true unity and fellowſhip is with the father and the ſonne and the one with another; there will be a lamentation for them in my ſoul, and that becauſe I love and deſire the good of all men and not the hurt of any. The *Enemy* in the ſecond attempt laboured to breake down our hedge and fence wherein and whereby God hath compaſſed us about and made a true ſeparation between us and all thoſe that are not yet come to beleeve in the true light, for that which ſeparates us from the World is that which we have owned (Marke that) in the ſight of Nations and which we have ſo deeply ſuffered for in our own Country and from our neighbours and kindred according to the fleſh, is it for any thing elſe, but that the light, Spirit and power of *Chriſt* might not only take place in our hearts for a time, but alſo bear rule in us and over us for ever. But the Serpent that creeps on his belly he would pluck up our fence and lay us in common again with the World (which he can never do for it is upon the root) and take away our Crowne (which is to live to God by virtue of his power) and that by writing an epiſtle for the moſt pure unity and amitie, and the taking away the hedge of Opinions as is there expreſt, And what is it that this creeping thing counts the Quakers hedge that is but an opinion that ſeparates us from others? truely I know nothing but the light, and power of the living God, and if the creeping thing could

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robor take away this pretious pearle from us which we have sold all for, and yet there is no repenting in our hearts that we have so done, & that because the light & power of the living God hath woonu our hearts to follow God as dear children, & not to return to this present World, but the Serpent that creeps on his belly, & duft is his meat he would bring us, who are as the first fruits unto God into conformity unto this present World, and if the Sects of wich he speaks that are but yet in the opinions will come over to us & beleeve in the lighr, that they may be made partakers of the Power of the living God, which only can deliver from sin, then they together with us may partake of fellowship with the Father and with the sonne, for till People come to that truely, they cannot have fellowship with us in the things of our God, let the Serpent doe what ever he will and blessed be God we are not of them that are given to change and tossed about with every wind of doctrine, it is so my heart reioyceth in it for ever, there are by the grace of God, that are established upon the rock of Ages let what creeping thing soever, under never so faire pretences Come forth, neither the instrument of the evil one under colour of a higher dispensation, we look not for another; for I can say and speak the truth in Christ and lye not that my heart together with yours is fixt and not to be removed no not by persecution of the Enemie without us Although they have nothing justly to charge against us, unlesse a good Conversation from the hope that we have in Christ, the true light that lighteth every man that Cometh into the World neither by those Enemies for so they are that are gon out from us, and truely were never of us, in as much as there still is a dissenting spirit Maintained even to this day, and that from the ground of division in the keeping on the hat in prayer to God which cleerly manifests that there is not a unity (mark that) in the true root, for this was the glory of the Antient spouse of *Christ* in the dayes of the Apostles, they had one Lord that ruled over them, one hope that was in them, one faith, one Spirit, into which they were baptized, and being built upon the true rock and perfectly Joyned together

ther to be a holy habitation for the living God to dwell in. And friends what is there in that Spirit that ſtands in the diviſion that is not in the unity, in the comely order, and in the unity in the body, I teſtifie for the Lord this day I cannot, I dare not keep it back; It is the old Ranting Spirit that was in Mildred and others that roſe up againſt Friends and truth in the dayes of *J. N.* and as then called by the Lord to bear my teſtimony for him and againſt that Spirit, ſoe hath the Lord called me to bear witneſs for the Truth againſt this (I mark) that which is but one in the ground with the former, and ſo you who are of an upright heart, who love the unchangeable Truth of the living God, and are not given to change, but abides in the living vine, for unleſs I and you continue in him, we as well as others cannot bring forth fruit to the living God, for I have rejoyced in all my trialls that although mocked and ſcorned, and as a fool in this World, yet it is for *Chriſt* the Power of God and the wiſdom of God, for it is ſo, we are by him brought to Mount Zyon that cannot be moved, we come to know that ſcripture fulfilled in us and to us, he will keep him in perfect peace whoſe mind is ſtaid on him, and you my friends who are friends of God, and whom God hath magnified his mercy to, in calling of you out of the World and bringing of you neer to himſelf and in making of you veſſels of honour, fitted by him for his Maſters uſe, You that have been faithfull in your teſtimony for God in the day of tryall and have not joyned with the Enemy that hath riſen up from among our ſelves, whereby your ſtrength in the living teſtimony was not abaited to you, I ſpeak although but a Babe in him, yet one that is brought forth by the heavenly father in the Everlaſting and unchangeable light to live and die with you, your faces have been pleaſant to behold, but the degenerate Spirit, that which took

ecstasy and forlook the Afflictions of the Saints under what pretence soever, as also that Spirit, that is a self seeking, interpreting Spirit, that under pretence of being moved, and thereby said to ground of Divinity among them, whose facts were turned towards Zion for testimony that it was not to be had in Jesus, but they must be no more (as to that which is Material) I have no part with this Church, and you are not clear in the sight of the Lord, this I know and will maintain in the Fear of God, against all the Powers in the World, or to you pleasure soever they be exalted, whether in the Church or out of it, and shall manifest them who is the Spirit of Error, and Antichrist, that exalts himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, shewing himself that he is God, and that I am not ashamed to own, I speak it in the living testimony we are not ashamed to own, I speak it though put a Mile in print, yet one that is prompt [illegible] the testimony [illegible] in the Fear and Judgment of God in us to speak to you with [illegible] and not as from man, but as from God, in the sight of God, for it is not [illegible] to Mount Zion

The first part of
this work follows
this one.

27. 3. 18

Part 2.

8.

TYTHES Ended by Chriſt

WITH THE Levitical Prieſthood.

And therefore no Maintenance for a Goſpel-Miniſtry, nor Lawful for *Chriſtians* to Pay or Take under the Diſpenſation of the GOSPEL.

Being an Anſwer to a Reviling Pamphlet writ by *Creſs Wheatly*, a *Prieſt* near *Banbury* in *Oxford ſhire*, againſt the People of God called *Quakers*; in which Pamphlet he doth Maliciouſly Slander the ſaid People with *Murder*, *Robbery*, *Theft*, &c. only becauſe they do Refuſe to give or pay him and his Brethren *Tythes*, which he ſaith is the *Only Warrantable Maintenance for a Goſpel Miniſtry according to Scripture-Rule.*

The ſaid *Prieſt* is juſtly Rebuked herein for his *Envy*, *Lyes* and *Slanders* againſt the ſaid People; and *Tythes* proved to be *No Maintenance for a Goſpel-Miniſtry*, but *the Juſt Right of the People*, as the other Nine Parts are.

Alſo ſome brief Obſervations upon ſome Paſſages in a Book Entituled, *Chriſt's Call to Profeſſors.*

By a Servant of Chriſt William Gibſon.

The Prieſthood being changed, there is of Neceſſity a Change of the Law, Heb. 7.12.—*Freely ye have Received, Freely Give*, Mat. 10.8. *Ho, every one that Thirſteth, come ye to the Waters; and he that hath* NO MONEY, *come buy and eat Milk & Wine, yea, without Money and without Price. Why will ye ſpend your Money for that which is not Bread, and your Labour for that which doth not ſatisfie?* Iſa. 55.

Printed in the Year, 1673.

TO THE READER.

FRIEND,

WHoever thou art, this know, *That the Fear of the Lord God is the Beginning of Pure Spiritual and Heavenly Wiſdom*: Therefore come thou to the Pure Fear of the Lord God, that thou mayeſt be made Heavenly Wiſe to the Salvation of thy Immortal Soul, which is of much more Weight and Concernment to thee then all things beſide: For, as Chriſt Jeſus hath ſaid, *What will it Advantage a Man if he could Gain the whole World, and Loſe his own Soul?* or, *What will a Man give in Exchange for his Soul?* If one Man had the whole Earth it cannot Deliver or Ranſom his loſt Soul. Therefore whilſt thou haſt Time prize it, ſo as to live in the Pure Fear of the Lord God; and this Fear will lead thee out of Evil, as it is written in the Holy Scriptures, *The Fear of the Lord is to Depart from Evil*; And when Man hath departed from Evil (he ſtill) keeping in the Pure Fear of the Lord God, this preſerves him that he doth not go into the Evil again: So as it is written, *The Fear of the Lord keepeth the Heart clean.* And it is written, *The Secrets*

of the Lord are with them who Fear him. And it is wr it-ten, *Bleſſed is the Man who Fears alwayes.* And it is wr it-ten, *Serve the Lord with Fear, and Rejoyce in him with Tre m-bling.*

Chriſt Jeſus ſaid, *I thank thee, O Father, Lord of Hea-ven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes; even ſo Father it ſeemed good in thy Sight.* So Reader take notice of this; all who do come to know the Things of God's Kingdom, they muſt come to be made Hum-ble; *For the Humble God doth teach his Statutes; but he beholds the Proud afar off: A Proud Heart is an Abomination to the Lord God, and to our Lord Jeſus Chriſt.*

And therefore Chriſt Jeſus ſaid, *Learn of me, I am Meek and Lowly in Heart, and you ſhall find Reſt to your Souls.* Now all who Learn of Chriſt Jeſus, they do believe in and obey his Spiritual Light, which in their Hearts doth ſhine to let them ſee Sin, and to lead them out of it: *I am the Light of the World,* ſaith Chriſt, *he that fol-lows me ſhall not walk in Darkneſs, but he ſhall have the Light of Life.* And he ſaid, *Believe in the Light, that ye may be Children of the Light. God is Light; the Chil-dren of Light are the Children of God; and the Children of God have Fellowſhip with him in the Light, and one with anoth r, and the Blood of Jeſus Chriſt his Son doth Re-deem and cleanſe thoſe from all Sin who do walk in the Light.*

And Reader, this know, That God hath a People at this day in *England*, and elſe-where, whom he doth teach himſelf, acco ding to his Promiſe, who ſaid, *I will teach my People my ſelf; I will write my Law in their Hearts, and I will put my Spirit in their Minds; and they ſhall not need*

need to ſay every Man to his Brother and Neighbour, Know the Lor d; for they ſhall all know me from the Greateſt of them untothe Leaſt, &c. Now this People do hold forth unto the Nations the Free Teachings of the Lord God, and the Lord Jeſus Chriſt, and do call unto all, High and Low, Rich and Poor to come to Chriſt Jeſus, the True Light, *who lighteth every one that cometh into the World, that all Men might believe in him, and be ſaved by him: He is ordained of God, and given for a Light to all People, to be God's Salvation to the Ends of the Earth: God would have all People to believe in Chriſt, the true Light, that they might be ſaved by him,* as it is written, *As I live, ſaith the Lord, I Delight not in the Death of him that dyeth*; but his Will is, that all Men may Repent, and Turn from all their Sins.

A Miſerable Night of Apoſtacy hath come over the Nations ſince the Apoſtles dayes, and in this Night the Government of Chriſt (who is the Wiſdom and Power of God) hath been loſt; and inſtead of that the Natio is have received the Wiſdom of the Serpent or Dragon; and in this (Accurſed) Wiſdom the Falſe Church hath got up, who hath ſet up Teachers according to their Ungodly Luſts; and ſuch Teachers have preached for filthy Lucre ſake, and for many Ages they have Perſecuted & ſhed the innocent Blood of the Saints whom God & Chriſt hath taught freely, who could not buy their Merchandize; but did witneſs to God's Free Teaching, and againſt their Ungodly Gain. And in this latter Age of the World God hath been pleaſed to manifeſt himſelf more fully then in many Ages that are paſt; and in this his Glorious Appearance he hath gathered a Peo-

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ple into his Pure Spiritual Worſhip (which hath been much decayed and loſt) through Mens departing from the Manifeſtation of God's Holy Spirit, *which is given to every one to profit withal.*

And now in the Light of God's Glorious Spiritual Day, which hath ſhined forth upon us, we do ſee the Oppreſſion, Cruelty, Diſorder, Confuſion and Idolatry that is in the Falſe Church, God hath call'd and brought us out of this falſe Church, *Myſtery Babylon*; and God hath commanded us to witneſs againſt her and her Merchants, the Covetous, Envious, Perſecuting Prieſts, both *Papiſts*, and all others, who are found in their Steps.

And particularly, God hath laid a Neceſſity upon us to witneſs againſt that *Antichriſtian and Popiſh Innovation of Tythes*; which we believe the True *Chriſtians* in the Apoſtles dayes, did neither Pay nor Take.

And becauſe of our Faithful Teſtimony unto God and Chriſt's Free Teachings, and againſt Tythes and Forced Maintenance, we have been and ſtill are expoſed unto great Sufferings, both in our Perſons and Eſtates. *But the Lord God is with that Faithful Remnant, who put their Truſt in him, and caſt their Care upon him; he doth take Care of them as a Tender Father of his Obedient Children; and he doth carry them as upon Eagles Wings; and he makes all his Commands eaſie unto his Tender-hearted Children, who are Zealous for his Glory, who do freely deny themſelves that he may be Glorified, and the Souls of People ſaved in this Day of his Glorious Riſing. For the Oppreſſion of the Poor, and for the Sighing of the Needy, now will I ariſe (ſaith the Lord) I will*

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ſet him in Safety from him that puffeth at him, Pſalm. 12. 5.

So Reader, whoever thou art, in tender Love unto thy immortal Soul, I do warn thee, Not to joyn with thoſe *Tythemongers*, whether Prieſts or others, who do Perſecute the People of God who are in Scorn called *Quakers*, becauſe they do refuſe to give them or pay them *Tythes*: For, as I have ſaid before, The Lord God hath laid a Neceſſity upon us to Witneſs againſt that *Popiſh and Antichriſtian Innovation* (and all who do Perſecute & Oppreſs us becauſe of our Pure Obedience unto him in this, or in any other Matter or Thing which he doth require of us) are Fighters againſt God, and ſuch cannot be bleſſed in their Work; God will confound them, yea, he will bring a Blaſt upon their Subſtance: and if ſuch do not come to Forſake, and truly Repent of their Ungodly Deeds, God will certainly give them their Portion in the Lake of Everlaſting Miſery, where the Worm never dyeth, neither is the Fire ever quenched.

So Reader, be not a Partaker with Perſecutors and Oppreſſors in their Sins, and then thou ſhalt not partake with them in their Plagues; but live in the pure Fear of the Lord God, obey his Spiritual Light in thy Inward Parts, and God will lead thee by that to *Do Juſly* (as thou wouldſt be done unto) to *Love Mercy*, and to *Walk Humbly with thy God*; for this the Lord doth and will ſhew thee to be thy Duty; and Bleſſed wilt thou be if thou be Obedient unto the Lord God, who created thee, in whoſe Hand thy Life is; he can cut thee down ſuddainly if thou be Wicked, and give thee thy Portion

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in the Lake of Misery, out of which there is no Redemption.

I desire thee to read this following Testimony in Coolness of Spirit, without Prejudice, so mayst thou come to understand what thou readest, and receive Benefit thereby, which my Soul earnestly desireth on thy Behalf: So unto the Lord I have directed thy Mind, who will give unto thee all Things which do appertain unto Life and Godliness, if thou be Obedient unto his Good Spirit, which he in his Free Love hath given unto thee to profit withal.

W. G.

TYTHES

TYTHES
Ended by Chriſt
With the
Levitical Prieſthood, &c.

A Manuſcript is come to my hand, ſubſcribed by *Creſs Wheatley*, who eſteems himſelf a Goſpel-Miniſter; in which Manuſcript he doth Wickedly Slander the People of God (called *Quakers*) with *Murder, Theft, Robbery, &c.* becauſe they will not give him or pay him Tythes, as a *Goſpel-Miniſter*, which, ſaith he, *is the only warrantable Maintenance for a Goſpel Miniſter according to Scripture-Rule*; and ſaith, *The True Miniſters of Chriſt require nothing for Maintenance but God's own Allowance by Tythes.* This Prieſt begins thus to attempt to prove his Wicked Slander and Lyes againſt us.

The Scripture ſaith (ſaith he) Honour the Lord with thy Subſtance, and with the Firſt Fruits of thy Increaſe; ſo ſhall thy Barns be filled with Plenty, &c. *Prov.* 3. 9. To which he adds *Prov.* 20. 25. It is a Snare to the Man that devoureth that which is Holy, and afterwards vows to make inquiery. The third place of Scripture he adds is, *Mal* 3. 8. Will a Man Rob God? yet ye have robbed me; but ye ſay, Wherein have we robbed thee? in Tythes and Offerings; ye are Curſed, &c. The fourth Place of Scripture which he doth offer to prove *Tythes the Lawful Maintenance of a Goſpel-Miniſtry* is, *Mat.* 23. 23. Ye pay Tythes of Aniſe, Mint and Cummin, and have omitted the weightier Matters of the Law, Judgment,

Mercy and Faith. A fifth place of Scripture, which he doth offer to prove Tythes a *Maintenance for Goſpel-Miniſters* is, 1 *Cor.* 9. 9. It is written in the Law of *Moſes*, Thou ſhalt not Muzzle the Mouth of the Ox that treadeth out the Corn, &c. The ſixth and laſt Scripture which he offers in defence of Tythes to be due unto *Goſpel-Miniſters*, and ſo their *Lawful Maintenance* is, *Eccleſ.* 5 9 The Earth is for all, even the King himſelf is ſerved of the Field.

It is like by this time he thinks he hath fully proved, *That Tythes are the only Lawful Maintenance of a Goſpel-Miniſtry*; and not only ſo, but that he hath alſo proved them to be *the Only Lawful Maintenance of himſelf and the reſt of his Perſecuting Brethren the Prieſts of* England, *and other Countries.* But how little theſe Scriptures, with all the reſt he hath ſaid, doth prove the things he hath aſſerted, the Wiſe in Heart do ſee: And for the ſakes of thoſe who may be ready to conclude, that this Prieſt hath proved *Tythes the only Lawful Maintenance for a Goſpel Miniſtry*; and not only ſo, *but the only Lawful Maintenance of the Prieſts of* England (eſteeming them to be ſuch) and conſequently, that the *Quakers* for *denying to give or pay them Tythes are Murderers, Robbers, Thieves, &c.* as this *Prieſt* wickedly ſlandereth them (for which the Juſt God will reckon with him.) I ſay, for the ſakes of ſuch I may write ſomething. to ſhew that this *Prieſt* hath not at all proved *Tythes to be the Only Lawful Maintenance of a Goſpel Miniſtry*, nor that they ought to be *paid to ſuch*; neither hath he proved himſelf to be a *Goſpel-Miniſter* (that will prove a Task too hard for him (as the other alſo is) So that when I have reckoned with him, I queſtion not but by the Aſſiſtance of Almighty God (without whoſe Aſſiſtance I can do nothing that is Good) I ſhall make it appear, that the People of God called *Quakers* are clear from being *Murderers, Robbers, Thieves, &c.* as this *Prieſt* wickedly ſlandereth them; and the Sin will be found at his own Door which he charge h upon them, although they do Refuſe to pay or rather give him *Tythes.*

Then take my Anſwer as followeth to thoſe Scriptures before-

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mentioned, which he urgeth to prove his Aſſertion of *Tythes being the Only Lawful Maintenance of a Goſpel-Miniſtry.*

Firſt, Thoſe words ſpoken by *Solomon* and *Malachi* concerning bringing Tythes into God's Store-houſe, *that there might be Meat in his Houſe*; & *Honour the Lord with thy Subſtance, & with the Firſt-Fruits of all thy Increaſe, ſo ſhall thy Barns be full of Plenty, &c.*

Anſ. Theſe words were ſpoken by them in the time of the Law, while the Law & Firſt Prieſthood were ſtanding, by which Law God gave Tythes unto that Prieſthood, and not to them only, but to the Fatherleſs, and Widdows, and Strangers, that there might not be a Beggar in *Iſrael*; and thoſe *Jews* who then with-held their Tythes did Rob God, and it was their great Sin, for which a Curſe and Blaſting came upon their Outward Subſtance, and a Curſe and Leanneſs upon them Inwardly alſo; and this (Wiſe) *Solomon* ſaw would come upon thoſe who ſhould be ſo Treacherous us to withhold the Tythes; and therefore he ſaid, *My Son, Honour the Lord with thy Subſtance, and with the Firſt-Fruits of all thy Increaſe; ſo ſhall thy Barns be full of Plenty, &c.* But all this was ſpoken before our Lord Jeſus Chriſt was come to put an End to, or change that Prieſthood who took Tythes, and the Law by which they were given: But when he was come, and had offered up himſelf through the Eternal Spirit, the Author to the *Hebrews* then teſtified, *That he by offering up himſelf once for all, ended the many Offerings which were under the Law, which could not cleanſe the Conſcience, nor make the Comers thereunto Perfect*; and changed or ended that Prieſthood who could not continue by reaſon of Death; and he ſaid, *The Prieſthood being Changed, there is of Neceſſity a Change of the Law* [Mark that] And as there was a Neceſſity for the Change of it. Chriſt did Change that which of

But there are many Beggars in England, *although the Prieſts take Tythes, both Fatherleſs, Widdows and Strangers, who in the time of the Law had a Right in Tythes as well as the Prieſts; but now ſuch get but a ſmall ſhare amongſt them, which manifeſts the Prieſts Carnal, Mercileſs, Earthly ſpirits.*

Neceſſity was to be changed. And as it is written, *Chriſt is the End of the Law for Righteouſneſs ſake to every one who do believe in him.* So that thoſe Scriptures, which this Prieſt doth bring to prove Tythes to be paid by *Chriſtians* to *Chriſtian* and *Goſpel-Miniſters*, or to any other Perſon whomſoever, doth prove nothing to his purpoſe.

Read Hebr. 8. 12. *Read the* 8, 9, *and* 10. *Chapters, which do treat largely of this Subject.*

But he may as well require the People to bring in their Oxen, and Sheep, and Goats, and Pidgeons, and Oyle, and Fine Flower for Sacrifices, and require them to give him and his Brethren ſuch Parts and Portions thereof as by the Law of *Moſes* was given unto the Prieſts under that Diſpenſation: And he may as well prove the one as the other by the words of the Law and of the Prophets, which is no Proof at all now under the Diſpenſation of the Goſpel. And if this Prieſt ſhall ſay, That Chriſt hath put a Final End unto Sacrifices, which were offered according to the Law of *Moſes*, but hath not at all put an End to Tythes: The firſt I grant, but the latter I do utterly deny; For by the ſame Law that Sacrifices were required of the People, Tythes were required of them, and both at one and the ſame time, as may be read in the words following, in the Law of *Moſes*, which words are theſe; *And thither ſhall ye bring your Burnt-Offerings, your Sacrifices, and your Tythes, and Heave-Offerings of your Hand, and your Vows, and your Free-will Offerings, and the Firſtlings of your Herds, and of your Flocks*, Deut. 12. 6, 11. 2 *Chron.* 31. 12.

Secondly, To that Scripture, *Prov.* 20. 25. *It is a Snare to the Man who devoureth that which is Holy, and afterwards voweth to make Enquiery*,

Anſw. That which *Solomon* ſaith herein is true; he ſpoke it in Reproof to thoſe who did devour in their Preſumption and Wickedneſs thoſe Holy Things which God had ſet apart for his Service under that Diſpenſation of the Law: ſuch were they whom *Malachi* doth complain againſt, ſaying, *They did Rob God.* But this proves nothing againſt the People of God called

called *Quakers*, that they either Rob God, or this Prieſt, or his Brethren, or any other, in with-holding the Tenth of their Labour, Seed, and Land from them unto whom God doth not give it, nor require them to give it. We are Content with what the Lord God hath given unto us; and our Souls praiſeth his Holy Name for all his Mercies and Bleſſings, both Inwardly and Outwardly; and we do not Devour that which is Holy (as this Prieſt would infer from this Scripture) concerning our Refuſing to pay or give him *Tythes*; for God hath given the Tenth, as well as the other Nine Parts unto us, and hath ſanctified them to us, and hath ſanctified us by his Word of Power to uſe them to his Glory; praiſed forever be his Holy Name.

Thirdly, To Mat. 23. 23. *Ye pay Tythes of Mint, and Aniſe, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith; theſe things ought you to have done, and not to leave the other undone.*

Anſw. All this proves nothing at all for the Prieſt's Purpoſe, for the Continuation of Tythes under the Diſpenſation of the Goſpel; for theſe words Chriſt ſpake unto the *Scribes* and *Phariſees*, the Hypocrite *Jews*, before the Law, & Prieſthood, and Temple, and Tythes, and Sacrifice were Ended: For, though Chriſt was then come, who was ordained to put an End unto the Firſt Covenant of the Law, with its Prieſthood, and Temple, and Tythes and Sacrifices, Outward Ordinances and Shadows, yet were they not Ended until he was Offered up and Crucified.

Chriſt ſaid unto the *Leper* whom he healed, *Go, ſhew thy ſelf to the Prieſt, and offer the Gift which* Moſes *commanded, &c.* Mat. 8. 4. alſo Mark 1. 44. alſo Luke 5. 14. By all which it appears, that Chriſt did teach thoſe whom he healed (of the *Jews*) to ſhew themſelves to the Prieſt, and to offer Sacrifice, which was for Cleanſing, according to the Law of *Moſes*. Thus it appears that Chriſt juſtified and encourag'd the Offering of Sacrifice as well as their Paying of Tythes before he was Crucified: But by the Sacrifice or offering up himſelf once for all, he put a Final End to that Diſpenſation of the Shadows

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of the Heavenly Things; and he hath brought in the Heavenly Things themſelves, who is the Miniſter of the True Tabernacle, which God hath pitched, and not Man. The True *Chriſtians* Bodies are his Temple; and he is Miniſter, Prieſt, Biſhop and King there; and it is his Right to Reign over all the Sons and Daughters of Men: Bleſſed are all thoſe who do receive him to Rule and Reign in them; for in them he doth put an End to Sin, and brings in Everlaſting Righteouſneſs, according to the Promiſe of the Father, as it is written of him. I think this Prieſt will not plead for offering Sacrifices now under the Goſpel Diſpenſation, becauſe Chriſt juſtified it before he was Crucified; Why then doth he plead for the Continuation of Tythes upon the ſame Ground?

Much more might have been ſaid in this Particular, to have ſhewed this Prieſt's Dark Reaſoning for *Tythes to be the Lawful Maintenance of a Goſpel-Miniſtry*, which he in his Earthly Carnal Mind covets much after; but this may ſerve at preſent, and doth ſufficiently confute his Plea for Tythes.

Fourthly, To 1 Cor. 9. 9. *It is written in the Law of* Moſes, *Thou ſhalt not Muzzle the Mouth of the Ox which treadeth out the Corn, &c.*

Anſw. Let any Sober Man or Woman read the before-mentioned Scripture (in the Fear of God) and they may ſee that it is wholely impertinent to his Matter in hand, whoſe Work is, To prove *Tythes the Only Lawful Maintenance for a Goſpel-Miniſtry.* I think this Prieſt will not ſay, *That God ordained, that the Ox ſhould have the Tenth of what Corn he did tread out*, nor *that the Ox had it*: And if he ſhould ſay ſo, yet he's not able to prove it; and ſuch ſaying will have no credit with us. But indeed, if this *Prieſt* was a *Goſpel-Miniſter*, then the before-cited Scripture was more to his purpoſe then all the reſt which he hath cited; yet not at all to prove Tythes to be a *Lawful Maintenance for Goſpel-Miniſters*, nor to prove them *Lawful for any other Perſon or Perſons to take under this Goſpel-Diſpenſation.*

Yet if he were a Goſpel-Miniſter, the Goſpel (which is the Power of God) would open the People's Hearts unto whom

whom he did preach it; it would make them of Ready and Willing Minds to give him what Chriſt doth allow unto his Miniſters, which is, *To eat ſuch as is ſet before them by ſuch who do receive them, unto whom they did freely preach the Goſpel*; and as the Lord God doth open the Hearts of the Goſpel-Preachers, in his Free Love, to preach Freely, ſo he doth open the Hearts of the Faithful Hearers of the Goſpel to give Food Freely unto the Free Preachers; ſo the Preaching of the Goſpel is Free, and Food and Suſtenance is Free unto them by the Faithful Hearers, ſo that there needs No Outward Law or Force to Compel on either part; but the True Miniſters of the Goſpel formerly did endeavour to keep the Goſpel without Charge; and the true Miniſters do ſo at this day; Glory, yea, Glory to the Lord God for the ſame: He in his pure Wiſdom ordered them therein in Times paſt, and ſo he doth his Miniſters now: Although they then, and his Miniſters now, had, and have Power to Eat and Drink, &c. and the True Miniſters then did Labour with their Hands to miniſter to their own Neceſſities, and to others alſo; and the True Miniſters of Chriſt do ſo in this Age, in which they have and enjoy the Bleſſing of God, and his Peace, and are a good Savour amongſt his People, and a good Savour in them that Periſh.

But this Prieſt being out of the Goſpel Spirit and Power hath no Authority from God and Chriſt to take Meat for his Preaching, much leſs to take the Tenths of People's Eſtates unto whom he doth not preach: *The Labourer is worthy of his Meat*, as Chriſt ſaid; but they were ſuch Labourers whoſe Labours were in that which is good, and the Meat was proper to be given by thoſe who reaped the Benefit of the Labour, as it is written (which this Prieſt doth urge in his Plea for Tythes) *Who planteth a Vineyard, and doth not Eat of the Fruits? who feedeth a Flock, and doth not partake of the Milk?* Theſe Scriptures will not at all help this Prieſt againſt us; for he hath not planted us, neither doth he feed us; he doth not preach the Goſpel unto us; we do not believe that he is a Goſpel-Miniſter, and therefore we do not account our ſelves obliged to feed him (as ſuch) yet as our Fellow-Creature, and as our

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abſolute Enemy: We can Feed him when we ſee or know him uſe his beſt Endeavour to ſupply his own Neceſſity in Labouring in the Thing which is Good, and yet cannot feed or ſupply himſelf with thoſe things which are needful for the Body; in this Caſe we can feed him, or the worſt of our Enemies, whether Prieſts or others, according to our Ability, and God requires no more at our Hands.

Fifthly, This Prieſt urgeth *Eccleſ.* 5 9. to prove Tythes to be due to him and his Brethren; and this of *Tythes* (ſaith he) *is the Only Warrantable Way of Maintenance according to Scripture Rule*, the words he doth uſe for proof in *Eccleſiaſticus*, are theſe, *The Profit of the Earth is for all; the King himſelf is ſerved of the Field.*

Anſw. This proves nothing at all for the Prieſt's Purpoſe for Tythes and Forced Maintenance; The Earth is for All, and the Prieſts are a Part of that All, if they have any Part of the Earth, which they have juſtly come by, they may be ſerved of it; and if they have none, they may become Farmers, and Till the Ground, and ſo it will ſerve them with Food and Rayment, as it doth other Men.

This Prieſt doth make a Lamentable Noiſe for Outward Things for his Body; I have Cauſe to be jealous, that he doth not take ſo much Care for his Soul, although it is of much more Weight and Validity.

He urgeth on his and his Brethren's Behalf 1 *Tim.* 5. 17, 18. *Let the Elders who Rule well be accounted worthy of Double Honour, &c.*

Read *Jer.* 23. *Ezek.* 34. *Iſa.* 56. 11. 2 *Cor.* 12. 17, 18. *Acts* 20. 18. *to the End of the Chapter.*

Anſw. I ſay, let the Sober People all *England* over, and other Countries alſo be Judge, whether the Tything Hireling Prieſts have Ruled well or ill, and whether they be worthy of Double Honour, yea, or nay; and let them be Honoured according to their Deſerts: Have they not Ruled with Force and Cruelty, have they not fed themſelves with the Fat, and cloathed themſelves with

with the Wool? Have they not caſt many Honeſt and Juſt Men into Priſon from their tender Wives and Children? And have they not ſtiffled many to Death in naſty Holes, only becauſe they could not put into their Mouthes (whom God hath not ſent to preach, and therefore they cannot profit the People) Have they not been like Troops of Robbers, deſtroying both Mens Bodies and Eſtates by Conſent? Have they not made Widdows and Fatherleſs Children? Are not they the Men who take the Sheaf from the Hungry, and devour Widdows Houſes, and for a Pretence make long Prayers? Are not the Prayers of ſuch Evil Workers an Abomination to the Lord God? Are not the Hands of divers of them defiled with the Blood of the Innocent, which they have thrown into Naſty Priſons for the Exerciſe of their Good Conſcience towards God? Let God's Witneſs in all the Sober People of *England* judge, whether theſe Prieſts be worthy of Double Honour, yea, or nay. What Lamentable Work have they made for the ſpace of twenty years paſt, in Impriſoning and Spoiling of the Goods of the Faithful Followers of Chriſt Jeſus, who are come to be taught of him, and therefore cannot buy their Merchandize any more.

This Prieſt ſaith, *That there is a Generation of Men, who are Angry with him and his Brethren for no other Reaſon, but becauſe God hath given them Mouthes, as he hath done to all other Men.*

Anſw. I cannot look upon this to be any other then a poſitive Untruth, or a Lye: For I cannot believe that there is a Generation, who are Angry that the Prieſts have Mouthes like all other Men; and I know, the People of God called *Quakers* are not Angry at the Work of God, who hath given them Mouthes like other Men.

This Prieſt ſaith, *Theſe Men would Muzzle our Mouthes, becauſe* (ſaith he) *we tread out the Corn; that is* (ſaith he) *we preach the Word of God ſincerely, rightly dividing the Word of Truth.*

Anſw. I ſay, this *Prieſt* ſpeaks falſly; they do not divide the Word aright who do Preach up Wars, Strife and Perſe-

ation, and Sin for term of Life, which the Devil is the Author of; ſo their Preaching and Converſation tends to the upholding of the Devil's Kingdom.

This *Prieſt* ſpeaks of ſome *Proteſtants*, whom he calls *Nigardly*, whom he charges with *Defrauding him or his Brethren of their Maintenance*; and herein he renders the *Proteſtants* worſe then the *Papiſts*.

Anſw. He doth herein give Cauſe to be jealous, (at leaſt) that it were no hard Matter to bring him to be a Preacher to the *Papiſts*, and to read the *Maſs-Book*, being he likes their Payment ſo well.

This Prieſt, after he hath laid his Foundation for *Tythes* and *Forced Maintenance* as ſtrong as he can, he proceeds to remove ſeveral *Objections*, which he ſaith are uſually made againſt *Tythes*.

The *Firſt* which he doth meddle with are Chriſt's words, recorded in *Mat.* 10. 8. *Freely ye have received, Freely give.* To this the Prieſt anſwers thus, *The Apoſtles had a two-fold Gift; the firſt was the Gift of Miracles, to Raiſe the Dead, Heal the Sick, &c. and this* (he ſaith) *they were to exerciſe Freely, to prevent Coveteouſneſs: but the latter, to wit, Preaching and Prophecying, for this they may take the allowed Maintenance* (ſaith this Covetous Prieſt) *which Maintenance* (ſaith he) *is Tythes*; and ſaith, *They are Divine Right*; and ſaith, *No man on Earth hath Power to alienate them from the Church without ſinning againſt God.*

Have not ſome of the People of England *alienated Tythes from the Church of* England? *And dares this Prieſt queſtion their Authority? or will he, or dare he call them Murderers, Thieves, &c. as he doth the* Quakers? *Will he, or dare he call thoſe Men Murderers, Robbers, Thieves, &c. who do poſſeſs Impropriation Tythes.*

Anſw. We do not regard his Clamerous Cryes againſt us for Non-Payment of Tythes; God juſtifies us in ſo doing. And the whole Strength of his Arguments and Plea for Tythes, from Scriptures are already broken down.

But I cannot but take notice how preſumptuouſly & wickedly this Prieſt doth wreſt Chriſt's words,

words, *Mat.* 10. 7, 8. where Chriſt ſaid unto his Diſciples *Go preach, ſaying, The Kingdom of Heaven is at hand; heal the Sick, &c.* Where note, that Preaching was given in Commiſſion before Miracles; but they were both Freely given by the Lord Jeſus Chriſt; and the Apoſtles were commanded to exerciſe them both Freely, and not the one for Hire, and the other Freely, as this Covetous Prieſt wickedly ſuggeſts.

If this Prieſt doth not truly Repent of this his Preſumptuous Deviliſh Wreſting of Chriſt's words, God will certainly bring the Plagues upon him which are written. Chriſt ſaid, *I will give unto him that is a Thirſt of the Fountain of the Waters of Life Freely. The Spirit and the Bride ſaith, Come; and let him that heareth ſay, Come; and let him that is a Thirſt come; and whoſoever will let him take the Water of Life Freely. For I teſtifie unto every Man that heareth the words of the Propheſie of this Book, If any Man ſhall Add unto theſe Things, God ſhall add unto him the Plagues that are written in this Book; and if any Man ſhall take away from the words of this Propheſie, God ſhall take away his part out of the Book of Life, (&c.) He who teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo come Lord Jeſus,* Rev. 21. 6. 22. 17, 18, 19.

Now it is plainly manifeſt, that this *preſumptuous Prieſt* hath *diminiſhed*, or *taken from Chriſt's words*, who ſaid, *Freely ye have received, Freely give*; and who ſaid, *I will give unto him that is a Thirſt of the Fountain of the Water of Life Freely.* This wicked Prieſt doth endeavour to make void *Chriſt's Command*, and his *Promiſe* alſo; and inſtead thereof doth add and ſet up his own Deviliſh Earthly Words to plead for his Belly, which he doth love more then the Living God; and therefore it may be juſtly ſaid of him, and ſuch as he, as it was ſaid of the *falſe Prophets* of old, *Their Godd was their Belly, they did mind earthly things*; and ſo doth this *covetous* and *preſumptuous Prieſt*, and his Brethren.

Reader, take diligent Notice of this Prieſt's Aſſertion in this Particular: He ſaith, *The Apoſtles had a Two-fold Gift.* [Mark] He confeſſeth, that what they had, both Working of Miracles and Preaching the Goſpel was given unto them. Now mark, Reader, *Simon Magus* would have given the Apoſtles *Peter* and *John* MONEY for the *Gift of God*, and ſo he

would have bought the Gift of God of them for Money; but *Peter* ſaid unto him, *Thy Money periſh with thee, becauſe thou haſt thought that the Gift of God may be purchaſed with Money, thou haſt neither Part nor Lot in this Matter; for thy Heart is not right in the Sight of God; Repent therefore of this thy Wickedneſs, &c.* Acts 8. 18, 19, 20. 21, 22, 23. Now this Earthly-Minded *Prieſt*, and all his Brethren (who are of his Mind in this Matter) who think the Gift of God may be bought and ſold for Money; they are of the ſame Spirit and Mind with *Simon Magus* that *Sorcerer*, and are with him in the Bond of Iniquity and Gall of Bitterneſs; and they will periſh with their Ill-gotten Money, if they Repent not.

The Love of Money is the Root of all Evil; but thou, O Man of God, flee theſe things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs, 1 Tim. 6. 6,7,8,9,10,11,12.

And now Reader, whoever thou art, this know aſſuredly, That all Chriſt's Faithful Miniſters, ſent forth by him in former Ages, did preach the Goſpel freely, and his Faithful Miniſters, whom he hath ſent forth in this Age do preach it freely, and all whom he ſhall yet ſend forth in this Age, and in all Ages to come will, yea, muſt preach it freely, according to their Lord and Maſter's Command. And all who do pretend to be Chriſt's Miniſters, and do not preach freely, according to his Command, are Introducers, who do become Teachers for Filthy Lucre ſake; ſuch do not ſtand in God's Counſel, and therefore they do not turn people from the Evil of their Wayes; therefore ſuch are to be turned from.

The *Second* Objection, which he ſaith is uſed againſt Tythes, is, *That Men ought not to preach for Money.* To which the *Prieſt* ſaith, *In ſome Senſe they may Preach for Money.*

If this Covetous Prieſt could work Miracles, no doubt but he would ſell them, as he doth his Sinful Preaching and Praying.

Anſw. Which Saying of his is contrary to the Command of Chriſt, who ſaith, *Freely ye have received, Freely give.* So theſe words of the *Prieſt* have no Credit with us, neither ought any to believe him, who ſpeaks con-

contrary to Scripture and Chriſt's poſitive Command. *It is an Horrible Thing*, as the Prophet ſaid, *for the Prieſts to preach for Hire, and the Diviners to Divine for Money.* The True Miniſters covet no Man's Gold, Silver, nor Apparel; but the Falſe do, who go in the Way of *Cain*, and run greedily after the Error of *Balaam* for Gifts and Rewards; ſuch do Gainſay Chriſt, the Power of God, and will utterly periſh in their Gain-ſaying, as *Corah* did, if they Repent not.

The *Third* and Laſt Objection, which the *Prieſt* undertakes to Anſwer, is this, He doth Complain of ſome, who do call him and his Brethren *Greedy Dumb Dogs, who can never have enough.* But ſaith this *Prieſt*, *Both theſe are falſly applyed; for I preach Chriſt Crucified, Regeneration, the New Birth, the New Creature, and a New Life conſtantly 'twice every Sabboth Day; and therefore I am no Dumb Dog.*

Anſw. This *Prieſt* preacheth that in words which he is out of the Life of, and therefore his Preaching is an Abomination unto the Lord God; his Soul abhors it: What doth this *Prieſt* talk of *Regeneration, the New Birth* and *New Life* for, who himſelf is in the Old Life of *Malice, Lyes* and *Slanders*, and *Covetouſneſs, which is the Root of Evil*, as his Pamphlet doth make appear, together with the Spoil that he hath made of his Neighbours Goods for his Hire, for whom he doth no Work? If he were a True Preacher, ſent of God to preach the New Birth, he would firſt be New Born himſelf, and ſo would preach up Holineſs in his Converſation and Daily Actions; but the Contrary is manifeſt, and therefore we do deny his preaching: If this *Prieſt* think, that God and his People doth or ſhould own him and his Brethren's preaching becauſe they talk of *Regeneration, the New Birth, &c.* in their old, perſecuting, ſinful Birth of the Fleſh, then they are utterly miſtaken. What ſhould this *Prieſt* talk of the New Birth for? Is it not known through *England*, that the *Prieſts* preach the *Continuation of a Body of Sin in people, yea, in all People, while they are in their Mortal Bodies*? and this Body of Sin is not the New Birth, but the Old One, which is of the Devil's begetting. So this *Prieſt* and his

his Brethren had better be Dumb then preach on this manner.

Who it is that hath called this Prieſt *Dumb Dog*, I know not; it appeareth he is much Offended at it, and thinks *he is Wronged.*

It is written, that the True Prophet called the *Falſe*, *Covetous* and *Envious Prophets*, *Greedy Dumb Dogs*: And ſuch who are one in Nature, Spirit and Work with thoſe Falſe Prophets, may be called ſuch when the Lord moveth thereunto. The Apoſtle ſaith, *Beware of Dogs*, *beware of Evil-Workers*: So that Envious Blood-Thirſty Men are compared to *Dogs* and *Wolves*, *Serpents*, *Vipers*, *&c.* and are called ſuch by Chriſt and his Apoſtles and Prophets, as it is written in the Holy Scriptures. But if any do call men ſuch Names in a Vain, Scornful and Malicious ſpirit, ſuch we do deny, yea, though thoſe whom they do give ſuch Names to may be Wicked Men.

To the latter part of this Objection, to wit, *Greedy Dogs, who can never have enough.* The Prieſt ſaith, *This is a Slander*; *for* (ſaith he) *the true Miniſters of Chriſt require nothing for Maintenance but God's own Allowance by Tythes, and then they have enough, &c.* (ſaith this Prieſt.)

Anſw. The True Miniſters of Chriſt do not Require Tythes for their Maintenance; Chriſt hath given them no ſuch Commiſſion, as I have ſhewed before: but he ſaid, *Freely ye have received, Freely give.* But the Prieſts do not like to hear of this; it doth not agree with their Earthly Covetous ſpirits.

But let us try this Prieſt a little further; he ſaith, *When they have Tythes they have enough in regard of Worldly Maintenance.*

Anſw, Why then did many of his Brethren petition for, and receive many Salaries and

The Miniſters and Apoſtles of Chriſt neither did nor do take Tythes for Preaching; but did & do preach Freely, as Chriſt their Maſter hath commanded: and he did and doth provide for them, and did and doth give them their Reward: They did not nor do not covet an Earthly Reward of men, as the Falſe Prophets did and do.

Aug-

Augmentations beſides Tythes in *Oliver Cromwell's* dayes? And if Tythes were enough, and the Only Warrantable Maintenance, then I ask, *Are not all his Brethren proved Falſe Miniſters by this Plea of his, if true,* who have taken Salaries and Augmentations beſides Tythes? for this Prieſt ſaith, *The true Miniſters of Chriſt have enough when they have Tythes.*

Again, If Tythes be enough for Chriſt's true Miniſters, only lawful for their Maintenance, has not this Prieſt proved himſelf, with his Brethren in general, Falſe Miniſters, who do take Money for preaching Funeral-Sermons, with many other petty Buſineſſes, with which they do get Money?

The next thing I ſhall take Notice of, is a ſwaggering Story which this Prieſt doth tell.

The Miniſtry of England (ſaith he) *hath as good a Propriety in Tythes as Noble Men, Great Men, Freeholders have in their Lands and Eſtates.*

Anſw. I do deny that the *Prieſts* of *England* have as good a Propriety in Tythes as *Free-holders* have in their Lands; For if they had, then might they ſettle the Tythes upon their Sons, although they were not bred up to that (Unjuſt) Gainful Trade of Preaching: But this they cannot do, and therefore their Propriety in Tythes is not ſo good as Freeholders Proprieties in their Lands: For they can ſettle their Free-Hold Lands upon their Sons, without reſpect to any Trade.

Again, If the Prieſts of *ENGLAND*, who are now in the poſſeſſion of Tythes, had as good a Propriety in them as Free-Holders have in their Lands, then might they Sell them away Forever to any Man, whether Prieſt or Lay Perſon (as they are called.) But this the Prieſts cannot do; and therefore they have not ſo good a Propriety in Tythes, as Free-Holders have in their Lands; for Free-Holders can either Sell or Give away their Lands Forever, and can make a good Title; but the Prieſts can do neither with Tythes.

This

This *Prieſt* is pleaſed to charge the People of God called *Quakers* with ſeveral Degrees of *Robbery* and *Murder*, which he endeavours to prove thus;

Firſt, (ſaith he) *You Rob the Miniſter of that which is as due to him, as any Land of Inheritance is to the Owner, which* (he ſaith) *is Tythes.*

This is Confuted already, and needeth no more Anſwer.

Secondly, (ſaith the *Prieſt*) *You Rob God in Tythes, &c.*

Anſw. I have before proved, That God doth not require Tythes of us under this *Goſpel-Diſpenſation*, and therefore he doth not charge us with *Robbery*, as this *Prieſt* Wickedly and Slanderouſly doth. God doth juſtifie us in refuſing to pay Tythes.

And upon the aforeſaid Ground (to wit) *becauſe we do Refuſe to pay him and his Brethren Tythes*, this Reviling *Prieſt* doth charge us with *Murder*.

Firſt, (ſaith he) *You make your ſelves guilty of Murdering your Paſtor's Body, and his whole Family.*

Anſw. Will not this *Prieſt* bluſh to tell ſuch Horrid Lyes againſt an Innocent people, who never did him nor his Brethren Wrong? But if he account our with-holding of Tythes from him a Wrong, that proceeds for his own Darkneſs; and we ſtand juſtified of the Lord God by his Good Spirit, which he hath given us to inſtruct in this Matter concerning *Tythes*, and in all other things which do appertain to Life and Godlineſs. And we can boldly in God's holy Fear call him to witneſs, that our Refuſing to pay Tythes is in Good Conſcience to him, as he hath perſwaded us in our own Hearts; and ſome of us have refuſed to take Tythes, not only ſuch who have been National Prieſts, who once received *Tythes* for Preaching, but alſo ſeveral who did inherit Impropriation Tythes, which have been poſſeſſed by their Anceſtors, and left unto

We the People of God called Quakers *do refuſe to take Tythes, as well as to pay Tythes; and both are done in good Conſcience to God.*

unto them for an Inheritance; and they have not refuſed to take theſe Impropriation Tythes, which were their Farhers Inheritance, becauſe they do believe all Tythes to be the proper Right of the *Prieſts* of *England*: But they have refuſed them becauſe they do know Chriſt Jeſus is come, and has Ended the *Levitical Prieſthood*, and the many *Shadows*, and hath changed or abrogated the *Law* by which they were given. So in good Conſcience to God and Chriſt Jeſus they have refuſed to take Tythes.

To be ſure it is not Covetouſneſs in them to Refuſe Tythes, neither is it Covetouſneſs in a Faithful Remnant to Refuſe to pay Tythes: For it is not unknown to many in *England* what Havock and Spoil hath been made of our Goods becauſe we could not pay Tythes; ſometimes Five Times the Value of what hath been demanded to be due hath been loſt, and ſometimes much more; ſo that if we had ſought our Earthly Advantage in this Matter, then we ſhould have paid Tythes. Many of the Faithful Servants of God have deeply ſuffered under this Antichriſtian Oppreſſion of *Tythes*; yea, ſeveral have been ſtifled to Death for want of the Free and Common Air, and other Conveniencies; their Blood will lie heavy upon ſome of the Prieſts of *England*, and others who have been concern'd with them in that Work; and ſeveral do deeply ſuffer at this day: for whoſe ſakes God will ariſe to plead with their Oppreſſors; and the Reward of their Cruelty will be bitter to them; and in that Day they may ſeek to the Hills and Mountains to cover them from the Wrath of God, but all will be in vain.

But to return to that horrid Lye of this *Prieſt's*, who ſaith, *We make our ſelves guilty of Murdering our Paſtor and his whole Family*. He accounts the Prieſts of *England* our *Paſtors* (though we do not) Come *Prieſt*, where is there, or hath there been one Prieſt, and his whole Family, who have been Murdered by us; or any one Perſon of any of their Families or any one perſon of any one Family in *England*, or any other Country where God hath raiſed us up.

But this Slanderous Prieſt, after he hath poſitively charged

us with being guilty of *Murder*, he tells us, *We would do it if we could.* This is another horrid Lye.

The ſecond Degree of *Murder* which this angry *Prieſt* doth ſlander us with, is, *The Murdering of our own and all the peoples Souls, as much as in us lies*; for ſaith he, *The Paſtor cannot feed your Souls, if you do not feed his Body: How ſhould the Lamp burn* (ſaith the Prieſt) *if you take away the Oyl, which ſhould maintain it?*

Anſw. We are come to Chriſt Jeſus, the Saviour of our Souls, and he hath quickened us, who were dead in Treſpaſſes and Sins; he hath given Life unto us; and it is he who keeps our Souls alive to ſerve God in Faithfulneſs; he is our Prieſt, Biſhop and King; he teacheth us and feedeth us with his Fleſh and Blood (which is True Food) by which our Souls do live and praiſe the Lord. So the Prieſt's Charge againſt us in this Particular is falſe.

Again, He ſaith, *We do Murder all the peoples Souls as much as in us lieth.*

Anſw. This Charge is alſo falſe; for God is our Witneſs, our Hearts and Souls ſtrong Deſires are, *That all people might come to the Knowledge of Chriſt Jeſus, the (alone) Way to God, who is the Life of all thoſe who live to God:* And we do labour as much as in us lieth, according to the Ability which God hath given unto us, That all People might come from under the Devil's power, who leads into Sin, which Murders the Souls of people, which Sin the Prieſts of *England* do preach the Continuation of for term of Life; ſo who do believe and obey their ſinful Doctrine, it will tend to the Murdering of their Souls: So that which he Unjuſtly charg'd upon Us, is Juſtly charg'd upon the *Prieſts* of *England*, who preach up the Devil's Intereſt, *a Body of Sin in people to remain while they have a Beeing upon the Earth*; which Body of Sin none can enter into the Kingdom of God with; *For no Unclean Thing can enter his Kingdom*; and *As the Tree falls, ſo it lies*; *There is no Repentance in the Grave*; *nor Purgatory to cleanſe people in, after Death.*

So bleſſed are all thoſe who come to Chriſt, who ſpiritually manifeſts himſelf to the Soul, while it is in the Body, to ſave and redeem it from all Defilement while it is in the Body, that

ſo

ſo both Soul and Body may be found in the Service of the Pure, Holy, Glorious Lord God; for to ſerve him (only) both have their Beeing given by him: *And happy will that Soul be, which comes to Chriſt, and is cleanſed by him from all Defilements before it puts off its Earthly Body, or Houſe; it ſhall reſt in perfect Peace World without end.*

But this *Prieſt* ſaith, *The Paſtor cannot feed our Souls if we do not feed his Body; for* (ſaith the Prieſt) *How ſhould the Lamp burn if you take away the Oyle, which ſhould maintain it?*

Anſw. By this it doth appear, that the Prieſts will not preach without *Hire, Tythes*, or ſome other *earthly Reward*; this Prieſt ſaith, *The Paſtor cannot, &c.* It doth plainly appear, that they preach for themſelves, and not for the Lord, and the Salvation of the Souls of people: But if they were Chriſt's Miniſters, they would preach Freely, even as the True Miniſters did of old, and now do; and would truſt God to provide for their outward Bodily Proviſion, as the true Miniſters did and do. The Apoſtle ſaid, *A Neceſſity did lie upon him to preach the Goſpel*; and he ſaid, *Wo unto me if I preach it not:* he could preach it in Hunger, and Cold, and Faſtings, yea, in Stripes and Impriſonments; he did not ſay, *That Tythes or earthly Rewards cauſed him to preach, or cauſed his Lamp to burn.*

O ye Prieſts, ye Earthly-minded Men! God, yea, the Strong God is Angry with you, and he will bring you down; he never ſet you up to preach, but you have ſet up your ſelves to be Teachers for Filthy Lucre; and I teſtifie for the Lord Jeſus Chriſt, *That you ſerve not him, but your own Bellies.* O that you could *Repent*! O that you could find a *Place of Repentance, that you might obtain Forgiveneſs of Sins*! But many of you are waxen old and ſtrong in Iniquity; you have grievouſly Oppreſs'd the tender People of God for many years, *for which God will plead with you in great Judgment.* O ye Prieſts, you have not the *Bread of Life* to feed our Souls with, nor the *Milk of the Word*; you are not Miniſters of the Good Spirit of God and Jeſus Chriſt; but in your earthly carnal Minds you preſumptuouſly take upon you to *preach*, & *to give your corrupt Meanings to the holy Scripture, which is of no private Interpretation*, as the holy Apoſtle *Peter* ſaid,

For Holy Men of God gave them forth as they were moved by the Holy Spirit; and no man can have a Right Underſtanding of them any other way, but by the ſame Spirit which moved in the holy Men to give them forth; which Spirit you being out of, and bitter Enemies to them who are in it, you are not worthy to take them into your Mouthes; you are like thoſe of old who ſaid, *Thus ſaith the Lord*, when the Lord had not ſpoken to them; you are like thoſe who *ſtole the Word from their Neighbour*; you are like thoſe whom Chriſt gave Warning of, who get the Sheep's Words into your Mouthes to deck and paint your ſelves over with, but inwardly ye are Ravening Wolves, your Fruits do make it appear; God hath opened an Eye in people, by which they do ſee you. O that you could find a place of Repentance! our Souls Deſires are, that it might be ſo; and it would greatly cauſe our Souls to Rejoyce to ſee it ſo; for we have nothing but Love to you all, God Almighty knows, and is our Witneſs, whatever you do or may conceive, ſay or think in your *earthly minds* to the contrary (of us) becauſe we do not pay you Tythes, & own you to be Chriſt's Miniſters. Our Souls you cannot feed while you ſtand where you are, in Oppoſition to Chriſt Jeſus, and his Spiritual Light, wherewith he doth light every one that cometh into the World. All who are fed by you, their Souls are ſtarved, ſuch lie dead in Treſpaſſes and Sins, as you your ſelves alſo are.

Hear, O ye *Prieſts*, what I have to ſay to you in the Name of the Lord God, this I ſay, He doth require of you, To Ceaſe from Perſecuting of his People; Ceaſe from Spoiling of their Goods and Impriſoning of their Bodies for Tythes, and for meeting together to wait upon him; and if you do not this, God's Hand will fall heavy upon you; you had better never have been born.

I charge you in the Name of the Lord God, That you do not ſeek unto us to feed your Bodies as Chriſt's Miniſters, who have right to feed our Souls; for we do utterly deny you to be Chriſt's Miniſters, and therefore do deny that you have any Power from God to teach us, or feed our Souls, and therefore we do refuſe to feed you (as ſuch) and therefore do not

you

you ſeek to us to be fed by us (as ſuch) but believe in the ſpiritual Light of the Lord Jeſus Chriſt, wherewith he hath enlightened you, and that will let you ſee all your Ungodly Deeds, which you have done againſt the Lord and his Faithful People, whom he doth teach and feed himſelf, according to his Promiſe. And as many of you as have not ſinned and blaſpheamed out the Day of your Viſitation, if you believe in this Light, and wait therein upon God, who is Light, whoſe Gift is given to you to profit withal, God will work Repentance in your Hearts therein and thereby; and if you do come to true Repentance of your Iniquities, God will ſhew Mercy unto you. But know this, It is not a bare Confeſſion of Sin, which God doth accept as true Repentance; but where true Repentance is, there is a Forſaking of Sin: And if you or any of you come to true Repentance, to know the Spirit of God in Judgment to burn in you as an Oven, to conſume Pride, Covetouſneſs and Envy, &c. out of your Hearts; then we ſhall be glad of your Company; and then if God doth commit any Spiritual Gift unto you, whereby you may be ſerviceable unto us (or others) then we ſhall not be wanting to miniſter unto you of our Carnal Things, according as the Lord in his Wiſdom ſhall order us.

The Apoſtle *Peter* did write unto the Elders, ſaying, *Feed the Flock of God which is among you; taking the Over-ſight thereof not by Conſtraint, but willingly*; NOT FOR FILTHY LUCRE, *but of a Ready Mind; not as being Lords over God's Heritage, but as Enſamples to the Flock—And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory, that fadeth not away*, 1 Pet. 5. 2,3,4.

Take notice, O ye *Prieſts*, of this wholeſome Exhortation of this Apoſtle of our Lord Jeſus Chriſt; and obſerve, that the Apoſtles, and Elders, and Miniſters of Chriſt in thoſe dayes were not enſtauled in *earthly Benefices*, as *Tythes*, or other *earthly Things*, as a Reward or Hire for their Preaching (as you are and have) But they were to preach Freely, as Chriſt hath commanded, and they did ſo. And this ancient Elder exhorted the Younger, to take the Charge of the Flock (over which the Holy Spirit had made them Over-ſeers) not by Con-

Conſtraint, but Willingly: Now if they had been ſuch Earthly-minded Men, as you are; and if they had had ſuch Earthly Poſſeſſions ſettled upon them (as you have) for Preaching, then there might not have been that Need of that Caution, which was given them (viz.) *Not by Conſtraint, but Willingly*; for then they would have Run willingly (as you do) unto a Great Fat Benefice. For who is it that knoweth not, That you are ready to Run to Fat Benefices without being Conſtrained?

Nay further, When one Fat Benefice falls, do not many of you ſtrive about it, who ſhall have it? And have not ſome of you gone to Law one with another, to Rend and Tear Fat Benefices one from another? Hath not Mens Blood been ſhed in your ſtriving about your Fat Benefices? Is it not plainly manifeſt, That you do take the Over-ſight of your Flocks for your own Earthly Ends to make Merchandize of them, ſo are not you the Men who preach for Filthy Lucre ſake, which the True Miniſters of Chriſt never did, nor never will do? Is it not plainly manifeſt, That you are the Men who go in the Way of *Cain*, and who run greedily into the Error of *Balaam*, after the Gifts and Rewards. Do you think that people do not ſee you?

Can you be ſo blind, as not to ſee that you are no Miniſters or Servants of Chriſt? Chriſt ſaid, *Falſe Prophets ſhall come*: but he ſaid unto his Diſciples, *Ye ſhall know them by their Fruits.*

Is it a hard matter to diſcern you by your Fruits (do you think?) Are not you the Men who are as Lords over your Flocks? We know that you do ſtrive to Lord it over us who are God's Inheritance, whom he doth feed and teach himſelf. What Good Enſamples do you ſhew to your Flocks? Doth, not Pride, Covetouſneſs and Envy, &c. abound amongſt you? Can you, or dare you ſay as the Apoſtle ſaid unto the Flocks, over which the Holy Spirit had made him Over-ſeer; he ſaid, *Walk as you have us for Enſamples, and follow us as we follow Chriſt.*

But if your Flocks do follow your Enſamples, muſt they not

not be Proud, and Covetous, and Envious, yea, Drunkards and Vain Gameſters, as many of you are, ſpending your precious Time in Wicked Sports and Pleaſures? Now they who do theſe things are dead from God, yea, they are without God in the World; they are out of the Image of God (which is Holineſs) and ſuch are not in the bleſſed State: But ſuch are the Rebellious Children, who take Counſel, but not of the Lord God; who cover themſelves with words, and not with the Spirit of the Living God; and in this Eſtate the Wrath of God abides upon them.

But he will bring you down.

Do not Chriſt's words judge you who preach againſt Pride, Covetouſneſs, Envy, Drunkenneſs, &c. in words, and yet many of you and your Families abound therein more then many of your Hearers; Chriſt ſaid, *Thou Hypocrite, firſt caſt the Beam out of thy own Eye, and then ſhalt thou ſee clearly to pull the Mote out of thy Brother's Eye.* Mat. 7. 5. Chriſt ſaith, *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.* Now he who doth the Will of his Father which is in Heaven, muſt ceaſe from the Devil's Work, which is Sin; *For the Will of God is the Sanctification of his People*, as it is written: And he ſaith, *Be ye Holy, for I the Lord your God am Holy*: And Chriſt ſaith, *Be perfect, as your Heavenly Father is perfect*; this is Chriſt's Command: And he ſaith, *If ye love me, keep my Commandments, and ye ſhall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City; for without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lye. I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.*

* John 15. 10.

Rev. 22. 14, 15, 16.

So conſider of theſe things, O ye Prieſts, and what will become of you (do you think) if you do not truly Repent and Forſake your Wickedneſs.

Now

Now I ſhall return to this *Prieſt* in particular, and take a little notice of a Lamentation which he doth make concerning the Hardneſs of his Trade of Preaching.

He ſaith, *If men did but feel the Expence of Spirits, and the Sweat of Brow and Brain, which breeds many Infirmities both in Body and Mind, the Hardeſt Day-Labourer would hardly change Lives with their Poor Deſpiſed Miniſter.*

Anſw. Labour in the Spirit of God doth not breed Diſtempers in the Minds of any; and if he were a Miniſter of the Spirit of God, he would not Murmur nor Diſſemble, as he doth. The Miniſters of the Spirit are made able to go through their Labours chearfully; and they do not ſay, *That their Labours do breed many Infirmities in their Bodies and Minds.* The Minds of the Miniſters of God and Chriſt are ſtay'd upon God and Chriſt, and ſo their Minds are kept out of Infirmities, in perfect Peace with God and Chriſt, as it is written, *Thou wilt keep him in perfect Peace whoſe MIND IS STAID UPON THEE*, Iſa. 26. 3.

Chriſt's Miniſters do every one ſpeak as the Spirit of God and Chriſt doth give them Utterance: and they are made able Miniſters of the New Teſtament; not of the Letter, but of the Spirit: The Letter kills; but the Spirit gives Life, 2 *Cor.* 3. 6.

This *Prieſt* would be loath to change Trades with the Hardeſt Day-Labourer, whom he ſaith would hardly change Lives with their Miniſter. But thus this *Prieſt* is pleaſed to Diſſemble, to perſwade people, that he doth Labour hard, that ſo they might pitty him, and honour him, and pay him largely. I ſay, Let people exerciſe that Underſtanding which God hath given them, in judging of his Hard Labour, which he ſo much complains of. Can it reaſonably be judged, that to Preach about *Two Hours* in *Seven Dayes* time is ſuch Hard Labour, when he hath ſo much time to Gather and Compoſe his Matter out of other Mens Lines, which is made ready to his hand: if School-Boyes had no harder *Task* I do judge they would not complain of their Labour to be hard as this *Prieſt* doth.

The

Do not many of the Prieſts ſpend more time at Taverns and Ale-houſes, and at Ungodly Games, then in their Pulpits and Studies? Let their Companions and Neighbours conſider of this, and give Righteous Judgment in this Matter.

The next thing which I ſhall take notice of is 1 *Corinth* 4. 12. which this Prieſt impertinently urgeth in his own and his Brethren's Behalf (for Tythes) the words of the Apoſtle are theſe, *Even unto this preſent Hour we both Hunger and Thirſt, Labouring and Working with our own Hands: Being Reviled, we Bleſs; being Perſecuted, we ſuffer it. But this is hard Meaſure, and down-right Perſecution* (ſaith this Prieſt.

Anſw. Admit it be ſo, the Apoſtles did ſuffer it; *Being Reviled, we Bleſs; being Perſecuted, we ſuffer it*, ſaid the holy Apoſtle. Why then doth not this Prieſt and his Brethren follow this good Example of the Apoſtles? Why do not they patiently ſuffer, as the Apoſtles did? Why do not they obey Chriſt's Command, whom they do call their *Lord* and *Maſter*? whoſe Command is, *Love your Enemies; Bleſs them that Curſe you; do Good to them that Deſpightfully uſe you and Perſecute you.*

Now if Tythes were due to the *Prieſts*, and if we ſhould detain them from them, yet there is no Warrant from Chriſt for theſe Prieſts to Curſe and Perſecute us, as they have done and do; but Tythes are not due to the Prieſts, and therefore we cannot give or pay them unto them, whatever we do ſuffer by them.

This Prieſt tells us in plain words, *That if we will not give him what he would have, he will take ſuch Courſe as the Law doth allow.*

Anſw. The Law of Chriſt Jeſus doth not allow thee to Perſecute (as I have ſhewed before) and no other Law can juſtifie thee before God, in breaking of the Juſt Holy Law and Command of Chriſt Jeſus, the great Law-giver, who is able to Save and to Deſtroy.

Moſes ſaid, *A Prophet ſhall the Lord your God raiſe unto you, him ſhall ye hear in all things; and he that will not hear him, he ſhall be cut off from the Land of the Living.* Now he of whom *Moſes* ſpake is

Chriſt Jeſus; and he ſaith, *Love your Enemies; do Good to thoſe who Deſpightfully uſe you, and Perſecute you.* Now thoſe who do not obey him, their Souls do not inherit the Land of Life, Peace and Reſt; but are cut off. God ſaid, *This is my Beloved Son, in whom I am well pleaſed, hear ye him.*

The Bloody Perſecuting *Jews* pretended a Law, who put Chriſt to Death; but their pretences of a Law for what they did, did not at all deliver them from the Juſt Stroak of the Vengeance of the Eternal God: Neither will thy Pretence of a Law deliver thee and thy Perſecuting Brethren. The true Miniſters, Apoſtles and Prophets of God and Chriſt Jeſus did never Perſecute any for Tythes and Earthly Things (which ye do) May it not be truly ſaid, *That your God is your Belly?* Ye profeſs the Holy Scriptures to be your Rule of Life and Practice; but it is plainly Manifeſt, that your Lives and Practices are contrary to them: And you are like the Hypocrites of old, who made their Boaſt of the Law, who by breaking of the Law did Diſhonour God; You make your Boaſt of the Scriptures to be your Rule, but in your living and practiſing contrary to them you do Diſhonour God.

The Holy Scriptures do witneſs, *That God is Love: and that thoſe who do dwell in God, they do dwell in Love, and that Love thinks no Evil; it doth no Evil; it doth not that which is Uncomely in the Eyes of God, who is the Fountain of Love and Life.* But it is plainly manifeſt, that you do not dwell in God, who is Love; who perſecute your Neighbours for Wages, for whom you do no Work. And you do ſhew your Ungodlineſs in this Particular quite beyond all other Tradeſmen in the Nations; for other Tradeſmen do not ſo uſe to demand Wages of thoſe for whom they do no Work; nor to Sue people at the Law, and Caſt them into Priſon, and Spoil their Goods, who do not owe them any thing: No Reaſonable Man will do ſo.

This Prieſt ſaith, *What Religion muſt that needs be, which teacheth people to Honour no Man; nor to Regard the Laws of God or the King?*

Anſw. That Religion which teacheth to Honour no man, nor to Regard the Laws of God nor the King, is a Vain and Wicked

Wicked Religion, and God and Juſt Men do Abhor, Loath and Deteſt it. But the Religion of the *Quakers*, upon whom he doth Wickedly Reflect, doth lead them to have True Love unto all men; in which we do deſire the Well being of all men, both in this World, and alſo in that which is to come: And in our true Love unto all Men, we have an Eſteem and Honour unto them. And our Religion leads us to Regard the Laws of God & Chriſt; and to obey them with Chearfulneſs, and alſo to obey with Chearfulneſs all the Juſt Laws of Kings and Councels (wherein we are concerned.) And if any thing be required of us at any time, which is contrary unto God and Chriſt's Laws, which is given unto us, then we are to Obey God rather then men; for ſo doing we have a Warrant in the Holy Scriptures, and alſo by the Spirit of God in our own Hearts: And our Religion doth teach us; *To Suffer Patiently under the Penalties and Puniſhments of ſuch Laws, which we cannot for Good Conſcience ſake Actually Obey.*

But although this Prieſt doth pretend to be a Miniſter of Chriſt, a Servant of God, &c. yet he doth not regard the Laws of God and Chriſt, ſo as to keep them, as I have proved before. (And I ask) Have the Prieſts of *England* kept the Kings Laws more then all other men? Will they, or did they keep either *Kings Councels*, *Parliaments* or *Protectors* Laws, further then it hath and doth anſwer their Earthly Advantage? Are not they the Men who have Mens Perſons in Admiration becauſe of the Earthly Advantage they do get by them? And when thoſe Advantages fail, will they not Sleight ſuch whom they have Admired? And will they not Admire thoſe whom they have Sleighted, if they can but get Earthly Advantage by them? Have not many of them) Preached up and Sworn to one Thing, and then Preached and Sworn down that Thing, and then Preached and Sworn up another Thing? Are there a MORE Deceitful Generation of Men upon the Earth then many of them are? Let their Actions, which they have brought forth,

Through Covetouſneſs ſhall They with Feigned Words make Merchandize of you, 2 Pet. 2. 3. Jude 16.

and do ſtill bring forth, witneſs for them, or againſt them, in the Conſciences of the people of *England*, both High and Low, Rich and Poor.

Hath this Prieſt forgot how His Brethren called *O. C.* and *R. C.* their *Moſes*, and their *Joſhua*, and the *Light of their Eyes*, and the *Breath of their Noſtrils*? I do underſtand that he was a Conformable Miniſter in thoſe dayes, when the *Presbyterian-Directory* was in Faſhion: And have not theſe Deceitful Unſtable Men given people great Cauſe to believe, that they would be ready to turn again for their Earthly Ends? And is it not like that this Man, and many of his Deceitful Brethren, would be ready to take the *Pope* for a new Maſter, if he would but pay them more to their Content then their old Maſters have and do? For this Prieſt ſpeaks againſt many *Nigardly Proteſtants, who herein* (ſaith he) *do ſhew themſelves worſe then* Papiſts; *for* (ſaith he) *they make Conſcience of paying all Church-Dues.*

This Prieſt ſpeaks of a *Butcher* or a *Weaver, or one of the Female Sex, or ſuch inferior Trade, who defile the Miniſtry* (ſaith he) *for Filthy Lucre ſake.*

Anſw. I know, God hath raiſed up ſeveral *Butchers*, and *Weavers*, and *Plow-men*, and Men of other Juſt Callings, to preach the Goſpel Freely, without Money and without Price, according to the Cry of the true Prophet, who ſaid, *Come, buy Milk and Wine without Money and without Price: Why will you ſpend your Money for that which is not Bread, and your Labour for that which doth not ſatisfie?*

God hath powred out his Spirit upon Sons & Daughters, according to his Promiſe, and they do Prophecy Freely.

God ſaid unto his People of old, *Ye have Sold your ſelves for Naught, and ye ſhall be Redeemed without Money.* And the Spirit of God in this Day ſaith, *Come*; *and the Bride ſaith, let him who is A-thirſt Come, &c. whoſoever will let him come, and take of the Waters of Life Freely.*

Revel. 22. 17. 14. 14, 15, 16.

But

But the Covetous Hireling Prieſts do not like to hear of Preaching Freely; it is a Torment to them: And I do tell them in the Name of the Lord God, Their Torment is Increaſing; for he is daily increaſing Free Preaching; and he is come to teach his people himſelf, and he hath put his Good Spirit into their Minds, and hath written his Law in their Hearts. God hath a Remnant this Day in *England* and elſe where, who need not ſay one unto another, *Know the Lord*; for they do all know him from the Leaſt of them unto the Greateſt; Glory, yea, Glory to the Lord God for the ſame.

Ho, every one that thirſteth, come ye to the Waters; and he that hath no Money, come ye, buy and eat, yea, without Money and without Price Milk and Wine. Why will ye ſpend your Money for that which is not Bread, and your Labour for that which doth not ſatisfie? Iſaiah 55. Read it through.

But why doth this Prieſt Belye and Slander the *Butcher* or *Weaver*, ſaying, *They defile the Miniſtry for Filthy Lucre ſake*? For I do tell him, The *Butcher*, whoſe Preaching he is troubled at, doth Preach Freely, and ſo do all other Preachers who are owned by us the People of God (in Scorn called *Quakers*.

But why is a *Butcher* and a *Weaver* counted ſuch inferior Trades by this High-minded Prieſt? May not I warrantably ſay, That either of them are more Honourable, Good and Juſt in the Sight of God and Juſt Men, then his Mercenary Trade of Preaching for Hire is? Were not the Trades of *Peter*, *James*, *John*, *Paul*, *Amos* and *Eliſha* Inferior in this Prieſt's Account, who were *Fiſher-men*, *Plow-men*, *Herds-men* and *Tent-Makers*.

The Apoſtle ſaid, *Brethren, you ſee your Calling, how that not many Wiſe Men after the Fleſh, nor many Mighty are choſen; but God hath choſen the Fooliſh Things of the World to confound the Wiſe, and the Weak Things to confound the Things that are Mighty, &c. And this God in his Wiſdom doth, that no Fleſh might Glory in his Preſence*, 1 Cor. 1. 26, 27, 28, 29.

This

This Priest and his Brethren do make a Trade of their words, and of the holy Women's words also: *Peter* and *John* were illiterate Men; but they were able Ministers of the Spirit, which giveth Life. And *Peter* called Wicked Unstable Men *Unlearned Men*: for such did not learn of Christ, although they might have *Greek*, *Hebrew* and *Latine*, as *Pilate* and the *Jews* had, who put Christ to Death; and such Men did and do wrest the Holy Scriptures to their own Destruction. And the Priests of *England*, who have *Hebrew*, *Greek* and *Latine*, and call it their *Original*, cannot therewith see Christ, who is the Saints Original, nor open the Scriptures; neither could the *Jews*, for they had these, and yet put Christ to Death; they knew him not: For it is written, *Had they known him, they would not have Crucified the Lord of Glory.*

1 Cor. Chapter 2. verse 6, 7, 8. to the end. Read the first Chapter, from verse 17 to the end.

We speak Wisdom among them that are Perfect; yet not the Wisdom of this World, nor of the Princes of this World, that come to Naught: But we speak the Wisdom of God in a Mystery, even the hidden Wisdom, &c. which none of the Princes of this World knew; for had they known it, they would not have Crucified the Lord of Glory.

No Man knows the Things of God, but the Spirit of God: The Spirit searcheth all things, yea, the deep things of God. So it is not Natural Tongues and Languages, which doth or Can bring people unto the Knowledge of God; but it is a Manifestation of God's good Spirit, which he hath given unto all people to profit withal.

Neh. 9. 20, 21, 26.

Nehemiah said, *Lord, thou gavest them thy good Spirit to Instruct them; but they Rebelled against thee.* So the Spirit is given to the Rebellious; and it is the Condemnation of them: but the Obedient have Everlasting Life and Peace in it.

John 4. 24.

God is a Spirit; and they who Worship him Acceptably, must Worship him in the Spirit and in the Truth (which the Devil and Sin is out of) For no other Worship doth God accept, but that which is performed in his

his own Holy Spirit, which doth lead into all Truth thoſe who do in Faithfulneſs follow it.

This Prieſt tells us a Story of two *Quakers*, *Who being Seſſors for the laſt Tax, did* (as he ſaith) *Aſſeſs him at the Fifth Part of the whole Town*; *and yet* (ſaith he) *theſe very Men do refuſe to pay me my Tythes. Now* (ſaith he) *I appeal to all men in the World, who have any Conſcience left*, (I ſay, he ſhould have ſaid, *any Good Conſcience*) *whether this be not contrary to the Light Within, to tax a Miniſter at the Fifth Part* (*which is Unjuſtly done*) ſaith he) *and yet refuſe to pay him the Tenth.*

Reader, Firſt take notice, That this Prieſt doth appeal to all Men in the World, who have any Conſcience left. Now mark, All men have either an Evil or a Good Conſcience; many have Evil Conſciences, as this Prieſt hath, as doth and may appear by what is already written, and what doth follow: Now his Appeal unto Conſcience without a Diſtinction of Good from Evil Conſcience, is a Confuſed Appeal; for Evil Conſcience cannot give a Right Judgment of things; neither doth *Good Conſcience* give a Wrong Judgment of things. The True *Chriſtians* and Apoſtles had *Good Conſciences*, and did live in all *good Conſcience*, as the True *Chriſtians* and True Miniſters do now; and their *Conſciences* did and do bear them Witneſs in the Holy Spirit or Ghoſt, that they did and do ſpeak and do the Truth: and if ſuch be appealed to, they can and do give Righteous Judgment. But before *Evil Men* can have *Good Conſciences*, they muſt have their Hearts purged from an *Evil Conſcience* by the Judgment and Burnings of God's good Spirit in their Hearts, as the true *Chriſtians* of old had and now have.

2ly, Reader, Take notice, that he doth appeal to *Conſcience*, whether this which he doth account an Act of Injuſtice, be not contrary to the Light Within: By this Appeal he ſeems to own, That the Light Within will bear witneſs againſt Injuſtice; then it muſt needs be a Juſt and Good Light (as indeed it is.) So I would have him (if the Day of his Viſitation be not already over) and his Brethren, to ceaſe crying againſt it,

it, and ceaſe from Perſecuting of us for our pure Obedience unto it; and Believe in it, and Obey it, that ſo by it God may lead them out of all Injuſtice, Cruelty and Oppreſſion, and Forgive them that which is paſt; and this we do heartily deſire, and not their Deſtruction, God Almighty knoweth.

3ly, Reader, Take notice of the Truth or Falſhood of this Prieſt's Charge againſt *John Gun* and *Benjamin Ward*; for I ſhall give thee an Impartial Relation of it, as I have received it in *Certificates* under their own Hands, which alſo hath been confirmed unto me by divers credible Witneſſes, who both know them and the Prieſt, and alſo the Matter wherewith this Prieſt doth charge them.

Take the Certificates *of* John Gunn *and* Benjamin Ward *as followeth.*

This Prieſt's Pamphlet againſt the People of God in Scorn call'd *Quakers* bears date the Second of the Eighth Moneth, 1672.

"As for *John Gunn* he never was a Seſſor, but a "Collector: And the Mens "Names who Aſſeſſed that "Tax, which *John Gunn* ga- "thered are as followeth, *viz.* "*William Potter* and *Robert Gard-* "*ner*, living in Upward *Tod-* "*marton*, *Mybil Bellos* and *Jonathan Dumbleton* of Ne- "ther *Todmarton*.

Theſe Four Seſſors, as I am informed, are none of them of the People called *Quakers*; and *Benjamin Ward* is here no Seſſor of this Tax which *John Gunn* did gather. So by this it doth appear that this Prieſt hath Bely'd both *John Gunn* and *Benjamin Ward*.

"And as for *Ben. Ward*, when he was a Seſſor he paid

"*Wheatley*

"*Wheatley* his Tythes; and ſince he hath not paid him
" the Tythes, he took the laſt year from him Forty Se-
" ven Sheep and One Lamb, which were worth Thir-
" teen Pounds at leaſt; and his Demand was but Three
" Pounds Ten, according to the Rate as uſually rated.

This is a Copy of the Certificate word for word, ſubſcribed at *Banbury*, the firſt of the ſixth Moneth, called *Auguſt*, 1673. by *Ben. Ward*.

By this it doth appear, that *Creſs Wheatley* hath taken from *Ben. Ward* near Four Times the value of what he doth demand to be his Due. So by this Sober People may eaſily judge whether *B. Ward* or this *Prieſt* be the *Robber*. This *Prieſt* ſaith, *When the Miniſters of the Goſpel have Tythes, then they have enough, &c.* But I have before prov'd, that the Miniſters of the *Goſpel* do not take Tythes; but do Preach Freely; according to Chriſt's Command. But if Tythes were due to the Goſpel-Miniſters, yet this Prieſt hath proved himſelf to be no Goſpel-Miniſter out of his own Mouth; *for* (ſaith he) *they have enough when they have Tythes.* But he is not ſatisfied therewith, who hath taken from *Ben. Ward* near Four Times the value of the Tythes.

Here followeth a True Copy of a Certificate *given by* William Potter *(not the before-mentioned* W. Potter *the Seſſor)*

"As for *William Potter*, his Tythes was rated accor-
" ding to the uſual rate at Thirty Five Shillings; and for
" the whole Tythes *Creſs Wheatley* took three *Cows* worth
" Seven Pounds—although he had taken part of the
" Tythes in kind.

By this it doth appear, That this Prieſt hath taken above Four Times the Value of the Tythes. So out of the Mouth of theſe two Witneſſes he is proved to be an Oppreſſor, a Covetous Earthly-minded Man, in whom Death and Darkneſs reigns: By the Teſtimony of *J. G.* and *B. W.* he is proved a

Lyar. And ſo by theſe his Fruits he doth make it plainly appear, that he is no Miniſter of the Goſpel, nor Servant of our Lord Jeſus Chriſt, but an Intruder; one who is become a Teacher of Deceit, Lyes and Oppreſſion; a Mercenary Man; one who goes in *Cain*'s Way, and *Balaam*'s Way after the Gifts and Rewards; and if people will not give him what he would have, then he will tear and pull from them by Force Four Times as much as he demands to be his Due, and forge Lyes againſt them beſides, as it is manifeſt he hath done.

This Prieſt concludes his Pamphlet againſt us thus, ſaying, *He that regards not the Law of God, nor the Law of Man, it is becauſe there is no Light in him.*

Anſw. I have before proved, that we do regard the Law of God and the Law of Man: But it is manifeſt, that the Covetous, Perſecuting Prieſts regard neither, any further then it doth anſwer their Earthly Ends. This Prieſt quotes *Iſaiah* 8. 20. to prove that ſome have no Light in them; and this he doth in Oppoſition to our Teſtimony, and the Teſtimony of holy Scriptures, which ſay, *That Chriſt is the true Light, who lighteth every one that cometh into the World.* But if this Prieſt will take notice, he may find that the *Hebrew* ſaith, *It is becauſe there is no Morning in them:* In the Morning the Light encreaſeth, but in the Evening it with-draweth its Shining, or decreaſeth; yet there is ſome Light when Evening is come. But God ſaith, *My Spirit ſhall not alwayes ſtrive with Man.* And he ſaid, *Take the Unprofitable Servant, bind him Hand and Foot, and caſt him into utter Darkneſs, where there is Weeping and Gnaſhing of Teeth.*

1 *Epiſt of* John *cap.* 1. *verſ.* 5.
Mat. 6. 22, 23.

God is Light, in him is no Darkneſs at all: He ſaith, *Look unto me, and be ye ſaved all ye Ends of the Earth.* Now all ye Ends of the Earth doth include all people upon it. Now none can look to God without an Eye, which Eye is ſpiritual Light, in which Light (alone) man can look to God, and behold him, who is the Great, Glorious, Spiritual Fountain of all Divine Light, Wiſdom and Life.

So

So he who doth require all people to look to him for Salvation doth place Light in them all, by which they may all look to him, and be ſaved by him; and though all be not ſaved, the Fault is not in God, nor in his Light, which he hath placed in them; but the Fault is in themſelves, becauſe they Love not, Obey not the Light, which God hath given them to inſtruct them, as it is written, *The Condemnation of the World is not becauſe Light is not come, but becauſe Light is come, and they hate it, or Love Darkneſs rather then it: & why do they ſo? becauſe their Deeds are Evil. He who doth Truth, brings his Deeds to the Light, that they may be manifeſt that they are wrought in God, who is Light. But every one that doth Evil hateth the Light, neither cometh he to the Light, leſt his Deeds ſhould be reproved*, John 3. 19,20,21. *Chriſt Jeſus is the true Light, that lighteth every one that cometh into the World*, John 1. 9. 12. 21. Chriſt ſaid, *Walk while ye have the Light, leſt Darkneſs come upon you.* And *Solomon* ſaid, *The Candle of the Wicked ſhall be put out*, Prov. 24. 20. Job 21. 17. And *Peter* ſaith, *The Miſtery of Darkneſs is reſerved forever for the Apoſtates, the Curſed Children, who had forſaken the Right Way, and were gone aſtray, following the Way of* Balaam, *who loved the Wages of Unrighteouſneſs*, 2 Pet. 2. 15, 17, to the End of the Chapter. *Jude* 6. And God hath ſaid unto the falſe Prophets, *Night ſhall be unto you, that you ſhall not have a Viſion; the Seers ſhall be aſhamed, and the Diviners confounded; for they have no Anſwer from God*, Mic. 3. 6,7. *But the Path of the Juſt is a Burning and Shining Light, which doth ſhine more and more unto the perfect Day*, Prov. 4. 18,19. *The Lord God is our Light and Salvation; therefore we ſhall not fear what Man can do unto us*, 2 Cor. 3. 6,7. *God, who commanded the Light to ſhine out of Darkneſs hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt: But we have this Treaſure in our Earthen Veſſels, that the Excellency of the Power may be of God, and not of us.*

Thus I have briefly Anſwer'd this Reviling Prieſt; and I do commit what I have written unto the Witneſs of Gods Spirit in the Conſciences of all that read it in the Senſe thereof; for that

is

is it (only) which doth give unto Man to ſavour the Things of God, as it is written, *No Man knows the Things of God, but the Spirit of God; but the Spirit ſearcheth all things, yea the deep things of God*, 1 Cor. 2. 10, 11, 12, to the end of the Chapter.

I am a Servant of Chriſt Jeſus, and a Lover of all men, yea, the worſt of mine Enemies; God doth bear me witneſs I do ſpeak the Truth,

Given forth in the 5th Moneth, in the Year 1673. } William Gibſon.

Reader, as concerning the Rice of *Tythes* amongſt the Profeſſors of *Chriſtianity*, and what *Pope* it was that did firſt impoſe them upon the people, and what *Popiſh* Laws have been made to Force people to pay them, and what *Proteſtants* have born a faithful Teſtimony againſt that *Antichriſtian Oppreſſion* of *Tythes* in Ages paſt; for thy Satisfaction in theſe things I do refer thee to two Books, written by that Faithful Servant of the Lord *Francis Howgill*; the one entituled, *The Great Caſe of Tythes*; the other, *The Glory of the True Church*: They have been given forth divers years, and we have not yet heard of any Anſwer to them.

SOME

SOME
Brief Obſervations

Upon ſome Paſſages in a Book Entituled, *Chriſt's Call to Profeſſors*; Printed in the Year 1672. The Author's Name is concealed; but in the Title Page of the ſaid Book it is ſaid, *That he is a Goſpel-Miniſter in* London.

I do find ſomething in the ſaid Book worthy of my Notice, as being in ſome degree conſiſtent with the Matter before treated on, namely, concerning the *Maintenance of Goſpel-Miniſters.*

CReſs Wheatley doth aſſert, *that Tythes are the Only Warrantable Maintenance for a Goſpel-Miniſtry, according to Scripture-Rule:* But this Author hath found out a contrary Way for the Maintenance of a Goſpel-Miniſtry; by which it doth plainly appear, that they are in Confuſion, contradicting each other, and both of them Contradicting the Command of Chriſt, who ſaid, *Freely ye have received, Freely give*; ſo no Miniſters of Chriſt; But Merchants of *Babylon.*

Here follows this Author's New Way of Taxing and Oppreſſing the Poor People.

He ſaith, *Each Congregation ſhould provide at leaſt One Hundred Pounds, at the leaſt, by the Year, for ſuch Miniſters as have any Families, and do keep Houſe—which* (ſaith he) *may Eaſily and Comfortably be done orderly thus.*

I. *Let thoſe that have Ten Pounds Freehold by the Year give their Miniſter Ten Shillings a Year; thoſe that have Twenty Pounds a Year, to give Twenty Shillings a Year; and ſo for a greater or leſſer quantity proportionably, &c.*

II. *Tradeſmen or Farmers, that get Twenty Pounds a Year, to give Twenty Shillings a Year; and ſo more or leſs according to their Gettings, &c. And the like from Widdows, who have ſo much Joyntare in Lands or Leaſes.*

III. *Perſons that have One Hundred Pounds in Money at Improvement, Fifteen Shillings by the Year; and ſo proportionably for a greater or leſſer Sum, either in Money, Goods or other Stocks, as Cattel, Corn, &c.*

IV. *Servants (that have no Families) whoſe Wages is Five Pounds by the Year, Eight Shillings yearly; and ſo all proportionably according to their Wages; and the like proportionably for Merchants, and all ſorts of Men, that are not here ſpecified, &c.*

Oh conſider (ſaith this Author) *how eaſie and light it will be to Men and Women to give to their Miniſters ſome a Penny, ſome Two Pence, ſome a Groat, ſome Six Pence, ſome Eight Pence, ſome Twelve Pence, ſome Eighteen Pence, ſome Two Shillings by the Week—Now if there be in the Congregation 20 Perſons that pay Seventeen Shillings, Twenty that pay Eighteen Shillings, Twenty that pay Twenty Shillings apiece, Twenty that pay Nine Shillings, Twenty that pay Seven Shillings apiece, Twenty that pay Five Shillings, and Ten that pay Two Pounds and Ten Shillings apiece Yearly to their Miniſter—that will amount to about the Sum of a Hundred and Two Pounds.*

And this Author ſaith, *Surely that is a very Poor Congregation that cannot do this for their Miniſter.* Theſe are his own words, which I have collected out of pag. 87,88. of his Book. And in pag. 71,72. he tells the Profeſſors, *That they muſt pay their Miniſters as a Due Debt.* And in p. 77. he tells them, *They may as will diſpence with the Neglect of Prayer, Hearing the Word, or any other Duty God Commands them to do, as this of paying their Miniſters, or providing for them, &c.*

Anſw. It is Ungodlineſs in this Prieſt to lay as great a Weight and Streſs upon providing Food and Rayment, for One Hundred Pounds by the Year, at the leaſt, for each Prieſt who hath any Family, and doth keep Houſe, as upon hearing the Word of God, which is near unto people, which is able to ſave their Souls, as the holy Apoſtle ſaid, *Receive with Meekneſs the Ingrafted Word, which is able to ſave your Souls.*

And it is Ungodlineſs in this Prieſt, to lay as great a Weight upon

upon fulfilling his Unreaſonable and Unſcriptural Demands for the Prieſts, as upon Praying unto God when thereunto moved by his good Spirit.

And it is Ungodlineſs in this Prieſt, to Tax or Aſſeſs Poor Servants to pay about Nineteen Pence out of Twenty Shillings Wages yearly to the Prieſt. There are many *Youthes* & *Maids* in the North Parts of *England* & *Wailes*, who do ſerve for Twenty or Thirty Shillings by the Year, and they can ſcarcely get Courſe Clothes with it to cover themſelves with; This Hard-hearted Task-Maſter hath no Command, Rule nor Enſample in the holy Scriptures, for Taxing the poor Servants on this manner; nor for his Taxing each Congregation to pay at leaſt One Hundred pounds by the year unto the Prieſt, &c. Nor can he ever prove by the holy Scriptures, *That people may as well diſpence with the Neglect of Hearing the Word of God, and Prayer to him* (as aforeſaid) *as with Neglecting or Refuſing to pay each Prieſt, who hath any Family, and doth keep Houſe, One Hundred Pounds at the leaſt by the Year.*

The Miniſters of the Goſpel did never Oppreſs *Poor People*, which it is plainly manifeſt theſe Mercenary Prieſts do; and would do more, if they had Power to Force people to comply with their Unſcriptural and Unreaſonable Demands. But Chriſt's Miniſters did and do *Preach Freely, as they have received Freely*, according to *Chriſts command, & he who feeds the Ravens, & clothes the Graſs, and takes Care for Sparrows, and numbers the Hairs of our Heads, he doth provide for us thoſe things which are needful for the Body*, praiſed be his Holy Glorious Name forever. So we have no Cauſe to Murmur againſt our God, nor to account him a *hard Maſter*: He ſtrengthens us to go through Tryals and Sufferings with Chearfulneſs, and to Run the Wayes of his Commandments with Joyfulneſs; praiſed be his Glorious Name for evermore, *Amen.*

But, O ye *Prieſts!* You do manifeſt your Earthly ſpirits in making ſuch a Clamorous Noiſe in the Nations about Earthly things: You ſhould take Chriſt's Counſel, as the True Miniſters did in former Ages, and now do, and alwayes will do; he ſaid, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof, and all theſe things ſhall be added unto you.* Now if you were in the True and Diligent Seeking after the Kingdom,

and its Righteouſneſs, then you would find it; and all theſe things would be added unto you; *For God is Faithful, who hath promiſed.* But your Minds being gone from God, into the Earth, you are Murmuring and Complaining for Outward Things, not being contented with your State and Condition; you ſhould be content with ſuch things as you have: you have not yet learned the Apoſtles Leſſon, who had learned, *how to be Content as well in want as in Abounding: To be Carnally-minded is Death; but to be Spiritually-minded is Life and Peace.* You do manifeſt an *Heatheniſh* nature and ſpirit by your Cruelty and Oppreſſion: It is plainly manifeſt, that your Affections are ſet on things below, and not on things which are above (as they ought) So your Treaſure being Earthly, your hearts and minds are Earthly, your Fruits do make it appear: So you are not in the Power of God, in which the True Miniſters ever were, are and will be; which Power of God doth redeem from the Earth all thoſe who do in Faithfulneſs obey it. Now if you were in this Heavenly Divine Power, it would open the peoples hearts unto you, and your hearts unto them; ſo that there would not be ſuch complaining amongſt you about outward things as there is. No, if you were in the Power of God, *though you ſhould ſuffer much Scarcity and Straitneſs, as to Outward Things, yet you would bear it patiently*; yea, *you would rather Labour with your hands, to miniſter to your ſelves and Families, as the true Miniſters did of old, & now do:* And if you and yours be ſupplyed with Food and Raiment, by your diligent Labouring with your hands according to your Ability, in thoſe things which are good; this is God's Gift unto you, and ſo you ought to acknuwledge it; and not account it a Diſhonour to you ſo to do: And theſe are the words of Truth unto you, whether you will hear or forbear.

A Loving Exhortation to all People, to Believe in God and Chriſt, who is LIGHT.

IN the tender Love of God, which he hath ſhed abroad in my heart unto all people, I do exhort thoſe Profeſſing People, unto

unto whom this *Priest* doth direct his Book, and all others unto whom these Lines may come; *To Believe in the Spiritual Light of Jesus Christ, which in their own Consciences doth convince them of, & reprove them for Sin, even these secret Sins which no Visible Eye did ever see them commit.* And I do certainly know, that if they do believe in, and faithfully follow the Teachings of this Spiritual, Heavenly and Divine Light, they will certainly come to know the Life and Vertue of it, by its Judgments and Burnings inwardly by degrees, to *burn up* all their *secret* and *open Sins*, and to *bind and cast him out who is the Author of them*, which is the *Devil*, as it is written, *By the Spirit of Judgment and Burning the Lord God purgeth away the Filth of the Daughters of* Sion: And Christ said, *Except a man be regenerated and born again, he cannot inherit the Kingdom of God:* And this Birth is begotten, nourished and brought forth by the Lord God, who is *Light*, in those who do in Faithfulness obey and follow him as he doth make himself known in this Light unto the Soul. And this Birth thus begotten, nourished, brought forth and kept alive by the Lord God, is holy and spiritual, as the Apostle *John* saith, *He that is born of God doth* Not *commit Sin; he cannot sin, because he is born of God, & his Seed remains in him:* The incorruptible Seed of God, by which he is sanctified, and of which he is born, this remains in him a *Leader and Commander of him in all his Thoughts, Words and Actions*: And this is the *Comforter, the Spirit of Truth, which doth lead into all Truth all who do in Faithfulness follow it*: And this is according to his Promise, who said unto his Disciples, *I will send you the Comforter, the Spirit of Truth, and he shall lead you into all Truth; and shall convince the World of Sin, because they believe not in me. &c.* And he further said, *I and my Father will come and make our Abode with you; he that is with you shall be in you, &c.* And he said, *That which is born of the Flesh, is Flesh; and that which is born of the Spirit is Spirit: As many as are led by the Spirit of God, they are the Sons of God.* So those who do believe in, and faithfully follow the spiritual Light of Christ Jesus, the Life and Vertue of it will work in them, like Leaven, as they do lie upon their Beds, and as they are at their Labour, and as they are about their outward Occasions, where-ever they be, at Sea or Land: And so as their Minds are constantly kept to it, it will sanctifie them

through

throughout, in *Soul, Spirit* and *Body*; and ſo they will come to know, *what it is to be Baptized with the holy Spirit and ſpiritual Fire*; and ſo they will come to know, *the Sanctifying & Waſhing of Water by the Word, which is ſpiritual*; & alſo to know *Chriſt's Fleſh, which is Meat, and his Blood, which is Drink indeed, by which the Immortal Souls of all who do live unto God are fed and kept alive: Except people eat and drink this, they have no Life in them*, as Chriſt hath ſaid: *But believing in the Light, and walking in it, in it they come to know the one God, who is Light, in whom there is no Darkneſs at all; and the one Lord Jeſus Chriſt, who is the expreſs Image of his Fathers Subſtance, & the Brightneſs of his Glory, who is a ſpiritual Light, Wiſdom, Life and Power: And all who do walk in the Light, as he is in the Light, they in it have Fellowſhip with God and Chriſt, who is Light, and the Blood of Jeſus Chriſt doth cleanſe thoſe from all Sin*; but none can receive it out of the Light (but in it) as the Apoſtle *John* ſaith, and this is God's Teſtimony unto all people. So all people, *believe in the Light*, as Chriſt the Light doth command, *that ſo ye may be the Children of God, who is Light*, that ſo you may come to enjoy thoſe *heavenly Priviledges* before-mention'd, that in it you may know the *one Lord*, and the *one living ſaving Faith* which he gives, *which doth purifie the hearts of thoſe who are in it, & works by Love, to draw people home to God, out of their ſins of Envy, Murder, Pride, Covetouſneſs, Drunkenneſs, and all other Abominations*. And ſo come out of the *changeable, falſe, invented, unprofitable, unclean, imagined, fighting, quarrelling, murdering* and *deſtroying Faiths* and *Beliefs*, in which people have been *worrying & deſtroying one another* for many Ages. *God is Love; all who dwell in God they do dwell in Love: Chriſt came not to deſtroy mens Lives, but to ſave them*; and his *Command* is, *Love one another, and love your Enemies; do good unto thoſe that deſpightfully uſe you and perſecute you, that ye may be the Children of your Father, which is in Heaven; for he makes the Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt & the Unjuſt*: And when his Diſciples would have had *Fire come down from Heaven to have deſtroyed thoſe who would not receive him*; he rebuked them ſharply, and told them, *They knew not what manner of ſpirit they were of*: this was in their Infancy, but they knew better afterwards; *for they grew daily in the Knowledge of our Lord and Saviour Jeſus Chriſt*, as the Faithful do at this day; Glory to the Lord God forever.

The

The Apoſtle *John* ſaith, *He that hates his Brother is a Murderer; and no Murderer hath Eternal Life abiding in him*: And ſaith, *He that hates his Brother walks in Darkneſs & knows not whither he goes, becauſe Darkneſs hath blinded his Eyes*: And he ſaith, *Let us love one another, not as* Cain, *who is that wicked one, and ſlew his Brother*; and wherefore ſlew he him? *becauſe his own Works were Evil, and his Brother's Righteous*: And as it is written, *He that is born after the Fleſh perſecutes him that is born after the Spirit; And they who will live Godlike in Chriſt Jeſus muſt ſuffer Perſecution.*

But O all ye *Profeſſors*, of *Chriſtianity*, come home to God, who is Light and Love, and he will teach you *to love one another, and ſo to live, as becomes his Family, in Love and Peace one with another, as God and Chriſt has commanded, every one ſerving another in Love.*

So prize your *pretious time*, & haſten out of the *viſible Shadows*, into the *inviſible Light, Life, Power & Wiſdom of the inviſible God*; for into that muſt you come, & be cleanſed by it, or elſe ye cannot lay down your Heads in Peace with the Lord God; And theſe are the *words of Truth* unto you in the tender Love of the Lord God.

By his Servant, who travels in Prayers and Supplications unto him on the behalf of thoſe who are in Darkneſs, under the Region and Shadow of Death, where I have ſpent Sorrowful and Bitter dayes, that they may be gathered into the Light of Life, in it to walk, and ſing forth his praiſes, as my Soul doth with Thouſands of his Ranſomed Ones; Glory and Everlaſting Praiſes be given unto the Lord our God, who Raigns in his Mighty Power in his tender people, who do put their Truſt in him, he treads down Satan under their Feet according to his Promiſe.

W. Gibſon.

In the laſt Part of this Book, pag. 18. in the Margent, for *People* read *Rulers*. P. 20. l. 25. f. *Introducers* r. *Intruders*. P. 21. l. 14. f. *Sabboth day* r. *Lord's day*. P. 24. l. 22. f. *for* r. *from*. P. 43. l. 18. f. *Myſtery* r. *Miſs*. P. 46 l. 28. f. *will* r. *well*.

THE END.

BRITISH
15 MY 1906
MUSEUM

Part 1 — 8 — 1668

TYTHES Ended by Christ

WITH THE

Levitical Priesthood.

And therefore no Maintenance for a Gospel-Ministry, nor Lawful for *Christians* to Pay or Take under the Dispensation of the GOSPEL.

Being an Answer to two Reviling Pamphlets written against the People of God called *Quakers*, because they Refuse to pay *Tythes*. The one by *C.N.* a *Presbyterian*; and the other by *Cress Wheatly*, an *Episcopal Priest*. The said *C.N.* and *C.W.* are herein justly Rebuked for their Enmity and Lyes against the People of God; and their Arguments and Plea for *Tythes* considered and fully answered. And the People of God Vindicated in their *Refusing to pay Tythes*.

By the Servants of the Lord, T. Rudyard *and* W. Gibson.
Also a Postscript *by* George Watt.

Also some brief Observations upon some Passages in a Book, Entituled, *Christ's Call to Professors*, by *W. G.*

The Priesthood being changed, there is also a Necessity of the Change of the Law, Heb. 7. 12. *Freely ye have Received, Freely Give*, Mat 10. 8. *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money, come buy and eat Milk & Wine, yea, without Money & without Price. Why will ye spend your Money for that which is not Bread, and your Labour for that which doth not satisfie?* Isa. 55. 1, 2. *The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is a Thirst come; and whosoever will let him take the Water of Life Freely*, Rev. 22. 17. 21. 6.

Printed in the Year, 1673.



TO THE Conſiderate READER.

FRIEND,

THink *it not ſtrange, that* Conteſts *of this kind ſhould be 'twixt* Us *and our* Adverſaries : *I muſt tell thee, "Tis not a Quarrel of Yeſterday, but bares date from mens Apoſtacy from the true Faith of Jeſus.] Therefore have we in the* Proteſtants Book of Martyrs, *amongſt others, the Complaint of a good* Chriſtian W. S. *on this wiſe;* Fox Acts & Mon. 1 Tom. fol, 618. An. Dom. 1401.

"*Whereas (ſaith he) Chriſt's Law bids*
"*to miniſter Spiritual Things Freely to the people; the* Pope
"*with his Law ſells for Money after the quantity of the Gift,*
"*Bleſſing Sacraments, Preaching to the People, as is known a-*
"*mongſt them. The Profeſſors of Religion at this day upon frequent Occaſions pride themſelves not a little, yea, loudly boaſt of the faithful Teſtimonies of theſe Men, yet bluſh not openly to appear in Oppoſition to their Doctrine, and to ſtab their Teſtimonies by their contrary Practices* (Phariſee-*like*, Garniſhing the Sepulchres of the Prophets, whom their Fathers wickedly ſlew) Mat. 23. 29.

The Perſon who now contends for this Forced Maintenance is one Clement Nedham *of* Saxelby, *in or near the Vale of* Bevoyr *alias* Beaver *in* Leiceſter-ſhire; *he's a Stranger to me; only this I hear of him, that he is of no ſmall Accompt in thoſe Parts, having been an eminent Captain in our late Civil Wars, and has his Houſe Licenſed for* Presbyters *or* Independants

to

to preach in. How ſuitable a Work it was for him or them to ſet their hands unto at this day, I leave to the Judicious to conſider.

Had Tythes *been his or their Goſpel-Maintenance under their preſent Non-conformity, 'twould have been Colour of Quarrel: Had the old Antipathy 'twixt them and the Conformiſts been worn out, then to have pleaded for their Friend, had been tollerable: But without any ſuch Pretence, Cauſe or Provocation on our part (Reader) has his Work been to tell our* Adverſaries, *we are* Thieves, Robbers, Lyars, Slanderers, *and ſuch like; and what Ground he hath for it, let God and Good Men judge. Read his Charge and our Defence, and then thou'lt know his Miſtake and our Innocency. 'Tis probable thou knoweſt our Sufferings have not been a little in this Cauſe; weigh but the* Circumſtances *of the Man, and his* Work, *and thou wilt ſee how much his End is to Incenſe, when more he cannot act againſt us. Farewel,*

Lumbar-Street London, 4th *Moneth*, 1673.

Thomas Rudyard.

TYTHES

FRIEND,

THy Letter, bearing date from *Saxelby*, 18 *Feb.* 1672 directed to thy Neighbours of *Claxton*, has been considered: The Matter therein laid down is no new thing, but thy Manner of Argument rather a *Novelty*, which in its place I may take notice of. Thou art pleased to entertain thy Reader with an Accompt of thy many Years Observation of the Contests 'twixt those called *Priests*, and those called *Quakers* concerning *Tythes*; the one Demanding, the other Refuling the Payment thereof; in and for which the former have under-gone *bitter Declamations*, and the latter *grievous Imprisonments and Sufferings from their Adversaries*. Whence its no hard Matter to conclud. thee rather a Stander by, then one interested in the Quarrel; yet not so far to exclude thy Concern, but to acknowledg thy *Affections* lean to one Party, as the Stress of thy Lines clearly evidence. I am with many more of one Mind with thee, *That as God will blast all Men's Divised Services to him* (of which number was this of *Tythes*) *so also their pretended (not real) Conscience-Sufferings for him*: And the Lord God is evidencing them in these dayes, although the Blind see it not; and of this are there many Witnesses.

But having read thy pretended Serious and Conscientious Concern for Persons, whose grievous Imprisonments and Sufferings (under Pretence at least of Conscience) as thy own words are) have affected thee with Compassion, I expected no less Effect of such Affections, then a Case of *Conscience*, seriously Stated, and solidly Resolved, as a fit *Medium* for the Determination of the Justness or Unjustness of their Testimony, supposing, that under less weighty Consideration no Ingenious Man would attempt a Resolve of that Great and Old Case of Contest, 'twixt the holy *Martyrs of Jesus* and the *Popish Prelates* in the Ages and Generations past, now revived 'twixt us and their Successors in Cruelty. In this thou seemest noval.

Thou art pleaſed among many more (in behalf of Tythes) to appear an *Advocate* againſt us; but whether the *King*, *Prieſt*, *Pope*, *Presbyter*, *&c.* have in thy Senſe Right to them, is yet in Reſence, but we Thieves and Robbers for taking and detaining what's not our own; ſtrange ſevere Judgment. So that from a pretended *Compaſſionator* of our grievous Sufferings, thou preſently ſheweth thy ſelf an open *Accuſer* of the Oppreſſed; and how Juſtly, I queſtion not to manifeſt in its place.

Thou putteſt this Queſtion, What Right in the People to Tythes? alledging, That if the People have not Right, 'twill not concern our Conſciences, whether *King*, *Prieſt*, *Pope*, or who will take them. A ſtrange Aſſertion; the like to my Knowledge I never before met withal. What! not concern the Conſcience of a *Chriſtian*, whether the Tenth of his Labour, Induſtry, and all he has and enjoys by the Bleſſing of God, be given up to the Praiſe of his Maker, or to the *Pope*, *Prieſt*, *Belial*, *Devil*, who will take them? I do really demand of thee to ſearch all the Dark and Helliſh *Traditions* of the *Jews*, that made void the Law of God, and all the *Decretals* of *Popiſh Councils* and *Prelatical Synods* ſince the Apoſtacy, and find the like Inſtance of *Atheiſm*. To ſay, *It matters not who has Right*, is begging the Queſtion, that will never be granted. For certainly, if part of my *Strength*, *Daily Labour*, *Sweat* of my *Brows*, *Yearly Encreaſe* of that *Subſtance*, which *God* makes me Steward of here to his Praiſe, ſhall be demanded of me, 'tis but Reaſonable I ſhould know, *who he is*, *that requires ſuch Servitude?* elſe, wherein I ſhould be God's Freeman, I may be the Devil's Slave. In my Apprehenſion it had been moſt Juſt and Reaſonable, firſt to have *aſſerted* the *Pope*, *Prieſts*, *Presbyter*, *&c.* his Title to the things in demand; and when their Propriety had been ſufficiently *demonſtrated*, it had been early enough to have inſinuated the *Quakers* Thieves and Robbers for refuſing to work and labour under ſuch *Task-Maſters*.

But here thou proclaimeſt to the World a Deſign to ſtigmatize others, rather then to clear the Innocency of thy own Party: ſo without Breach of Charity thou'lt incur the cenſure, a *Partial Controvertiſt*.

And

And now to thy Queſtion, *What Right have the People to Tythes?* I might anſwer by this Queſtion, What Right has any others to them? For certainly the Law preſumes every Man to have a good Right to what he poſſeſſes, till his Oppoſer Out him by ſhewing a better Title. Therefore have we a common Angliciſm, *That of Twelve, Poſſeſſion is Eleaven Points of the Law.* And that Man hath good Right to enjoy the Fruit of his Labours, Strength and Induſtry, as to thoſe outward Concerns, wherewith *God* has bleſt him; and to be accomptable to his Creator is moſt conſonant to the Rule of Holy Scriptures and Right Reaſon. This in *general*; but to thy *Particulars.*

Thou propoſeſt in thy Plea for Tythes, That all manner of Right and Propriety muſt needs be conveyed to Men in or by ſome of theſe five Wayes, *viz.*

1. *Either Free Gift, or Donation from God or Man to Man.*
2. *Or Right of Inheritance from Anceſtors.*
3. *Or Purchaſe,* ——— } *one Man from another.*
4. *Or Compact, Bargain or Releaſe* }
5. *Or Poſſeſſion, or Occupancy.*

I ſhall not oppoſe thy Diſtinctions, but grant, that theſe or ſuch like muſt be the Wayes, whereby Right ought to be conveyed, and Propriety ſettled amongſt Men; adding only, that its ſtill abſolutely neceſſary in every of theſe,

1. As to the Gift, that it be not given to *a void End*, and ſo becomes null.

2. That there be a *Lawful Heir*, that claimeth by Inheritance.

3. That for a Purchaſe, Compact or Bargain 'twixt Man and Man there be a *Real Conſideration* given, & Vender has right to ſell.

4. That Right attend the Occupancy or Poſſeſſion.

Give but theſe their due Place, and Reaſon ſhall be Judge betwixt us, Whether *Pope*, *Prieſt*, or their *Aſſignes* have abſolute Right to the things in *demand*, or *we* whom God has made Poſſeſſors of them? And truly, if under any of theſe reaſonable Titles our *Adverſaries* had made their *Claim*, and we refuſed

to render *Right*, it had been colour of Cenſure. But to declaim againſt a People for detaining that which no Man claims (for ought appears by thine) is Unjuſt *Clamour*. Bear with me, if I term thy Proprietor No Man. For its a Common Maxime, *Idem eſt non eſſe, & non appavere*; 'tis the ſame, not to be, as not to appear. And when the *Prieſt*, *Pope*, *Presbyter*, or any, who will produce a better Title to Imbondage, then we have to evidence our Freedom, I queſtion not, but we ſhall avoid to be juſtly cenſured for detaining what's not our *own*; But that we, as well as others, ſhall have all manner of Evil ſpoke againſt us falſly for the ſake of our Maſter, no wiſe doubt.

And although our Poſſeſſion be a Plea ſufficient againſt the Decimators Cract Title to the things in demand; yet to remove all Scruple relating to our Juſt Intereſt, I ſhall be willing to enter into Examination of what is offered againſt us, and deſcend to the *Particulars*, as laid down in thy *Letter*.

1. *Firſt*, Of the firſt, viz. *Donation of God or Man*. Here thou telleſt us, *That thou preſumeſt, that we denying them to be a Divine Right to the Clergy will not ſo claim them.*

Anſw. Here I muſt tell thee, that thou grandly Miſtakes us; For I anſwer, We claim (as the free Gift of God) our Underſtanding, Strength, Ability to Labour, the Product and Encreaſe of the Fruit of our Fields and the Fleece of our Flocks (out of which our Enemies would extort a Tenth) which we know the Lord God above gives, and thereof has made us Stewards, requiring us to be faithful, that when he calls we may render unto him (who is the Giver of all) a Juſt Accompt; And not to be found as Prodigalls waſting our Subſtance amongſt Harlots; but that with all we have and do enjoy we may render unto him the Praiſe of all, who is worthy, having laid a holy Conſtraint upon our Souls not to put into the Mouths of *Pope*, *Prieſt*, *Presbyter*, or ſuch like, who are Enemies unto his Truth: Nor we cannot own thoſe Laws of *Pope*, *Prieſt*, &c. to be *Juſt* that would *take away* from us what God freely *gives* unto us, to uphold their falſe Worſhips: So is our Teſtimony from God againſt them and their Laws, although to the Loſs of our outward Liberty and Eſtates, and to the incurring of

ſuch

ſuch bitter Cenſures as thy ſelf utters forth againſt us. And as to *Man's Donation* which thou counts to be conſidered under thy *next Head*, may be there taken notice of.

2. What right (ſayeſt thou) is due to Men by Inheritance from Anceſtors.

Sayeſt thou to clear our Underſtanding in this Queſtion 'tis neceſſary to enquire into the Strength or Truth of that common Objection. viz. *That Tythes were originally a forced Payment by Injuſtice of humane Laws; and that what is Unjuſtly taken at firſt, can never be made Lawful by Duration of Time, or Poſſeſſion.* For Anſwer of which *Objection* thou telleſt us, *its worthy Conſideration, whether the Objection ſtrikes not more at our Nine parts then at the Clergy's Tenths* of the things in Conteſt; undertaking to demonſtrate it from the Norman's *Conqueſt of this Nation, by forreign Force, diſtributing the Lands to Natives, or others, to hold of him as chief Lord, reſerving Rents, Duties, and Services, then continuing the Tenths to the Clergy, forcing the Lands in great part from the Owners, gave them to others, of whom we purchaſed, alledging further, that* Ethelwolph *a* Saxon *Conquerer, four hundred Years before, conquered this Nation, and enriched the Church, viz. the Clergy, with Tythes of all Lands, Goods, &c. ſince which time they have held them without Force, or not ſo forced as the other Part of the Conqueſts.*

Anſw. How little this makes for thy Party, or againſt us, will appear upon Examination. I obſerve to this ſecond Queſtion, of *what Right is due to Men by Inheritance from Anceſtors?* thou firſt offereſt this.

1. That common Objection, that *Tythes* were Originally forced by Injuſtice of *humane Laws*, and that what is *unjuſtly* taken at firſt, can never be made *Lawfull* by duration of Time or Poſſeſſion.

2. Endeavours a Solution of it, by alledging, *Our Eſtates were Originally forced by often Conqueſts.*

3. A Concluſion to thy own Diſcourſe, that *Tythes were never ſo forced.* Theſe being the Subſtance of that Paragraph, lets examine them apart, and in order.

1ſt. *Whether the Strength or Truth of the Objection be removed,*

that

that (in thy Sence) *defends ours, or that Allegation proved and made good which defends our* Adverſaries *Title ?*

Anſw. 1. I admit, the Objection is full to the Purpoſe; and clear thy *Tythes* from the Strength and Truth thereof, and the Caſe is altered, from what I have underſtood it to be.

2. Thou giveſt us an Hiſtorical Diſcourſe of *England*'s often Conqueſts and Invaſions, particularly by the *Norman*, who diſpoſſeſſed a great part of the Inhabitants of their Lands, which was a Force upon the Inhabitants and a Piece of Injuſtice done them, gave much of it to his Vaſſals or Subjects, of whom we purchaſed. Therefore inſinuates, *we have more Reaſon to queſtion all ours, then the Decimaters Part* ; and this thou wouldſt have thy *Reader* take for Solution of the *Objection*; Alas ! its not thy *Dixi*, but *Reaſon* in others, that muſt conclude, on which ſide the Ballance falls? What haſt thou ſaid that's true, but would have been granted without ſuch Pains, to write what's otherwiſe, might have been ſpared. Yet all that ſaid little to the End propoſed, *viz.* to remove the ſtrength or truth of that Objection.

1. I grant, that the Nation was Invaded and Conquered by the *Norman.*

2. But ſayeſt thou, *He forced the Lands in great part, at leaſt, from the Owners, and gave to his Vaſſals.*

What thou meaneſt by [*great part at leaſt from the Owners*] I acknowledge my ſelf Ignorant: A ſtrange ſort of fraimed Expreſſion ! But thy after words would explain.

Sayeſt thou, *From theſe Vaſſals Sales have been made from hand to hand, till they are come down to you and I.*

So by the words [*the Lands in great part at leaſt from the Owners*] we muſt underſtand in thy ſenſe, *All the Lands in* England, without Exception. Here I am ſure thou haſt *abuſed* thy *Reader*; for Hiſtory ſpeaks no ſuch Matter, many Families having the Titles of their Land, by which they held them before the *Conqueſt* confirmed unto him, as thou alledgeſt Tythes were to the *Clergy.*

Its true, Thoſe who are in Actual War in ſuch Revolutions, are often debarr'd of the Enjoyment of their Eſtates, as late Experience has ſhewen in this Nation ; but that all were Outed their

their Poſſeſſions, nothing leſs. So upon an Uncertain, Fictitious and Groundleſs Suppoſition thou haſt drawn that ſtrange Concluſion.

Yet haſt not *weakened* or *removed* the *Objection.* For I obſerve, thou neither denyeſt, or waveſt the latter part of the Objection; but it yet remains upon thee, *What is unjuſtly taken at firſt, can never be made Lawful by Duration of Time or Poſſeſſion*: but oppoſeſt the firſt part of the *Objection* by telling us, that *Tythes* were never *ſo forced.* The Contrary, if prov'd by us, will evidence, whether has been Injurious we or thee in this Matter? and that falls to be conſidered under the 3d Head.

Sayeſt thou, *Tythes were not ſo forced.*

Anſw. I have not a little wondered at thy Expreſſion, which is no better then a direct Untruth, by what thy ſelf writeſt; for in a few Lines after thou makeſt the Force of *our Nine Parts* and the *Clergy's Tenths* ſo parallel, that I cannot ſee the Difference. Sayeſt thou, Ethelwolph, *King of the* Saxons *was of Forraign Race, and came in by Conqueſt, as did the* Norman. What then alters theſe Caſes, that they differ in thy ſenſe, I know not. But let us query a little.

1. Was *Ethelwolph* the firſt Poſſeſſor or Planter of this Nation? Nothing leſs.

2. Does it appear, that *Ethelwolph* was Peaceably, and without Force poſſeſſed of this Land? Sayeſt thou, he Conquered it, as did the *Norman*?

3. Had he an Authority and Juriſdiction over the Minds, Perſons, Underſtandings, Eſtates, Labours and Induſtries of the People, whereby he could grant and diſpoſe ſuch a Share to one, and ſuch to another, as he pleaſed? Unreaſonable to believe.

4. Nay, further, Had he theſe without Force or Violence? No; nor with it.

5. Were the Tenths of all theſe ſeparate from the People's Nine Parts (as thou termeſt them) [illegible] by the Force and Violence of *Ethelwolph* could not [illegible] Reaſon denyes it. Yet thou ſayſt, *Theſe were not ſo fo*[illegible]ell thee, this is to thy *Reader* a Ridiculous Ri[illegible]lon-ſenſe.

6. But

6. But *Sixthly*, That thou mayſt know the Sacredneſs of this King's Grant, read the Hiſtory of thoſe Times, and 'twill inform, what Condition *Ethelwolph* was in, when this *Royal Grant* was made:

1. When he was under the Horror of Conſcience for the Innocent Blood ſhed by him.

2. The heavy Preſſures of *Daniſh* Invaſions.

3. The Land under inteſtine Wars.

Then ſaid *Ethelwolph*, *Pro meo Remedio*, *Animæ & Regni*, *&c.* to remove the ſore Judgments that were upon him and this Land, *I give the Tythes of all the Land unto God and his Servants*, as the Phraſe then was.

So under theſe *Circumſtances* of *Horror*, *Wars* and *Diſtraction* did the Zeal of this King offer up the People's Juſt Intereſt, and Propriety, as a Sacrifice to his Devotion, and that in the Mid-night of *Popery*.

And if *Ethelwolph*'s Conqueſt was not as Violent and Forcible, as the *Norman*'s, yea more, I underſtand nothing. For, ſayſt thou, *The* Saxon *took the whole Land into his Demeazn*; Which the *Normans* never did; ſo far more Cruel to its Inhabitants, out of which he granted a Tenth to the *Popiſh Clergy*: If this was not *Force*, what is *Freedom*?

So that the Tenths appear not only to be *ſo forced* as our Eſtates, but under Inſtances of more diſmal and bloody Complections; ſo that I ſee not the leaſt colour of Doubt, but that *Tythes* were originally a *Forced Payment* by *Juſtice* of humane *Laws*. So by thy own Shewing Duration of Time cannot make them *Lawful*

Sayeſt thou, *But admitting it true, that Tythes were forced from the true Owners of the Lands, It will not concern the preſent People, you or me, unleſs we peruſe our Lineal Deſcent from the Perſons, to whom the Injuſtice was firſt done.*

Anſw. 1. Then 'tis granted, that the Perſons Lineal Heirs, who have ſuffered ſuch *Wrong* at firſt have Reaſon to be *Righted*: Why then, ſince there's good Reaſon to believe, this Nation's Ancient Inhabitants have many of their Right Heirs yet living, why were not they excepted out of that Promiſcuous Cenſure of thine to be Thieves and Robbers for detaining

taining what possibly might be their own? Here thou hast been Uncharitable.

2. But surely thou canst not be Ignorant, that if I purchase an Estate of another, I have as absolute Right, Interest and Title to have and enjoy all and every the Rights, Interests and Priviledge which the Seller of Right had at the Time of the Sale; yea, as much as any former Heir or Possessor of the Land had, hath, or ought to have; so I that purchase, am in the state, stead and place of the Right Heir, and have all that he hath, or ought to have. In this Matter also thy Objection is of no Force.

Sayest thou, *If you or I came in by way of Purchase, since that Injustice done, had Abatement in the Purchase for the consideration of the Tenths, therefore but Nine Parts ours*; and puttest a *Case of two Fields of an equal value purchased one Tythable, the other Not, we pay a Rate accordingly.*

Answ. 1. *Generally* thou drawest a positive Conclusion from an uncertain Effect, which is Falacious Argumentation. Sayest thou [*If you or I came in by way of Purchase, &c.*] which concludes not, that so we came in, but might be Heirs Lineally descended; which I shall now let pass, and answer thee in thy own Sense more particularly.

2. Then 2dly, The *Fallacy* and *Absurdity* of this Position of thine appears thus:

1st, As to the *Purchase*, We never purchased *Nine Parts* of *Ten*, as thou affirmest, but the Whole, with the Rights, Members and Appertenances thereof. For if but Nine, why then do not the Decimators take their Tenth themselves. I demand of thee, if ever thou sawest in all thy Observation such a Deed of Purchase? Yea further, Had there been such a Reserve of the Tenth Part to the Sellor or Holy Church, as the Pretenders to it termed, thou hadst had Colour of Exception.

2dly, Consider what Tenth is demanded? Not of the Land, the Soyl, or the Renewing Grass of the Field only, which we purchased; but the Tenth of our *Labour, Industry, Understanding, Corn, Grain, Flocks, Herds, the Produce of whatever Care and good Husbandry* (with the Blessing of God) *improves* to-

toward a Lively-hood, these were the People's or our's before *Pope*, *Priest* or *Presbyter* had any footing in them; and these we purchase not of the Seller of the Land. So that if they have any Right in these, it must be by that old Claim the Churches *Jure Divino*, as has been their Plea for many *Centeries*; for our Labour, Industry, &c. as before we never purchased at the Hands of *Pope*, *Presbyter*, *Vassal*, or any others. But

3dly, Was this Injustice done our Predecessors? Well then, is it Just to *intail* it to their Heirs and Successors forever? Was my Father and Grand-father oppressed by ill Neighbours, must I therefore undergo the like Bondage, and not seek a Remedy, because they endured it? That were offering Violence to *Reason*.

Sayest thou, *We had Abatement in the Purchase, therefore it concerns us not to scruple at the Incumbrance.*

Answ. I'll put one (of many Cases) Parallel to this Purpose, then judge of it, *viz.* In many Parts of this Nation, particularly in *Kent*, by reason of the many frequent *Robberies* committed on Travellers, whose Relief is to Implead the particular Hundred or Neighbourhood, where such Injustice is done. By reason of the frequent Suits brought against them their Lands are sold 1, 2, or 3 years Purchase under the Rate of their Neighbours; Now I appeal to thee, Whether it be Unreasonable that the Inhabitants should concern themselves to prevent such accustomed Robberies, because they or their Predecessors had a former Abatement in the Purchase? Compare but the Cases, and thou wilt easily discern the Complexion of thy own Assertion, viz. *That it concerns not us, because we had Abatement.*

The next Argument thou draweſt is, *That he that conveys the Estate to us by Deed, sells the Estate under such Rents, Duties and Services, as are chargeable at that time upon it; and we that purchase set our Hands, as Parties, to such Conveyances, implying our Acceptance of the Lands with all known Incumbrances, of which Tythes are one*

Answ. 1. I absolutely deny, as absurd, that Tythes are Part of the Rents and Services reserved Purchase, and admire thou shouldst

ſhouldſt impoſe that upon thy Reader, which probably thou muſt or mayſt know to be clearly otherwiſe. Read but the Clauſe in our Deed of Purchaſe, and it will explain it ſelf, viz. *To be holden of the Chief Lord, or Lord of the Fee or Fees of the Premiſes for the Rents and Services therefore Due, and of Right Accuſtomed.* Ask but the meaneſt Man of Reaſon, and he'll correct thy Underſtanding, if thou pleadeſt Ignorance in this Point.

So that I ſhall conclude this Head (that Tythes being originally a Forced Payment by Injuſtice of Humane Laws, which thou haſt not evidenced to the contrary; and that, *What is Unjuſtly taken at firſt, can never be made Lawful by Duration of Time or Poſſeſſion*; which thou layeſt down, and denyeſt not) and is certainly true, That whatever our Anceſtors were abuſed in by *Popes Bulls, Tyrannical Impoſitions, Unreaſonable Bondages of Prelatical Decrees*, 'tis conſiſtant with Reaſon we ſhould be eaſed thereof, and is no Plea or Ground for their Continuance; Right being our Due, not Bondage our Inheritance from Anceſtors.

3*d Head.* Sayeſt thou, *What Right by way of Purchaſe?* To anſwer this, it being an Appendent upon the former, thither thou referreſt thy Reader back, rather Repeating then Adding to what was ſaid before; alledging, *Our Anceſtors purchaſed their Lands with this Impoſition of Tythes.*

Anſw. 1. I anſwer, That they were Rightfully impoſed, or Juſtly ſettled, there's nothing offered; but much to the Contrary. And that our Anceſtors could purchaſe Injuſtice, and intail it to their Succeſſors, I abſolutely deny, and thou proveſt not: If that were practicable, what would have become of their Succeſſors by this day? Reflect at Leaſure upon thoſe Violations of the People's Liberties, that have in former Ages been frequently acted upon the Stage of this Nation, ſome of them under Colour of Law, by no leſs then by an Act of Parliament, yet not Authority to Entail Injuſtice to after Generation

See Cook 2 Inſt. Mag. Charta.

2. And if I purchase an Estate, I buy it with all the Right, Interest, &c. which the Vendor hath or *ought* to have in, to, or out of the same; and if any pretends, he has an Incumbrance upon my Estate, he must evidence, it was righly charged, *viz.* That there was a valuable Consideration for such Charge upon it; which, certain I am, *none* was given for this Demand or Incumbrance of *Tythes*. Yea, what Value could be given to *part* with *what* God gave Man, and expects from Man, to he knows not *whom*? God requires his Service all the Day long: Shall he work one or two Hours thereof for the Devil; and answer God, *He was Hired, as his Fore-Fathers were Hired*; or a Covenant was long since made with Hell and Death by some other Persons, that had as assumed a Jurisdiction over us, it concerns us not? But a Covenant from us he never had, nor can our Adversaries pretend it: Where's then the Reason for such Incumbrance? So unless thou doest produce one, whose Pretence to the Tenth of my Estate, Labour, Industry, &c. is backt with Reason (The Law has a Maxime, *Cessante ratione cessat ipsa lex*) such as is a Valuable Consideration for his Demands expect no less, then that the *Right* I have purchased will defend me from all other *Trivial* and *Unjust Claims*. And except thou findest a good and just Foundation for the first Stablishment and Imposition of Tythes upon us, look not to Impose either the Use of former Tenants Custom of the Nation, Antiquity of *Popes* Decretals, backt with Humane Laws, since all manner of Wickedness, Cruelty and Oppression have in one Age or other had as equal Colourable Authority to enforce their Continuance and Imposition upon the People. Then which I see nothing offered by thee.

4th Head. To thy 4th Head, *What Right by Compact or Release from Man to Man.*

Answ. I see no more in this then thy beating again the *former troden Path.* The *Tenant* has the *Leasor's Right*, the *Farm* is the *Tenant's*, the *Rent* the *Land-lord's*; and whatever was the Leasor's Right to have is in the Lease, as to the Land he holds, paying

ing his reſerved Rent. But the Tenants Strength, Labour, Induſtry and Underſtanding, the Encreaſe of Stock, is not by Leaſe from the Land-lord, but by the free Gift of God (as was ſaid before) of and from whom he holds it. If *Prieſt, Pope, &c.* have a Tenth of the Land, why does he not ſow it and improve it to his own Advantage. 'Tis that only we claim under the Land-lord, If he pretends to a Right to the Tenth of our *Labour, Induſtry, &c.* let him produce his Title; and if it precede, or be ſuperiour to our's, we ſhall condeſcend: till then, our Land-lord's Title has ſet us free from *Prieſt, Pope, Presbyter*, or whoever claims by, from, or under them.

5th Head. What Right by virtue of Poſſeſſion or Occupancy? This (ſayeſt thou) *is a Proper, Natural and Juſt Claim to the firſt Planters and Poſſeſſors of any Part of the Earth, not before poſſeſſed or planted.*

Anſw. 'Tis well then, from the beginning it was not ſo: And how then came this Courſe to be altered? The Great God gave Man the Fruit of his Induſtry, Wiſdom and Underſtanding; the *Pope* took part of it away, and gives it to his Creatures; was not this Invention of Man (that altered the Courſe that God had made) Evil, God's Law made void by Man's Traditions? So Tythes entred; Man coming to God and his Law again, denies Tythes, that the Devil had ſettled contrary to the Pure Holy Law. And here's the Quarrel 'twixt the *Prieſt, Pope, Presbyter, &c.* & the People called *Quakers*, who cannot put into their Mouthes, ſo *Prieſt, Pope, Presbyter, &c.* prepare War againſt them. And we do reſpect the *Intention* of Buyer and Seller, Donor and Donee, he that made us Poſſeſſors, and he that would Diſpoſſeſs; and conclude, as *Chriſtians*, That in deſpight of *Popes Decrees, Prieſts Canons, &c.* we are free from all their Dark and Superſtitious Gifts and Impoſitions whatſoever.

And he, who will take the Pains to enquire, may be well Informed, That this Impoſition of Tythes was not the Fruit of *Chriſtianity*, but an Effect of the *Chriſtians Apoſtacy* from the Faith

of

of Jesus : For the *Christians* many Hundred Years after Christ knew no such thing as Tythes, till the *Popes* and *Prelatick* Authority imposed them by their *Bulls*, *Decrees* and *Canons*: But that these *Bulls*, *Decrees* and *Canons* did meet with many Oppositions from the Faithful Martyrs of Jesus, is plentifully set forth in History, as of many more we may instance *John Wickliff*, *John Huss*, *William Thorpe*; *William Swinderly*, *Walter Brute*, and many others bear their Testimonies against this Antichristian Imposition, and all other Unjust and Forced *Priest Maintenance*, which for Conscience sake towards God they could not (no more then we) submit unto; yet in all their Conversation towards Men were Blameless; whose Faithfulness will be had in Everlasting Remembrance with them that fear the Lord, and bear Witness to his Holy Name, which is set up as a Standard to the Nations, and those that put their Trust in him is he pretious, although a Stumbling-Stone, and a Rock of Offence to all such who have and do wilfully Despise his Tender of Mercy, and this his Day of Visitation.

Fox Acts & Mon. p. 564, 605, 607, 621.

In case thou beest an Enquirer, I doubt not thy Information; if an Imposer upon others, I do not in the least suppose its Prevalency with such, whose Hearts are towards God. However, if there yet remains a Spirit in thee to oppose us, take the Pains to consult the Learned Rabbies of thy Party and Perswasion, and fairly state this Case of Tythes, and plainly tell your Opinions and Judgments,

1. Whether *Priest*, *Pope*, or who else have Right to them,
2. Who are to pay them,

} and for what?

3. By what Authority? whether of God, Holy Scriptures, Edicts and Decrees of Popes, Princes, Parliaments or Councils, by which of them are they to be payed? who hath set them up, and when set up? Let us understand the Title plainly by which they are claimed.

And if upon a ſolid Stating the Queſtion, and ſober Reſolve, we are found *detaining* that which of Right belongs to a Juſt *Proprietor*, whether of our *Daily Labour*, the yearly *Produce* of the Earth, or *Encreaſe* of our Herds, or *what* elſe God has made us Stewards of here, we ſhall be ready to receive Inſtruction, and exerciſe our Conſcience in being content with our own, which according to that Wiſdom God has given us hitherto, we have, of which the Lord is our Witneſs. And until we have otherwiſe learned, we muſt believe, 'tis rather thy *Miſtake*, than our *Juſt Deſert*, that cenſures our Sufferings as the meet Reward of Thieves and Robbers; who have in this Caſe kept a Conſcience void of Offence towards the God of our Peace; with whom we have Peace and Satisfaction, although in the World we (as others, who have been alike Faithful in this Matter) have had Trouble.

Thy Friend,

London, 3d Month, 1673. } Thomas Rudyard.

An Answer to C. Nedham's second Letter.

FRIEND,

THy Former came to me in Manuscript; as I intended its Answer this Latter in Print, before which I neither saw or heard of it: However, it may please *thee* or thy *Party* (its against my Desire) to trouble the Press; and whatever thy Hopes may be, in sowing such Seeds of Contest, sure I am, thy Joy will be small in Harvest. I have not backt thy Question, though as subtil as our Enemy could forge it; For I am sure, Reason and Truth's on our side, which hath and yet will plead our Innocency, and prevail, whatever Dirt thou attempteſt to cast upon us.

Thou informest in thy Second, *That thou hast read the Case of Tythes reviewed by* F. H. *written in* 1655. to which thy main Objection is, *That there's not therein any one Argument or Reason to prove the People's Right to Tythes.*

Answ. Consider but what Tythes are; and 2d, *F. H's* manner of writing; and that will remove thy Scruple.

1. Know, that Tythes are no distinct and seperate Part of a man's Estate, as the Tenth Acre, &c. but part of that Encrease which man's Labour, Industry, Care and Prudence which the Blessing of God has brought forth. Nor can Pope, Priest, &c. without Consent of the Farmer, take the Tenth, or any one Sheaf, &c. as his own; but is by Law a Trespasser, yea, in such a Degree that he's Inditable for Theft and Robbery, as one that sets upon the Person or House of another to extort that by Violence he supposes his Due: For its not their's in the Sense of the Law, before Separation made by the

the Party; without which Pope, Prieſt or Impropriator cannot ſay of one Blade of Graſs or Ear of Corn, *It is mine.* Which clearly evidences not only *Poſſeſſion*, but the *Propriety* and *Right* to be ſolely in the *Farmer.* And as a clear Proof ſee the Statute 2 *E* 6. it gives the *Prieſt* no ſuch Title as he can bring his Action, *De placito quod reddat ei decimas*, of a Plea that he render unto him his Tythes, but only an Action of Debt for not ſetting forth the Tenth, which *Jure Divino* theſe Law-Makers ſuppoſed was the Prieſts Right and Propriety. But had Pope, Prieſt, &c. ſuch a Propriety as thou wouldſt Inſinnate, they might ſeparate or ſet them out themſelves, or bring an Action, *Quod reddat, &c.* which by the Law they cannot, as the meaneſt Country-Practitioner may inform thee. So that Queſtion of, *What Right in the People to Tythes*, is but a noval ſtart up Query: yet in *F. H.* his Treatiſe wants not Anſwer, if perſons will take Reaſon for Anſwer. For

2. Obſerve the manner of his handling that Caſe of Tythes, it was according to that ſure Maxime, *Errores ad ſua principia refèrre—eſt refellere*; To bring Errors to their Firſt is to ſee their Laſt. He has clearly demonſtrated how Wickedly they were Introduced at firſt; how Cruelly Maintained for many after Ages; the Faithful Teſtimonies that *Engliſh* Martyrs and Forreigners have born againſt them all along; and that ſuch Forced Maintenance is no Goſpel-Maintenance; Where's room left then in Goſpel-Days for Scruple? But againſt Cauſleſs Cavils there's no Fence, of which I deſire with many others to ſee an End.

I can omit to obſerve how frequently thou re-itterateſt that Appellation upon us as *Thieves* and *Robbers* for taking what's not our own: What is there that we take with Violence, or otherwiſe? How do we take what another never had? without taking thou ſuppoſeſt no Theft or Robbery, as its very true; ſo calleſt thou it taking to prove us Thieves? (for a Detainer without Taking is no Theft) Moſt Horrid Abuſe. Nay, were we Debtors which is the moſt thou canſt pretend to, and more then can be proved againſt us, muſt every one be called a Thief and Robber that payes not what his incenſed Adverſary charges upon him as a Debt? I am ſure thy Party

cannot deny but in this thou haſt been egrediouſly Abuſive, yea thoſe Appellations which in the Front of thy former Letter thou termeſt, *Bitter Declamations in our Mouthes againſt our Cruel Adverſaries*, is by thee utterred familarly againſt us, and with how much Reaſon let the Impartial judge.

The next Exception to *F. Howgill's* Diſcoutſe is, *That after his Accompt of the ſeveral Kings by name, who had granted Tythes, &c. he alledges, that they were Popiſh Kings, and gave them to Popiſh Prieſts; and that the Poor had a Share of them.* To all which thou makeſt Four or five Demands.

The Firſt, *Whether every thing that was given by* Papiſts *to* Papiſts *for that Reaſon becomes the People's?*

Anſw. I anſwer in ſhort, It doth not.

The Second, being an Explication of thy Firſt, I grant in the Affirmative.

The Third, *Might not Popiſh Kings do what they would with their own? Doth their beſtowing them to Bad Uſes give you or me a Right to them?*

Anſw. 1. I anſwer, What was their own, they might diſpoſe of as they would, not Prejudicing the Intereſt of another. But that the People's *Labours, Induſtries, Underſtandings, &c.* were their's, is oppoſite to the real Priviledge of a *Chriſtian*, and a *Free-born Engliſh-Man*, that owns no ſuch Bondage of working for he knows not whom, nor yet for what.

2. To the ſecond part of thy Demand I anſwer, That my Right preceded their Wrongful Impoſition. I claim not meerly becauſe of their *Bad Uſes*, but becauſe my Right was not in their Power to beſtow or continue to *any Uſe* againſt my Will. So I claim not under their Ill Uſes, but by my Title, which was above and before them, and ſhall be when their's is not.

Thy Fourth, *If the Clergy ought to give the Poor a Share with them, and do not, is the Fault your's or their's? How are your Conſciences concerned? Are Tythes therefore your's, &c? Your ſelves pay neither Poor nor Prieſt.*

Anſw. I anſwer, Thou canſt not make us in Fault for the Prieſts Covetouſneſs; but how long they have Robbed the Poor

Poor is apparent. But the End of *F. H*'s inſtancing the Poor had a Share at firſt, was to ſhew how fairly and ſpecioufly the Pope and Devil introduced this Impoſition of Tythes; I am perſwaded, much like the Daily Collections at the Doors of the late Licenſed Separatiſts Meeting-places for the Releaſe of Poor, and Defraying the Charge of their Goſpel-Miniſtry, as they term it; of which Contributions ſober Men believe the Poor have but a ſmall Share allowed them.

Thy Fifth, Sayeſt thou, *May ſuch Men as are Tenants to Hoſpital Lands ſay, They will pay no Rents, becauſe the Founders were* Papiſts, *and gave them to Poor People to Pray for them when Dead.*

Anſw. I anſwer, The Caſe is no way parallel. If I take Land of a Perſon, I'll pay him his contracted Rent; let him do what he pleaſe with his Money.

But who's my Land-lord for Tythes? Of whom do I take a Leaſe? To whom is Rent reſerved? ? Unto whom came I into Covenant? This Caſe of thine is ſo forreign to the Matter, that it has not the leaſt Alliance.

Next, *Thou telleſt thy Reader of thy Thanks to* F. H. *for thy Information of* Stephen *Biſhop of* Chicheſter, *and* W. Clifford, *their giving the Tythes of ſome particular Lands for the Pardon of their Sins, Health of their or their Father's Souls.* From all which thou obſerveſt, as if *F H.* having told thee, that Tythes were a *Forced Maintenance*, here himſelf hath proved them to be a *Free Gift.* pag. 10.

Anſw. 1. There might be ſufficient Exception taken againſt thy warring the point, for which the Inſtances of *R. Stephen, &c.* were brought, 'twas to prove the Evil and Superſtitious Ends for which thoſe Tythes were given, which thou omitteſt to anſwer.

2 Here alſo thou bringeſt a falſe Concluſion from his Diſcourſe, and ſo abuſes that Author. What! becauſe ſome particular Tythes were given, muſt Tythes in general be a Free Gift, as thy words inſinuate? But

3. I anſwer Further, What was in their *Power* to give, as

the Tenth of their *Mannors,&c.* or the Tenth of the *Rents,&c.* relates not to us, but was free for them to give: but to give the Tenth of Man's *Time*, or his *Labour, &c.* was not their's, and they could not intail it to after Generations, as I inſtanced before; and this is no Proof againſt us, or Matter of juſt Exception againſt him.

Yet upon this Trivial and Groundleſs Exception, attended with thy ſtrained Obſervation, art thou pleaſed to make Four or Five further Demands, which as they require I ſhall return an Anſwer.

The Subſtance of thy Firſt is, *Whether if we or thou ſhould give a Ninth Part of our Eſtate to Teachers of our Perſwaſion, and then ſell the Eight Parts, and abate the Buyer proportionably in the Price, would not we accompt the Buyer a Thief that ſhould take that Ninth, and call it* his own? *Tell me whether this be the Caſe?*

pag. 10.

Anſw. 1. I anſwer, Its not our Caſe; yet

2. I grant that I may ſell or give a Ninth, Eighth, Seventh, a Quarter, or Third, or what part or parts I will of my Eſtate, and make him to whom I give or ſell an Unqueſtionable Title (reſpecting the Law, &c.) as alſo the Remainder to whom I pleaſe, provided hereby each knows his own, then let them diſpoſe of it to what Uſes they pleaſe, one hurts not the other: But I cannot ſell or intail the Labour, Strength, Induſtry, &c. of any Man to the Service of another, or to Evil, or to my ſuppoſed Good Uſes.

But if he whoh as any of the parts, tilling his own for that part, or in Conſideration of that Land, according to the Mind or Will of the Giver, Worſhip an Idol, pray for a Soul departed, &c. or with the Increaſe and Profits thereof ſacrifices to the Devil or *Heathenish* Godds, it concerns not him who has the other: yet if I ſell the whole to one, as all our Deeds of Purchaſe are, having dedicated a Ninth or Tenth to one or other Godd of my Imagination, this ſhall not obliege him to whom I have ſold to Pray for, Worſhip his Godd, Labour for his Deity, or ſuch like, to the Infringing of his Juſt Liber-

ty,

ty, or Impoſing upon that Perſon whom God in Chriſt has made a free Agent to *Labour* for him [illegible] the Hours in the Day, and the Dayes of his Life, and to [illegible]te the Fruit of his Induſtry to the Lord only, to whom he [illegible]ountable, So I agree a Ninth of the Land, which is certain, I may give or ſell, which is certain and partionable; but part of Man's Labour, &c. neither give nor ſell I can, its not to be partitioned or divided; Man cannot ſerve two Maſters, God and the Devil; for he's wholely the Lord's. I gave him not his Strength, his Induſtry, &c. I cannot require it of him without his Conſent.

I ſet him, or Leaſe him Lands, I may require it from him according to my Contract, and do him no Wrong. And here's the Difference; ſo that if Men have been ſo Wicked to give or grant, or thou or we be ſo Wicked and Unjuſt to give, grant or ſell what's not our own, our grant is void, and hurts not him whom we would Wrong: And he that's ſo Injurious is the Thief and Agreſſor, and not he that denyeth to ſubject himſelf to ſuch Injuſtice. And this is our Caſe.

Thy Second Demand is but a Repetition of a former, which had its Anſwer in its place; ſo I ſhall paſs it over. pag. 10.

Thy Third Demand is, *Whether we may not as fairly teach ſuch as are Tenants to* Papiſts *at this Day, or to vitious Land-lords, to pay no Rents, becauſe employed to Popiſh or Prophane Uſes, &c?* p. 10, 11.

Anſw. I anſwer, We neither teach others, nor deny to pay our Rents to our Land-lords for being Vitious in their Converſation, or being *Papiſtical, Epiſcopal, Presbyterian, &c.* in their Judgment; nor doth the Evil Uſes to which they imploy their Rents (which we are not probably privy, much leſs acceſſary unto) when in their hands concern us or them as Tenants. But Tythes, if we pay, we know the Uſes and abet them, and cannot plead Ignorance to God and Man; as I

may

may inſtance a ſhort Caſe, As if I delivered a Knife this day to one, and to morrow he kill a man therewith, I (having neither been in his Counſel, nor abetted ſuch Action) am not guilty of ſuch Blood, nor an Acceſſory in the Law: But 'tis otherwiſe if I give it to that End, or abet ſuch Deſign, the Blood will then alſo lie at my Door. The Caſe then of Rent to Land-lords and Tythes to Prieſts differeth in this; the firſt abets not, but is Ignorant of the Evil Uſe or Murder, ſo Innocent; the ſecond knows them, and is an Acceſſory thereto, ſo Guilty of the Fact. Therefore do we Pay the Former, but Deny the Latter.

Again, Thou querieſt, *Do not Contracts between Buyers and Sellers of Land equally oblige, as between Land lord and Tenant?*

Anſw. I anſwer, They do equally oblige. I perceive this Query is but a Relick of the former miſtaken Aſſertion in thy former Letter, *That Tythes are parts of the Rents and Services reſerved in our Deeds of Purchaſe*, which has Anſwer in its place. And he that's but a Novice of a Conveyancer knows very well, that there's not one Clauſe in our Deeds that oblieges us to pay Tythes; but to pay Rent to the Land-lord be ſure there wants not ſuch a Covenant in our Leaſe.

And further, that I may explain to thy Underſtanding, That *Tythes*, for which thou pleadeſt, and the Prieſt perſecutes, are neither a *Reſerved Rent* nor a *Tenth* of my *Eſtate*, that I never purchaſed, nor a *diſtinct Part* that the Seller reſerved upon the Sale to ſome other Proprietor, as thou wouldſt inſinuate, appears in this, that they differ from the nature and tenure of all ſuch Proprieties and Intereſts; as for Inſtance.

1. If I have a Third or other Part of a Houſe, Land, &c. which I have purchaſed, I can have Writ of Partition for ſuch part, and know my own.

2. If Land-lord, I can enter, and Seize for my Rent.

3. If chief Lord of the Fee, I can make a Diſtreſs for the chief Rent, &c.

4. If Title to any part of Land in others Poſſeſſion, I can bring

bring an Ejectment, or other real Action, and Recover my Intereſt,

But the *Prieſt*, *Pope*, *Presbyter*, *&c.* for Tythes can neither *Diſtrain*, *Re enter*, *Seiſe*, *Eject*, *or Enter upon any man's Poſſeſſion*; which ſhews the Miſtake thou haſt run upon throughout thy whole Diſcourſe, and that they have no ſuch Intereſt as Tenth, one or other part or juſt Propriety in our Eſtates, as thou ſuppoſeſt, and doeſt unadviſedly ſuggeſt. And here's the *miſtaken Foundation* thou haſt unadviſedly *built* upon.

Thy Fourth Demand is rather framed into a Reſolve then a Queſtion, alledging, (*although others have eſteemed Tythes due to God of Divine Right*, *&c.*) thou hopeſt, *we are not required, nor do we believe them Spiritual.*

Anſw. I agree with thee, we do not, nor moral neither, under the Goſpel.

But to end this Paragraph thou telleſt thy Reader, *That ſome think, that if they were indeed Spiritual, neither we nor the Prieſts would ſtrive for them.*

Anſw. A Quaint Obſervation: And muſt we believe, that thoſe *Spirituals* of thy Caſt ſhould only pallate them, if they were ſuch? If that be thy Judgment, why ſo much Conteſt about ſuch Carnals?

But I paſs it, to thy Fifth Demand (*Unto* F. H. *his alledging*, *That the Law gives no Man a Property*, *but preſerves mens Rights*, *&c.*) thou excepts, *That Laws are made for Maintenance of the Poor*, *&c.*

Anſw. I anſwer, They are good Laws; and 'tis Equal and Juſt the Poor ſhould have Relief. And to give to the Poor was a Law before men made a Statute to enforce the Juſtneſs thereof; which if Tythes had been to a pretended Preacher of the Goſpel, the Caſes had been parallel, which now hold no Equality.

But ſayeſt thou, *The Author*, viz. F. H. *hath not yet proved, why Laws may not be admitted for Maintenance of Miniſters, as well as Poor?*

Anſw.

Answ. To which I answer, Thou requireſt a meer Abſurdity of him: What! to prove a Negative? Wiſe Men will tell thee, He who affirms muſt prove. Make but good the Affirmity, which hitherto thou haſt not, and we will grant thee the Negative. Its a Task I queſtion not when ſet about will coſt thee Pains; and there I leave it.

I have not willingly avoided any Queſtion or Query thou haſt put or deſired Anſwer in; but according to my Underſtanding given thee a plain Reſolve to whatever might probably remain a Debt or Scruple in the Mind of thee or thy Friends concerning us, and our Teſtimony toward God in this Matter.

That any of our Perſwaſion in *London ſhould have their Reaſon vanquiſht in the Strength of thy Arguments*, as thou affirmeſt, I aſſure thee, it appears to me *ſtrange*, if not *incredible*: I muſt be plain to tell thee, I rather judge the *Over-Fondneſs* of thy own new Notions, occaſioned thee to miſtake the Perſons or their Judgments in this Caſe of Controverſie. And however thou mayeſt conceitedly term our Sufferings in this Cauſe Acts of Prodigality, we know its not for Self, but for the God of our Life that we undergo ſuch Spoil and Hardſhip from our Mercileſs Enemies.

And I muſt tell thee, That I have not only weighed thy Arguments againſt our Teſtimony, which have their Anſwer; but alſo that Addreſs thou makeſt to our Friends, which without due Obſervation I cannot let ſlip, the reading whereof brought to mind that Parallel of *Judas* his Salutation of our Saviour (when he betrayed him into the Hands of the Prieſts) *Hale Maſter*, and kiſſed him. So it pleaſeth thee to give us the Appellation of thy *Dear Friends*, and with ſmooth words to tell us, *Thy Soul truly pitties us*, when alas, 'tis but a Mask to cover that Face that would either *Bluſh* or *wax Pale* at ſuch Actions. The Wiſe Man tells thee, *He that Hateth Diſſembleth with his Lips and layeth up Deceit within him*. Prov. 26. 24. Whoſe Cauſe pleadeſt thou againſt us? Into whoſe Hands wouldſt thou betray us after thy ſmooth Salutation? Is it not into ſuch Hands as

Judas

Judas did his Maſter? why telleſt thou us not? Art thou aſhamed in plain words to diſcover? yea, not improbable that's in ſecret reſerve. But its not difficult to gueſs who deſires to be Executioner: What! *thy Dear Friends*, and yet charging us, *That under a diſguiſe of Godlineſs for many years we have been highly guilty of thoſe Wicked Sins of Stealing, Slandering and Lying*, and what not; yea, inſinuating, *That we are more Criminal before God and Man then Common Notorious Thieves*: And ſhall not we know what Mercy thou haſt in ſtore for thy *Dear Friends* after all? yea; ſayeſt thou, *Malefactors ſuffer Death by Law for ſtealing things of ſmall Accompt, but your Robbery is oft of great Value*; Here's the Judgment, which thou wanteſt a *New-England* Law to execute. *For the Laws here* (ſayeſt thou) *are very Favourable*: Yes, they extend only to the depriving us of our Civil Liberty, Impriſonment of our perſons, and Confiſcation of our Goods and Eſtates (*Life excepted*) too eaſie a requital for ſuch *Facts* as thou wouldſt make thy *Dear Friends* guilty of. What ſhall be ſaid to this? but as the Wiſe Man, *That Violence covereth the Mouth of the Wicked, and his Tender Mercies are Cruel*. Prov. 10. 6. 12. 10. If this be Entertainment for thy Friends, what Quarter muſt Enemies expect at thy hands? p. 13 14. p. 14.

Much more might be added, or returned upon thee; but whether we or thou and thy Party have uttered a Reproach or Slander, or are guilty of Lying, Stealing and bearing Falſe Witneſs againſt our Neighbour, let God's Witneſs in the Unprejudiced amongſt them that have heard thy Charge and our Defence give a Judgment.

And now I muſt tell, I take it well from thy Hands or the Printer, that have been ſo kind to place *J. Wilſford's* Letter to cloſe thy Diſcourſe, notwithſtanding it ſeems to thee as nothing to the Queſtion; I am ſatisfied, the Simplicity of his will wound, where thy Sophiſtry cannot, and ſhall have a place in the Conſciences of ſuch who are at this day real Enquirers after the Good Old Way and Promiſed Land.

And now ſince I have been ſo fair to anſwer thy Queſtion, *What Right the People have to Tythes*? judge it not an Unreaſonable Demand to anſwer me, Who has that Right thou denyeſt

us? Let's know whether it be the *Popiſh*, *Epiſcopal*, *Presbyterian*, *&c.* Cauſe thou pleadeſt? If thou be an Advocate to a Juſt Cauſe, never be aſhamed of thy Client. How conſonant the Cauſe is to thy late Profeſſion in Civil or now Religious Matters, I leave to thy own Conſideration: I ſhall forbear *Reflection*, and requeſt thee, *That if any thing yet remains, wherein thou mayeſt ſuppoſe Writing or the Preſs Serviceable to thy Intereſt*; rather choſe ſolid Arguments then ſevere Reflections to convince the Reader; nor let thy Prejudice paſs Judgment upon a ſuppoſed Offender till thou haſt heard his Plea and Defence; 'tis poſſible his Innocency may correct that Prejudice which leads to Falſe Judgment.

And to conclude remember the Wiſe Man's words, *It is an Honour for a Man to ceaſe from Strife; but every Fool will be meddling*, Prov. 30. 3. *If thou haſt done Fooliſhly in lifting up thy ſelf, or if thou haſt thought Evil, lay thine Hand upon thy Mouth: the forcing of Wrath bringeth forth Strife*, Prov. 30. 32,33. This at preſent may ſuffice (till I have thy Reply) from him who is a Real Friend to thee and all Men

Thomas Rudyard.

TYTHES

TYTHES
NO
Goſpel-Ordinance.

OR,

A Juſtification of all thoſe, who not only in this Age, but in the Ages paſt ſince the Apoſtacy, have for Conſcience ſake born their Teſtimony againſt TYTHES.

Wherein is Demonſtrated, That it is directly contrary to Chriſt's Commiſſion given to his Miniſters, and contrary to the Apoſtles Practice;

Occaſioned through *C. N's* Unreaſonable and Unchriſtian like Contending for the Lawfulneſs of Tythes.

By G. W^re *a Lover of the Truth.*

He that Juſtifieth the Wicked, and he that Condemneth the Juſt, are both an Abomination to the Lord, Prov. 17.15.

Printed in the Year, 1673.

TYTHES
No Goſpel-Ordinance.

MAN by Wiſdom knows not God; neither can the Things of God be found out by Man's Wiſdom, but are altogether hid from it; they are of too pure a Nature for that Eye to ſee, or for that Heart to receive: But there is an Eye, that God in his Loving-kindneſs has opened, that can with great Delight behold thoſe Glorious Truths that he has promiſed; and there is a Heart that can Rejoyce in the ſenſible Feeling of the opening of that Wiſdom that the World by all their Wiſdom cannot ſee or know: This was it that cauſed *Abraham* to Rejoyce, who ſaw the Day of Chriſt, his Eye affected his Heart, he rejoyced at what he ſaw; and bleſſed *Paul* counted all things loſs in reſpect of this True Wiſdom and Knowledge, which only is to be found in Chriſt Jeſus, through the Death of the Croſs, which crucifies unto all this World's Wiſdom and Glory, ſo that Death having paſt thereon, that New Life may be witneſſed wherein all things become New; and into this Life hath the Lord our God begotten a Remnant, which are accounted to him for a Generation, unto whom he has revealed his Counſels, and his Wiſdom is with them, and by it are they made able to judge of things that differ; and in which Judgment we certainly find where Men's Standings are, the Lord being come in Numbers of his Saints to Judge the Inhabitants of the Earth; ſo it was in the Apoſtles dayes, and ſo it is now in the True Church: *For the Spiritual Man judgeth all things, yet is he Judged of no Man*; and without all Doubt the Apoſtle in thoſe Dayes, by the Wiſe Men of this World, was eſteemed a Boaſter, yet was he certain of what he ſaid, knowing, that in the True Wiſdom

of

of the Spirit of God, they could fathom all Men, but could not be fathom'd by them that were out of this Wiſdom: The Wiſdom of the Servants of the Lord is in the Light from above; but the others is in the Darkneſs from below, which cannot comprehend the Light, nor thoſe that live therein: Yet Vain Man in this Fallen Wiſdom will be a Judging and ſpeaking Evil of the things he knows not, among whom is found *C. N.* although to his great Infamy and Confuſion; who has wedded the Cauſe that Antichriſt by his Servants has ſupported againſt the true *Chriſtians* in many Ages; and hath juſtified that Ungodly Generation, & condemned the Generation the Righteous; who in the Patience of the Lamb, and in his Living Teſtimony, have born their Teſtimony againſt that Carnal Impoſition and Maintenance of *Tythes*, as do teſtifie Records in Eccleſiaſtical Matters; witneſs that Truly Noble-Minded *William Thorpe*, who among the reſt of the Teſtimonies he had for the Lord, this was one againſt Tythes: he lived in the dayes of *Henry* the 4th of *England*, and was perſecuted by *Thomas Arundell*, the then Arch-Biſhop of *Canterbury*, a Man highly infamous for his Envy to the Truth, and to thoſe that followed the Lord according to the Meaſure of Light they had then received; where *Thorpe* openly declared, "That although "*Tythes* were brought in and ordained by *Gregory* the 10th, "yet it was not conſonant nor agreeable to Truth; nor the "Practice of the Apoſtle *Paul*, whoſe Example (ſaith he) "all ought to follow, even as he was a Follower of Jeſus "Chriſt, who received no Tythes, neither did his Diſciples; "but God opened the Hearts of thoſe they went unto, ſo that "they had no Lack; and ſome wrought with their Hands, that "ſo the Goſpel might not be thought Burthenſom by any, ſuch "Care took they of the Goſpel. The whole Diſcourſe of *William Thorpe* with *Thomas Arundell* touching this Matter would be too tedious to inſert here, although it is truly deſerving our Knowledge, and may be found at large in *Fox's Acts* and *Monuments* in his Univerſal Hiſtory, fol. 669, 700.

Thus we may perceive, that the Honeſt-hearted, not only in this Age, but in ſeveral Ages, have born their Teſtimony againſt this ſettled and forced Maintenance, as being bad in its Ori-

Original; and that that is Bad in its Root cannot be Good in its Fruits: It was a Work brought forth in the fallen Wiſdom, becauſe directly Contrary to that Way that Chriſt ordered his Miniſters to walk in; for when they were to go forth, they were not to make any Proviſion, but to relie on the Lord that ſent them forth; and when they returned, their Anſwer was, *That they lacked nothing*: And the Apoſtles, who were the true Miniſters in the true Church, followed the ſame Example, who had the Lord to take Care of them, who alwayes takes Care of his own.

But the Wiſdom of this World hath faſhioned out to it ſelf a Church, ſome after one Faſhion, ſome after another, ſo that the whole of their Inventions makes up a Spiritual *Babel*; and all her Likeneſſes and Imitations are truly diſcerned by thoſe that follow the Lamb; her gilded Cup cannot deceive them; the Elect of God cannot be deceived, it is not poſſible they ſhould; neither canſt thee *C. N.* deceive them, although thou appear with a very fine ſpun Thread of *Babel*'s Wiſdom: yet in the Wiſdom of the Lord, which is with his People, thou & the reſt of you that are concerned in this *Work* are found out, & weighed in the *Ballance of God's Sanctuary*, & found to be of one Spirit with the former *Builders* of *Babel* that were in times paſt, whoſe Names ſtink to Poſterity, and thus have brought on your own Heads all the Righteous Blood that hath been ſhed on this Accompt; and it doth cry to God for Vengeance, becauſe you have oppoſed the Righteous Seed in many Ages, and ſtill do, notwithſtanding that the Lord has very eminently appeared for and with his Servants on this Accompt, by enabling them in the Virtue of his own Life, to teſtifie againſt the Hireling and his Wayes; who cryes to the People, *Hear the Word of the Lord*, and they have it not, neither hath the Lord ſent them: *But Chriſt's Sheep knows his Voice, and a Stranger they will not follow*; and therefore it is, we cannot follow thee *C. N.* thy Voice is a Strangers Voice, thou ſavoureſt not the things that are of God, but of the Serpent, wherefore we may juſtly ſay to thee, get thee behind us Satan; For what doſt thou aim at? Is it not to ſave thy ſelf? or is it not that thou wouldſt provide for the

Hire-

Hirelings of thy own Fraternity, hoping that you ſhall yet ſee ſuch dayes as you deſpiſe, and therefore plead for them at a diſtance? but the Lord to his everlaſting Praiſe has delivered us out of the Hand of that Lordizing Generation, and hath given unto them the Reward of their Work, even Shame and Contempt.

And Friends and People, ſince we have to do with theſe Workers in Myſtery *Babylon*, if we would know them aright, we cannot know them truly but in their Ground, in their Rice, in that that's hid like a Snake in the Graſs, that that covers it ſelf with a Fig Leaf of Self-Righteouſneſs; they appear like Sheep, but at laſt manifeſt themſelves to be inwardly Ravening Wolves, and ſecretly ſmite the Righteous in the hinder parts, as they are in their Travel towards the Holy Land, as the Enemies of God and his People did in the dayes of old that Curſed Race of *Eſau* (who no doubt could claim ſome Right in *Abraham* to be their Father) yet they were in one Spirit with the *Philiſtines*, and would both of them have hindred the true *Iſraelites* to enter and enjoy the Poſſeſſion that God had Provided for them. Oh Fooliſh Men, and Unwiſe! Know you not, that none of your Weapons againſt God's Inheritance ſhall proſper: And do you Profeſſors ſtill go on from one degree of Wickedneſs to another, till you meet joyntly in Unity of ſpirit with the Wicked Enemies of God, that have been in many Ages, and ſtill are, and to ſtrengthen the Hands of thoſe that ſhould be weakened, and ſeek to weaken the Hands of thoſe that ſhould be ſtrengthened; the Lord God of our Life, that you have oppoſed, will certainly remember you, and all you Workers in Myſtery *Babylon* ſhall be ſtripped naked to the loathing of your Profeſſions: For in you is found the Blood of the Saints, you being found in the Unity of ſpirit with the Former and Latter Perſecutors. The Day is come that God is revealing the Secrets of Men by his Son Chriſt Jeſus; and the hidden things of *Babylon*, which you plead for, are brought to Light by the Brightneſs of his coming, from which you cannot be hid. And he hath brought in an Everlaſting Prieſthood; and hath put an End to that old Prieſthood,

and

and its Maintenance, which in God's Day and Time was Glorious, of which Prieſthood you never were; and therefore with what Confidence can you plead for that Maintenance that never did the Work of that Prieſthood? And it is moſt manifeſt that that Prieſthood is now changed from whence the Apoſtle pleads a Neceſſity of a Change of that Law, ſince the Prieſthood was changed, and you your ſelves confeſs that *that Prieſthood is changed*; and wherefore then will you plead for keeping that part of the Law? the Reaſon hereof is ſo manifeſt (that it is Self-Intereſts) that you cannot hide your ſelves; for having not your Call from God to be Miniſters, you cannot depend on him for a Livelihood; and ſo being unacquainted with the Life of Faith, but living in that wiſdom that is from below, will be aſſured of that Maintenance. And thus 'tis plain, who it is that pleads for Tythes; it is Man's Self in his fallen Wiſdom; and if Self be not anſwered, Self will perſecute for it, if he hath it not; and this hath been their Practices for many Ages, and ſtill are.

And further, Conſider what the Effects of this Settled Maintenance have been all along ſince this Settled Maintenance was impoſed; Do not Hiſtories at large acquaint the World with the Clergies unſufferable Pride, living in Exceſs and Wantonneſs, and in the Vanities of the *Heathen*; inſomuch that thoſe that feared the Lord could do no leſs then cry out againſt them, and lamented the Curſed Fruits that were produced by this Settled Maintenance of Tythes, to be *no Produce of any Goſpel-Ordinance*, but the *Invention* and *Fruits of the Fallen Wiſdom of Man*. and ſo clearly out of the Way of the Lord's Ordaining, who ſent his Miniſters out without any of theſe Proviſions, and they lacked nothing, and that was Chriſt's Way, hereby teaching his Miniſters to live by Faith; and that as they had Freely Received, ſo they were Freely to Give; and he that goeth forth otherwiſe has not Chriſt's Commiſſion.

Therefore harken all you that are concerned in this Work with *C. N.* Conſider whom it is you ſerve; for herein the Lod bears me witneſs; *You are of Antichriſt*: Let your Covers be

what they will, the Lord by his Spirit hath found you out, and you are of that Man of Sin whom Christ has revealed by the Brightness of his Coming, and will destroy by the Breath of his Mouth; your Works have been the Works of *Babel's* Brats, whom God hath meeted out for Destruction: And Blessed shall those Men be, that in pure Love to God have their Hearts fitted, as the Spiritual Archers of God, to shoot at you, oh you Sons of *Babel*! Blessed be our God, who hath made our Bow to stand in Strength against you; and in the Power of his Might we shall not spare, emptying our Quivers at you, because God is on our side; and in God we believe, that in his Strength we shall remain Conquerers; For our Faith standeth in the Power of God, which Power is over you all.

This was the Plea of the Wicked in the dayes past, *We have a Law*, by which they crucified the Just; it is the same still with the Children of the same Father: when they are argued with in Matters of Tythes, by *Christian* Arguments are put to their Wits End, say they, *We have a Law for our Tythes, and we will have them*; and this is that that *C. N.* has to say, *They have a Law for it, &c.* But it is evident, that this was no Law of Christ's Institution, nor of his Apostles, whom we are to follow, as they were Followers of Christ.

And further observe, That Persecution, Pride, and Arrogancy, and the like, have been the Fruits of such as have and do Contend most for it; and if according to Christ's Doctrine, we are to judge of the Tree by the Fruit, this must be an Evil Tree, that hath produced such Bad Fruit. But what is the Reason that *C. N.* with those of his Brotherhood, concern themselves now for Tythes? They are they that are generally displaced from them: But have they not an Eye to Reversion? a Hope to get into the Saddle if they could get the Riders off? And is it not therefore you would keep the Beast in Readiness, that you might get on as soon as Occasion shall offer? Hath not God let some of you have a Tryal of your Hearts already in such

a Condition; and who abounded more in Pride and Idleneſs then your Families? Who were Examples of more Vanity then your Wives and Children? And are you not the ſame ſtill, where you can? And as you then Lordized over ſuch as heard you, ſo do you ſtill if any one do but Contradict you, and Conſcientiouſly Contend with you; therefore may we not conclude, that your Deſires to be in the Rooms of theſe that are now in, is not becauſe they are Worſe then you, but becauſe you would Eat the Fat, and Drink the Sweet, and Live in Idleneſs, as you did before? It is high time for you to retrain your luſting after the Onions and Garlick of *Egypt*, this *Egyptian* Maintenance, that gratified their and their Families Luſts? And if you were come unto the Wiſdom of God, that teacheth to profit by every Diſpenſation, you would conſider, God's Hand has been lifted up againſt you, and for what; has not your Evil Entreating the Tender People of the Lord, ſome of them for Refuſing to Pay Tythes, ſome for other Cauſes, been the Reaſon of it, &c? But as in the dayes of Old, ſo now; they will not ſee, although the Lord's Hand hath been lifted up againſt them; and it is evident to ſome that knew ſome of you in the dayes paſt, that at ſome times ſome Good Deſires after God were begotten in ſome of you, until they were choaked by your Covetting and Complying under your Fat Benefices; and this the true Witneſs of God in your Conſciences will bear you Witneſs of in the Secrets of your own Hearts; and Glad ſhould we be to hear or ſee that ſuch were returned to thoſe Deſires again: but how few of you are come to be ſenſible of what you have done, and to cry out, *That you have offended the Lord and his People*, but on the contrary, your Deſires are ſtill after that Sweet Morſel that you have loſt, and after your Lordizing Power, which God in his Mercy has delivered his People from.

Happy were it for you, that yet you would conſider, why the Lord hath and doth Contend with you; if that peradventure your Eyes might be opened, your Ears unſtopped, and your Hearts affected, before this Glorious Day paſs over

your Heads, wherein God in his Great Loving-kindneſs hath viſited Thouſands, otherwiſe you ſhall remain in your Eſtate of Darkneſs, whilſt others dwell in the Light, and are at Unity with him that is True Light, whoſe Light many of you have oppoſed, and many of you have Blaſphemed, by ſpeaking Evil of it. Yet I would make a Difference of you, and in the Fear of the Lord would be content to be made an Inſtrument to pull ſome of you, as Brands out of the Fire, that you might be ſaved, and might come to know that Bleſſed Fellowſhip that is in the Light, and with thoſe that walk therein, that ſo you might become Miniſters indeed, Miniſters of a Savory Life, Savory to God, and Savory to the People of the Lord; but you are too wiſe in your own Wiſdom to receive him that is eſteem'd Fooliſhneſs to that Wiſdom that is from below; you are too high to receive and believe in the True Light, by whom all Men are lightened that come into the World, who is the Way to the Father, and in which Light there is Life, which Life Leavens the Soul to God; this Light you have ſtumbled at; and there is no coming to the Father but by it; he is the Way, and the Truth: But it is the Poor that have received the Goſpel, which is the Power of God; They were the Maſter-Builders that rejected him, as not fit for their Building; but to the True Builders he was, and is ſtill the Chief Corner Stone, on which is founded all God's Holy Building in all Ages of the World, both *Prophets*, and *Apoſtles*, and all the *holy Martyrs*: he is the Way, the Inward Way; the Light of Life, that quickens unto God; and thoſe that have experienced it can tell what its Goodneſs and Worth has been to their Souls. Wiſdom is juſtified of her Children; And could you, as the Apoſtles, count the Loſs of all your Attaintments Gain, that you might find this Knowledge, and this Wiſdom; then would you be Happy, in coming to know this Only True Teacher, the Light, which many of you in Pride and Arrogancy have Oppoſed it; and it will ſhew you all that ever you have done; and what plainer Evidence can you have? is not this

God's

God's Salvation to the Ends of the Earth, to whom all are to look unto, and be ſaved : For to as many as received him, he gave Power to become the Sons of God ; and he that hath received the Light, and hath Unity with it, hath Unity with God, with Chriſt, and with his People : And thus Chriſt is known to be a Saviour, who ſhall ſave People from their Sins.

Therefore whilſt it is called to day, and the People of the Lord have any Deſires to God for you, when the Light of the Lord dawneth in upon your Hearts, refuſe it not, but open unto him, and he will ſhew you his Salvation, he will lead you in a Way that you have not known, through the Pathes of Judgment unto the Land of Everlaſting Reſt, which otherwiſe cannot be known.

So all of you know, That the true Prieſthood is known, which differs from the Old both in Services and Maintenance ; and unto this New Prieſtood all are invited, to his nward Teachings, who is the New and Living Way, Life is in Chriſt Jeſus, who is our Head, and from him doth his Members receive Life ; becauſe he liveth, we do live alſo ; and he that receiveth him, receiveth us whom he hath ſent ; and yet of our ſelves we are nothing, but as he is Pleaſed to operate in us, that ſo the Glory might be the Lord's, and that he might have the Preheminence over all, who is God bleſſed forever and ever.

And as for the particular Anſwers to the Articles of *C. N.* it is another's Work. I meddle not with it ; but having found *C. N.* a Blaſphemer againſt God, and his Holy City, who have born their Teſtimonies in the Spirit of the Lamb againſt their Forced Maintenance of Tythers, in many Ages of the World, I was not clear of him, nor of thoſe that are at Unity with him in this Work, until I had laid God's Judgments over their Heads, and there muſt leave it : And remember this for all that you have done, *Vengeance is the Lord's, and he will certainly repay* ; and conclude with Deſires of Good-will to all Men, warning them, that they

they joyn not with thee *G. N.* or any in thy Spirit in this Curſed Imployment of ſeeking to ſtrengthen the Hands of Perſecutors againſt God's Inheritance; for his People that ſerve him are precious to him, and they that touch them are as they that touch the Apple of his Eye: The Lord upholdeth the Righteous, and maketh them as Pillars, ſupporting the Truth, againſt which the Gates of Hell ſhall not prevail.

George Watt.

TYTHES

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THE

CASE

OF THE

QUAKERS

Concerning

OATHS

Defended as Evangelical:

IN

ANSWER

To a Book, entituled,

The Caſe of the Quakers *relating to* OATHS

ſtated by J. S.

Becauſe of Swearing *the Land Mourneth*, Jer. 23. 10.

Printed in the Year, 1674.

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bought by Sir. Dod

BRITISH MUSEUM

THE PREFACE.

READER,

IF thou haſt peruſed the ſaid Pamphlet againſt the People called Quakers, *entituled* [The Caſe of the Quakers] *we deſire thee to read over this following Anſwer; But if thou art not pleaſed ſo to do, thou art requeſted (according to the Rule of Equity) not to entertain prejudice, nor to cenſure the ſaid People upon the meer report and reproaches of their Adverſarys, it being unjuſt to paſs a Judgment upon a People without hearing them, upon the bare Reports of their Enemies.*

However, this Diſadvantage we are put upon in the Eyes of the World, that our Enemies will be our Judges, and that at the Inſtigation of the Father of Lyes.

Be pleaſed to take notice, that while our Adverſary ſcoffs at our Plea, as that our Conſcience will not allow us to Swear, he ſaith, we actually do Swear, *in as ſolemn and Auguſt a Form as 'tis poſſible for the Tongue of Man to expreſs, in our ſaying,* God, who is the Searcher of Hearts knows, that it is with a Holy Reſpect, &c. *And thus he does not only render us to contradict our own Doctrine, but alſo in like manner repreſents the Apoſtle* Paul, *as frequently confirming his Sayings with an Oath in theſe and ſuch Expreſſions,* God is my Witneſs; I ſay the Truth in Chriſt; I Lye not; The God and Father of our Lord Jeſus Chriſt knows, that I Lye not, &c. *which were in his Epiſtles to the Saints, and not formal Swearing on the four Evangeliſts before the Magiſtrates. Howbeit he is miſtaken in his Reckoning theſe and ſuch-like words a moſt ſolemn and auguſt Form of* Actual Swearing: *And what can he argue from hence, but that* Paul *moſt highly ſwore in his Epiſtles upon a ſacred Account, therefore we ought to Swear before Rulers in Courts? which follows*

not, though he reckons we do Swear in saying, God knows: *But does not perswade the Magistrates to accept of it for an Oath, but rather vilifies us. However, herein we are not of his Mind, that either the Apostles or primitive* Christians *did Swear, or held it lawful; for we make a Difference between earnest Affirmations, and Swearing; and they did really Speak the Truth in Christ, unto which God was Witness; and this was in a state so nearly related to God as that of being* in Christ, *wherein they could neither Speak nor do anything against the Truth; But the state of the* Jews *under the Law was much inferiour to this, wherein their Swearing by the Lord (as the Chief Judge and Revenger of Falshood and Injury) was in a more remote state, when they formally bound themselves by an Oath, or conditional Curse, which was a Bond upon their Souls, when they feared it (as few do now who are in the Swearing Nature) But there is no need for the true* Christians *in Christ to use Imprecations, or to pronounce any conditional Curse against themselves to bind their Souls; and we have not so learned Christ, as thus to Swear or Curse; but to say the Truth in Christ, unto which God is witness, which is not to* Swear *the Truth in Christ, nor to bind our Souls with an Implicite Curse in his Name (knowing also, that the Penalty from God of all Lyars is the Lake of Misery, as well as of false Swearers) For, where did the* Paul *Apostle say,* I Swear *the Truth in Christ? Howbeit, if otherwise our Conscience, as to our simple Affirmation or Denyal in* Yea *or* Nay *be question'd, we have proposed to those in Power thus,*

'That we desire and request, that you will be pleased to Enact and 'Provide, that in stead and place thereof as the Cases may require, 'our Yea *and* Nay *may be accepted and taken; and if we break 'our* Yea *and our* Nay, *which is Christ's solemn Form of sound words, 'and which is his Gospel Command, which we stand to and for, then 'let us suffer the same Penalty as they that can Swear, and break their 'Oaths: This we have left to the serious Consideration of those in Power; and not to the Prejudice of malicious men, such as our Opposer, who, like a Busy Body, hath vainly spent his Labour against us.*

This is written on behalf, and in the Person of the People of God called *Quakers*, and their Evangelical Testimony, by some who are Lovers of the said People, and the Souls of all Men.

THE

THE CASE of the QUAKERS Concerning OATHS Defended as Evangelical, &c.

Section I.

Of the Nature and Extent of Oaths, not a Property of True Chriſtians.

LEt the ſerious Reader judge, whether our Oppoſer *J. S.* hath taken a Chriſtian Way and Method to convince us of Error or not, by Vilifying and Railing, calling us *Monſters of men, impudent, obſtinate and reprobate-minded men,* as in his ſecond and ſixth pages; and on ſerious Examination of his Matter, we ſhall find it as uneffectual for the ſame End, as in his firſt Argument, to prove the Lawfulneſs of Swearing. He Inſtanceth *Paul*'s ſaying, *God is my Witneſs,* Rom. 1. 9. *I ſay the Truth in Chriſt; I Lye not; my Conſcience alſo bearing me witneſs in the Holy Ghoſt,* Rom. 9. 1. Together with 2 Cor. 1 23. chap. 11. 37. Gal. 1. 20. Phil. 1. 8. 1 Theſſ. 2. 10. *Ye are Witneſſes, and God alſo.* And theſe Forms of Speech he ſaith are ſacred Oaths; and that the Difinition of an *Oath* in the common Notion of Mankind, *is nothing elſe but the calling God to Witneſs to the truth of what we ſay,* p. 2. It appears that he varies, and is confoun-

ded.

ded about the definition of an Oath; for one while he ſaith, *It is the Invocation of God's Name, a moſt ſolemn Invocation of the Divine Majeſty.* Another while it is *the Denouncing of a Curſe*, p. 4. Another while *a man's calling God for a Witneſs againſt his Soul, daring him to his Face, challenging the Divine Vengeance to do its worſt in caſe he ſwear falſly*, p. 13. Now, Reader, be pleaſed to obſerve, firſt, his Variation and Contradiction, between his ſaying, *An Oath* is *nothing elſe* but a calling God to witneſs, and the pronouncing *of a Curſe, daring God to his Face, challenging Divine Vengeance to do its worſt.* As for the firſt, We cannot be convinced that it makes up a *formal Oath* among *Chriſtians*, to whoſe Teſtimony God is Witneſs, as he was to *Paul*'s. As for the latter, It is more then an Oath, and ſavours of high Preſumption, unbecoming a Chriſtian-Spirit, either to *dare God to his Face*, or *challenge Divine Vengeance.* Beſides, if thoſe very words of Paul, *God is my Witneſs*, make up a formal Oath by him, then we ask, If his ſaying, My Conſcience bearing me witneſs, and Ye are Witneſſes, doth not (by the ſame Reaſon) make up a Formal Oath, by his Conſcience, and by thoſe Saints to whom he wrote? And were not this moſt groſly to charge *Paul* with Tranſgreſſion both of Law and Goſpel? Whereas in a Formal Oath, as made amongſt Men, there is, *Firſt*, Swearing by the Great God intended; *Secondly*, An Imprecation or Curſe contained; *Thirdly*, Some Ceremony or Sign uſed * beſides the bare words of invocating or calling upon God (or *ſo help me God*) For that the ſame Invocation may as well be uſed without an Oath, even in our praying for God's Help and Aſſiſtance.

* See *Gen* 24. 9. and 47. 29, 31. *But our Oppoſer hath brought us no Scripture for Kiſſing and Laying the Hand on a Book.*

The words, *So help me God*, or *I call God to witneſs*, may be uſed without any Intent of Swearing, as well as in an Oath; in deſiring his Help, and ſimply as owning him for Witneſs to the Truth ſpoken in Chriſt, which, as ſuch, is not an Oath; but when thus intended * viz. *So let* me *have* or *want* the *Help* of God according as I ſpeak the Truth; or *ſo* let God be Witneſs, or judge *for* or *againſt* me: In this latter Senſe is an Oath implying a Curſe; as,

* *Iuramentum aliquod mente juratur.*

Let

Let God be Witneſs or Judge againſt me if I ſpeak not the Truth; but the bare words, *ſo God help me*, or God is my *Witneſs*, or *God knows* I ſpeak the Truth in Chriſt, *I Lye* not, cannot be a Swearing (nor a Formal Oath) without an Intention thereof, or of an Imprecation or Execration implyed, as of old ſome time an Oath of Curſing was uſed among the *Jews*; and there are ſeveral Sorts of Oathes, and ſeveral Wayes or Ceremonies expreſſing Formal Swearing, as among the *Heathen*, *Laying the Hands upon the Altar*, and Swearing by the Godds; * *Abraham*'s Servant *putting his Hand under his Thigh*; the Angel, *Liſting up the Hand towards Heaven*; among the profeſſed *Chriſtians*, *a Laying the Hand upon a Bible*, *and Kiſſing it*, or *Swearing upon the four Evangeliſts* (according to the Pope's Impoſition.) However, we taking the laſt, as the Magiſtrates general Senſe of an Oath; the Definition thereof is not ſo much the Matter in Controverſie, as the Lawfulneſs or Unlawfulneſs of *Swearing* among *Chriſtians*.

Num. 5. 24. 1 *Sam.* 14. 28.

* *Jurare aras.* Hor. *Gen.* 24. 2. & 47. 29.

His Inſtance, that *Jacob* Swore by the Fear of his Father *Iſaac*, proves not that *Laban*'s ſimply ſaying *God is Witneſs*, makes up a formal Oath; ſeeing he alſo ſaid, This Heap (*viz.* of Stones) is Witneſs between me and thee, ſee *Gen.* 31. Will any preſume to ſay, That he Swore by the Heap of Stones, which was a Witneſs or a Memorial? His accuſing St. Paul, *notwithſtanding Chriſt's prohibition, that he did frequently confirm his Sayings with an Oath*; is both a groſs Abuſe of *Paul*, and contradicts this man's confeſſing that he delivered the Truth with *great Demonſtration of the Spirit* and *of Power*, and that *by Manifeſtation* of the Truth he commended himſelf to every man's *Conſcience* in the Sight of God, 1 *Cor.* 2. 4, 13. 2 *Cor.* 4. 2. Surely the Demonſtration of the Spirit, and Manifeſtation of the Truth, was not Swearing to every man's Conſcience; for there was no need of Swearing where the Truth was ſo manifeſt among the Saints. But to ſay, that *Paul* did frequently confirm his Sayings *with an Oath*, renders him both of very little Power, Manifeſtation or Credit, as a Miniſter of Chriſt among his Saints and Churches (none of them excepted) and them alſo to have as little Knowledge and Confidence of *Paul* and his Teſtimony.

Further,

Further, He varies between saying, *God is Witneſs*, and menscalling him for a Record *againſt their Soul*; where he brings *Auguſtine* for a Proof that *Paul* Swore in theſe words: If ſo, *Auguſtine* is not conſtant to himſelf, nor with other Fathers, particularly *Baſil.* on *Pſal.* 14. pag. 155. of his Works, impr. at *Paris* 1618. where he ſaith, 'There are ſome Speeches which have the form 'of an Oath, which are not Oathes, but are Remedies for the Hear-'er; as the Apoſtle to the *Corinthians*, willing to ſhew his Love, 'ſaid, Yea, or by your Rejoycing, &c. for he was not diſobedi-'ent to the Doctrine of the Goſpel, who was intruſted with the Go-'ſpel: but he gave a ſmall word in the Form of an Oath; that their 'Rejoycing was moſt deſirous to him, he ſhewed by ſuch a manner 'of Speech. Thus far *Baſil.* though we know the Particle [*by*] is not alwayes a Note of Swearing.

In his ſecond Argument he grants, that Juſtice may be adminiſtred according to the Rule of the Goſpel by the Teſtimony of Two or Three Witneſſes, *Mat.* 18. 16. *but not of one without an Oath* (as taking in God to witneſs with him) where there is but one Witneſs, as in the Caſe inſtanced, *Exod.* 22. 10, 11. However, that Teſtimony of Two or Three Witneſſes may decide a Controverſie without an Oath; and where there is but one faithful Witneſs, God is Witneſs with him and for him therein, and hath a Witneſs for him in men's Conſciences. And the Law-makers (to whom we have applyed, and not to ſuch buſie Oppoſers as this Agent againſt us) have Power to make Proviſion for ſuch a one as cannot for Conſcience ſake Swear, that his Teſtimony may be taken inſtead of an Oath, eſpecially he being willing to undergo the ſame Penalty that is due to perjured Perſons, if he be found falſe in his Teſtimony, as we have propoſed; however, this Oppoſer takes little notice thereof. And many in Authority have confeſſed our Propoſition therein to be fair and ſufficient, and not at all tending to obſtruct the Adminiſtration of Juſtice, nor to patronize Injuſtice, as is moſt falſly inſinuated againſt us, pag. 3.

In his third Argument he aſſerts, *That the Spirit of Chriſt in the Old Teſtament Prophets, did commend Swearing by God, as that which was to be the practice of his Elect Servants in the* Chriſtian-Church, *after his Rejection of the* Jews *and chuſing the* Gentiles.

Anſw. We

Anſw. We deny this Aſſumption, that they did ſo commend Swearing, as a Practice to continue in the Chriſtian-Church among *Jews* and *Gentiles*; For Chriſt and his Apoſtles Prohibition of Swearing *at all, either by Heaven or Earth, or any other Oath*, was of an Univerſal Extent to both *Jews* and *Gentiles* that come to be of the Chriſtian-Church, both forbidding ſuch Swearing, as the *Jews* of old time uſed under the Law, viz. by the Lord; and the Apoſtate *Jews* and *Gentiles* Swearing by Idols, or the Creatures, or any Oath whatſoever.

He attempts to prove his Aſſumption from *Iſa.* 56. 15. And ye ſhall leave your Name for a Curſe to my Choſen; *that is* (ſaith he) *the people that I ſhall chuſe from among the* Gentiles *ſhall uſe your Name in Execration, when they have a mind to denounce a Curſe, &c.* And this he brings to prove *Swearing* a Practice to continue amongſt God's Elect Servants in the Chriſtian-Church: And ſo he would perſwade them, not only to *Swear* contrary to Chriſt's Command, but to uſe *Execrations*, and to denounce a *Curſe* when they have a mind, as he ſuppoſes; which is contrary to Chriſt and his Apoſtles Doctrine, who taught the Elect to Bleſs thoſe that Curſe them, and to Bleſs, and Curſe not; for, to Bleſs God and Curſe man ought not to be.

In his fourth Argument he ſaith, *The Spirit of Chriſt, which was in the Prophets, fore-told; That in the Time of the Goſpel the Lord's people ſhould Swear by his Name, as an Evidence of their Converſion to him.*

Anſw. This we alſo deny, together with his high Applauſe of Swearing, *as an Evidence of man's Converſion* in the Time of the Goſpel, and as *Divine Service* and *Homage*, and as *denoting an eminent Act of ſaving Confeſſion to God*, and as *a part of Divine Worſhip*, and as *a Sign, Witneſs and Argument of* Egypt's *Converſion*, and the *Language of* Canaan, a *pure Language, which God promiſed to reſtore to all Nations at the Coming of Chriſt; yea, the Condition of God's accepting men for his people, the Condition of accepting us as ſincere Diſciples, the Way of God's People*; as may be ſeen in his 5th, 6th, 9th, 10th, 11th and 14th pages. All theſe high Commendations he attributes to Swearing by the Lord; As if all thoſe that ſo Swear muſt needs be ſuch great Converts, divine Worſhippers, attained to the pure Language of *Canaan*, highly

accepted of God, ſincere Diſciples in God's Way, &c. Mark here, *Swearing by the Lord* is this man's Goſpel, and the Condition of all his Felicity; but ſuch Ignorance and ſilly Stuff what rational man cannot ſee? His Proof is, *Iſa.* 45. 23. and Chap. 19. 18. In the firſt it is ſaid, I have Sworn by my ſelf, the Word is gone out of my Mouth in Righteouſneſs, and ſhall not return, that to me every Knee ſhall bow, every Tongue ſhall *ſwear*. In the ſecond it is ſaid, In that day ſhall five Cities in the Land of *Egypt* ſpeak the Language of *Canaan*, and *ſwear* to the Lord of Hoſts. There ſhall be an Altar to the Lord in the midſt of the Land of *Egypt*, &c. Here he applies *Swearing* to Goſpel-Times, ſo takes *Swearing* as literally under the Goſpel, to continue, as under the Law, but not the *Altar*; but confeſſeth, that the *Altar here ſpecified is no other then that which* St Paul *mentions* Heb. 13. 10. *We have an Altar, &c.* that is, ſaith he, *Chriſt's Stable-Throne of Grace*, p. 8. So that the *Altar* he interprets figuratively under the Goſpel, but *ſwearing* literally; ſee his Confuſion: Whereas if the *Altar* be Chriſt's Stable-Throne of Grace, then by the ſame Reaſon he ſhould have ſaid, that by *Swearing* is intended a *Goſpel-Confeſſion*, according to the Apoſtle's own words, *Rom.* 14. 11. where mentioning the Prophets words before, inſtead of Every Tongue ſhall *ſwear*, he ſaith, Every Tongue ſhall *confeſs* to God. And likewiſe *Phil.* 2. 11. And that every Tongue ſhould *confeſs* that Jeſus Chriſt is Lord, to the Glory of God the Father. It is not, every Tongue ſhall *ſwear*, ὀμόσει, that Jeſus Chriſt is Lord; but ὁμολογήσεται, ſhall *confeſs*, the ſame word that is in *Rom.* 10. 10. And with the Mouth ὁμολογεῖται, it is *confeſſed*, or *Confeſſion* is made to Salvation; And likewiſe in *John* 4. 2. Every Spirit that *confeſſeth* that Jeſus Chriſt is come in the Fleſh is of God, there is the ſame word. He doth not make *ſwearing* that Jeſus is the Chriſt, that Proof; nor commend *ſwearing* to God in the Goſpel, as an infallible Mark of man's Converſion, and the Condition of God's accepting them as ſincere Diſciples, as our Oppoſer doth: For many both can and do Swear by God, that never came to ſuch Acceptance, nor to ſuch a Confeſſion of Chriſt, as is to God's Glory, which proceeds from a Heart that *believes to Salvation*; For that no man can thus confeſs to God, or ſay that Jeſus is the Lord, but by the Holy Ghoſt, 1 *Cor.* 12. 3.

But

But many can and do Swear without the Holy Ghoſt, therefore true *Confeſſion* is *Evangelical*, and not *Swearing*. It is true, *Confeſſion* from a believing Heart is an Evidence of Men's Converſion, and not making *Oath* or *Swearing*, which this Man ſeems to confeſs appertains to *common humane Infirmity*, p. 1. And what was that Infirmity upon which Swearing was occaſioned under the Law, but man's Diffidence, Jealouſie or Diſtruſt, which if they had fulfilled the Principal and Royal Law of Love both to God and one another, there would have been no ſuch occaſion of Diſtruſt? Therefore *Swearing* was neither Moral, Perpetual nor Evangelical, as ſome ſuppoſe; nor is it eſſential to the Divine Worſhip of God (as this man vainly thinks) which is in Spirit and Truth; for that Worſhip was both before *Swearing*, and is performed without Swearing. That God himſelf *ſwore* by himſelf, who could *not ſwear* by a greater, we deny not; But if this muſt be made an Argument, that therefore in this man may imitate God, who is his Maker, we deny the Conſequence; for this were to ſet up a Creature in the Creator's place: Nay, as good an Argument did the Serpent bring when he ſaid, Ye ſhall be as God's, &c.

To *J. S.* his ſaying, *That to Swear by the Lord of Hoſts is to ſpeak the Language of* Canaan, *that pure Language which God promiſed, &c. that pure and undefiled Religion, which was at firſt revealed to man in Paradice*, p. 10.

Anſw. Firſt, That God promiſed to return to his People a pure Language, we own; and that they ſhould ſerve him with one Conſent; therefore they ſhould not need to Swear one to another, or be Swearers under the Goſpel. *Secondly*, Nor doth he prove by Scripture, that *to ſwear by the Lord of Hoſts* was that pure and undefiled Religion, which was at firſt revealed to Man in Paradice; For this is to tell the World, that God taught *Adam* and *Eve* to Swear to each other in the State of Innocency, when there was no Occaſion of Swearing.

In his fifth Argument to prove *Swearing in Goſpel Times, the Condition of God's accepting Men for his People, ſuch a Condition, as upon the fulfilling thereof he will number them among his Diſciples, and account them his People that do*, viz. *learn to Swear by his Name*, p. 11. For Proof of this erroneous Aſſertion he cites *Jer.* 12.16. And it ſhall come to paſs, that if they will diligently learn the Way

of my People, to *Swear* by my Name. the Lord liveth, as they taught my People to *Swear* by *Baal*, &c.

Anſw. This was in the Prophets Time, and to be fulfilled under the Law; There is not the ſame Reaſon for *Chriſtians* under the Goſpel, to ſwear by the Lord to divert them from Swearing by falſe Gods, as there was in thoſe former dayes: For thoſe that had learned to ſwear by *Baal*, viz. *As* Baal *liveth*, *by the Life of* Baal, *&c.* p. 12. which was oppoſed by ſwearing, *As the Lord liveth*, under the Law, and now *confeſſing* his Name, and making *Confeſſion* to his Glory under the Goſpel. His telling us of *a diligent Learning* to Swear by God's Name, and a learning this way of God's People, &c. p. 12, 14, 15. is, as if he ſhould tell us, that to *ſwear by the Name of the Lord* is ſuch a difficult and hard Leſſon, that men muſt be very diligent to learn it, and therein come into God's Way and Condition of Acceptance; when Drunkards, Lyars, Diſſemblers, &c. can eaſily and do frequently tread that Path, and walk in that Way of Swearing both in and out of Courts.

J. S. ſaith, *Men may confeſs God in Prayer and Thankſgiving, and Attendance upon the Word and Sacraments, and yet not glorifie him ſufficiently in order to God's accepting of them as true Worſhippers, in order to his reputing them living Stones fit to be laid in the Walls of his Houſe, the Church, except to thoſe who are mentioned; and all other wayes of expreſſing their Homage they add this of Swearing by his Name; except they learn diligently withal to acknowledge his Omniſciency, Omnipotency, &c. by Swearing by his Fearful Name: Where this moſt ſolemn Invocation is denyed him he eſteems all other Acts of Invocation not ſerious enough to obliege him that tenders them to a ſincere Confeſſion*, pag. 13.

Anſw. Oh, what lamentable Doctrine & ſad Work is this! What is this but to tell the World, that they cannot acceptably confeſs God, nor ſufficiently glorifie him, either in Prayer, Thankſgiving, Attendance on the Word, &c. unleſs withal they add thereto a *Swearing* by his Fearful Name? which is to teach or tell People, *When they go to Prayer, to Church*, or elſe-where, *they muſt go there to Swear*; and alſo in their Attendance upon the *Word, while the Miniſter is preaching the people muſt ſwear*; and from thence, *the more they Swear, the more they perform Divine Worſhip*; which there-

therefore muſt needs be moſt effectually done where there is moſt frequent *Swearing*, and (as his words are) DARING GOD TO HIS FACE. And then a farther Abuſe againſt God is, That *without Swearing by his Name* (which he reckons a daring him to his Face) *he eſteems all other Acts of Invocation and Prayer not ſerious enough to expreſs a ſincere Confeſſion:* Oh ſad! As if God did not regard a ſincere Soul and upright Heart in his Devotion without *Swearing*; or regarded not the Sighing and Breathing of the Needy, when he is worſhipped in the Spirit and in the Truth.

Again, J. S. in Juſtification of *Swearing by the Name of God*, ſaith; *God eſteems this as the Higheſt and moſt Auguſt Act of Divine Worſhip that the Creature can poſſibly exhibit to him, and as that which eminently contains all others, and comprehends the whole Condition of the Goſpel, all the wayes of God's People confeſſing to him; and that Swearing by God implies the whole Worſhip of God*, p. 13.

Anſw. This is ſuch a Commendation of Swearing as we never read of before; and ſuch a Way of expreſſing the whole Worſhip of God, and the whole Condition of the Goſpel, as neither God nor Chriſt ever taught him; Nor yet did ever God ſay, when he allowed Swearing, that he allowed it as the *higheſt and moſt auguſt Act of Divine Worſhip*.

But 'tis to be conſidered yet, whether this higheſt Act of Divine Worſhip, that eminently contains all others, to be adminiſtred by the Laity to all ſorts of People without Diſtinction, be not the higheſt Degree of Prophanation; or otherwiſe, Whether the Admiſtration thereof do make Clarks of Courts, Miniſters of the Goſpel and of the Clergy as well as Pariſh Clarks, yea, or nay?

Having taken notice of his high Commendation of *ſwearing* by the Lord, and the Advantage he hath promiſed thereupon, as no leſs then God's accepting them that ſo ſwear as ſincere Diſciples, and of his ingrafting them into his Evangelical Church; Now let us take notice of his Threats againſt ſuch as refuſe to *ſwear*, or to learn this Way of Confeſſing God by *ſwearing*. *It renders man obnoxious to the Dint of his Fearful Doom; I will utterly pluck up and deſtroy that Nation; And that God doth reject them; And that he will not let them eſcape unpuniſhed who will not learn to ſwear by his*

his Name in Judgment, Righteouſneſs and Truth they ſhall periſh, &c. p. 14 But they that abide in the Doctrine of Chriſt and his Apoſtles, who ſaid, Swear not at all, they will not fear ſuch Threats; nor do they value this man's vain Flouriſh, Boaſting and Reviling, nor his threatning *Familiſts*, *Anabaptiſts*, *Catharists*, *Quakers* with *Deſtruction*, if they will not *learn* diligently to *ſwear*, contrary to what Chriſt learns us; and becauſe of Oaths the Land mourns; and God's Hand and Controverſie is againſt ſuch Oppoſers of Chriſt's Doctrine and Urgers of Men to ſwear: Does not Chriſt ſay, I am the Way, the Truth and the Life? And muſt not we walk in him the New and Living Way, and obey his Commands?

Sect. II.

The End of Swearing *and* Oaths *proved from the Texts commonly urged by us.*

HE undertakes the Explanation of the Texts we commonly urge againſt Swearing, which are.

Mat. 5. 34. But I ſay to you, Swear not at all; neither by Heaven, for it is God's Throne; neither by the Earth, for it is his Footſtool; neither by *Jeruſalem*, &c. But let your Communication be Yea, Yea, Nay, Nay; for whatſoever is more then theſe cometh of Evil. And

Jam. 5. 12. But above all things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath; But let your Yea be Yea, and your Nay, Nay, leſt ye fall into Condemnation.

For our urging theſe, he moſt groſly and falſly reflects upon us, as dealing with thoſe Texts *as the Devil did with that which he quoted* (he ſhould have ſaid cited) to Chriſt, *Mat.* 4. 6. out of *Pſal.* 91. 11. leaving out *in all thy Wayes*; ſo theſe Men, quoth he, wreſt theſe Portions of Scripture, by making a Stop at *Swear not at all, leaving out the words following, neither by Heaven, &c.*

Herein

Herein he abuſeth us; for *firſt*, we leave not out thoſe words, as both *ours* and his *own* Citation proves, ſee our *Caſe*, p.24. and his own Book, p.15 *Secondly*, We make no other Stop but what the *Greek* Copies and Tranſlations have after *ſwear not at all*; where [neither] a Disjunctive follows, which he joyns in the ſame Colon or Member of Sentence; whereas in the *Greek* after ὅλως, there is a middle-Diſtinction, or ſevering of the Members of the Sentence, as likewiſe in the *Latine* after *omnino*, and in the *Engliſh* after *at all*: more fully explained by *James*, Swear not; neither by Heaven, Earth, &c. *nor* ANY *other Oath*; which this Oppoſer by his Meaning endeavours to reſtrain only to ſwearing by thoſe or any *Creatures*, and alſo to *irreverential and common Swearing*, p.23. and *laviſh Oaths*, p.24. *voluntary raſh Oathes*, p.31. *and to ſwearing raſhly, prophanely, irreverentially, in our ordinary Communication*, p.32. *and in your common Talk*, p.36. as if only theſe were forbidden in the Texts before. But ſtill he pleads for Swearing by the Lord reverently, beſides the extent of the Prohibition before, *neither by any other Oath*; As if this man ſhould tell us, that *Swearing by the Lord* is *no* Oath: Who alſo preſumes to tell us, *Here is nothing forbidden but what was forbidden in the Law, when Swearing by the Lord was not only lawful but expreſly commanded*, Deut.6.13. & 10.20. All which is anſwered by Chriſt himſelf, where he recites what was ſaid in old time in this Caſe of Swearing; as namely, It hath been ſaid by them of old time, Thou ſhalt not Forſwear thy ſelf, but ſhalt perform to the Lord thy Oathes: But I ſay unto you, Swear not at all; neither by Heaven, &c. But let your Communication be *Yea, Yea, Nay, Nay, &c.* Which makes it very plain, that here was more forbidden by Chriſt then what was by the Law, his words in this holding parallel with his very next words; Ye have heard that it hath been ſaith, An Eye for an Eye, and a Tooth for a Tooth; but I ſay unto you, That ye reſiſt not Evil; but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo, *verſ.* 38, 39. Did not Chriſt himſelf hereby forbid his Diſciples that kind of ſevere Retaliation which was allowed under the Law? as he allowed divers and other things in Condeſcenſion to the People's Weakneſs, *Deut.*24.1. *Matth.*5.31, 32. *Luke* 16.18.

And

And in this Caſe of God's allowing the *Jews* to ſwear under the Law, where he ſaid, Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt Swear by his Name, *Deut.* 6. 13. This appears plainly to be a Condeſcenſion to their Weakneſs, and an Obligation to prevent them from going after other Gods, as is evident by the very next words; *Ye ſhall not go after other Gods, of the Gods of the people that are round about you*, verſ. 14. This State was much below the Evangelical State of the true *Chriſtians*, who in the *Love* they bear to the Lord are engaged to ſpeak the Truth in Yea and Nay without an Oath, as Chriſt & his Apoſtles have taught. So the Difference lies here, the *Jews* when bound by an Oath, they feared the Oath, or the Curſe contained or implyed in it (they Swearing by the Great God, as chiefly to be feared then, with regard to his Power to judge and avenge, &c.) and this was for a time ſome tye upon them, to prevent them from going after other Gods. The True *Chriſtians* are bound in their Conſciences by the Royal and Evangelical Law of *Love* (which was before Swearing was, and takes away the Occaſion of Oaths) to ſerve God, and ſpeak the Truth every man to his Neighbour without Swearing. So that the Diſparity between the State under the Law and that under the Goſpel lies here; Under the Law, Thou ſhalt fear the Lord, and Swear by his Name: Under the Goſpel, Thou ſhalt ſo Love the Lord as to ſpeak the Truth, and confirm it in Yea and Nay, without being bound by an Oath. Now judge, ſerious Reader, which of theſe do expreſs more Love, Reſpect and Honour to God; whether he that's bound by an Oath not to go after other Gods, and to ſpeak the Truth as fearing an Oath and the Curſe (which was the better uſe of Oaths, which now few that uſe them regard) or he that is bound in Conſcience to ſpeak and do Truth without an Oath, whoſe word Yea and Nay is more binding to him, and of more Value and Credit then men's Swearing, Imprecations and Curſes? And likewiſe between man and man and Neighbours, which do expreſs moſt Love one to another and Confidence in each other, they that will not believe one another without Oathes and Curſes, or they that will (like *Chriſtians*) ſpeak the Truth, and believe one another's plain and ſimple Yea, Yea, and

Chryſoſt. Tom. 1. Hom. 17. on Mat. 5.

Oecumen. on Jam. 5. pag. 136.

and Nay, Nay, as Christ and his Apostle has commanded? Such are the true *Christians* and People of God, as are come to the fulfilling of the Evangelical Propheſie; Surely they are my People, Children that will not Lye, and ſo was he their Saviour, *Iſa.* 63. 8. And the Remnant of *Iſrael* ſhall not ſpeak Lyes, neither ſhall a Deceitful Tongue be found in their Mouth.

But to return to Chriſt and his Apoſtles expreſs Prohibition: But I ſay unto you, Swear not at all; neither by Heaven, &c. nor by ANY OTHER *Oath.* Hereby *Chriſtians* are ſo plainly forbidden Swearing in any Caſe, as Chriſt forbids an Eye for an Eye, and a Tooth for a Tooth, or hating thine Enemy, ſee *Mat.* 5. 39, 44. Or elſe, what Coherence is there in his Words, and what Difference is there between the Diſpenſation of the Law and that of the Goſpel, if (as this man ſayes) Chriſt here forbids nothing but what was forbid in the Law? By which he renders Chriſt as thus ſpeaking, It hath been ſaid by them of old time, Thou ſhalt not Forſwear thy ſelf, but ſhalt perform to the Lord thine Oaths; *And I ſay the ſame,* Inſtead of, But I ſay unto you, Swear not at all. And likewiſe ye have heard that it hath been ſaid, An Eye for an Eye, and a Tooth for a Tooth; *And I ſay the ſame to you,* inſtead of, But I ſay unto you, Reſiſt not Evil, &c. And ſo this would make Chriſt ſtill leave his Followers in the Fighting Revengful Nature; as this man's limiting his words for Swearing as the *Jews* did, renders Chriſt as leaving his Followers but ſtill in the ſame *common Humane Infirmity* (as his words are) and weak Diſtruſting and unſteady Condition, as the *Jews* under the Works of the Law were in, who were allowed to Swear by the Lord, as a Prevention from running after other Gods, and to remove Jealouſie or Hard Thoughts out of the Minds one of another, as about the Caſe mentioned *Exod.* 22. 10, 11.

Upon the words, *Neither by any other Oath,* J. S. adds, Swear not at all, by Heaven, Earth, or any other of *thoſe Forms of Swearing by the Creature,* that Chriſt forbad the uſe of, p. 17. whereas the words of the Apoſtle, who well knew the Mind of Chriſt, extend farther, as not only a forbidding a Swearing by Heaven or Earth, but alſo by ANY OTHER OATH. But mark, how preſently after this Oath-Vindicator hath oppoſed Swearing by Heaven, Earth or the Creature, he contradicts himſelf in the ſame

page where he ſaith, He that ſwears by Heaven, ſwears *by him* whoſe Throne it is; He that ſwears by Earth, ſwears *by him* whoſe Foot-Stool it is; *becauſe though God's Name be not expreſly mentioned in ſuch Forms of Oaths, yet it is implyed; and therefore we are not to uſe ſuch Forms in our common Speech any more then the Name of God himſelf, but in Reverence, and in extreme Neceſſity*, p. 17. So that by this he allows of ſuch a Form as Swearing by Heaven or Earth, that thereby they may Swear *by God* that dwells therein; when before they are not at all to Swear by Heaven, Earth or *any other* of *thoſe Forms*: See what an eminent *Antagoniſt* this is that undertakes to confute the *Quakers*, and yet contradicts himſelf in one and the ſame page; As much as to ſay, We may not Swear by any of thoſe Forms, as by Heaven or Earth, yet we muſt *ſwear by ſuch Forms of Oaths*, as by *Heaven* or *Earth*, that we may *Swear by him* that made them and dwells therein, being his Throne and Footſtool; whereas it is confeſſed on all hands, that to *Swear by Heaven or Earth, or any other Creature*, is abſolutely forbidden; but Swearing by the Lord on a Book or otherwiſe, is the Matter in Controverſie. But this man further in his own Contradiction ſaith; *As to the Forms of Swearing, whether God's Name be expreſly mentioned in them, or only implyed by mentioning ſome of his Creatures with reſpect to him; as when we call Heaven and Earth to bear witneſs to what we ſay, I do not find any Difference between them, either in Point of Lawfulneſs or Obligation, by the People of God or God himſelf in any Age*, p. 19.

He finds little to purpoſe then, but what is to his own Contradiction and Confuſion, that one while confeſſes it unlawful to ſwear by Heaven, Earth, or any other Creature; and another while finds no difference between Swearing by Heaven or Earth without mentioning the Name of God, and Swearing by God himſelf: And yet in his ſecond page, his Definition of *an Oath is nothing elſe* but a calling God to Witneſs; but here he hath found ſomething elſe; for an Oath in his 19th page is, *calling Heaven and Earth to Witneſs*. Oh, what a Labyrinth of Confuſion is this man in! It is true, that Chriſt reproved the *Scribes* & *Phariſees* Folly and Blindneſs in ſaying, Whoſoever Sweareth by the Temple, it is nothing; but whoſoever ſhall Swear by the Gold of the Temple, he is a Debtor: See his Reproof upon them *Mat.* 23. 16, &c. He alſo addeth

addeth ver. 22. *He that ſweareth by Heaven, ſweareth by the Throne of God, and him that ſitteth thereon.*

Now this man in allowing ſuch Forms of Oaths, as a Swearing by Heaven, &c. becauſe therein, it is both a Swearing by the Throne of God and him that ſitteth thereon, he repreſents Chriſt as contradicting himſelf, who ſaid, *Swear not at all; neither by Heaven, nor by Earth, &c.* So that he forbids both Swearing in general, and uſing ſuch Forms of Oaths as this man allows of, as a Swearing by the Throne of God, and by him that ſitteth thereon. And we do not find that Chriſt allows the *Scribes* & *Phariſees* to uſe any ſuch Form of Oaths, as Swearing by Heaven, and therein by God, any more then he allowed them to ſwear either by the Temple, or by the Gold of the Temple; either by the Altar, or by the Gift that is upon it; But rather reproves them with, *Ye Fools and Blind*; *Wo to you* Scribes *and* Phariſees, *Hypocrites, &c.* He is ſo far from telling them, that to *ſwear* by Heaven, and ſo by God, was the *moſt Auguſt Act of Divine Worſhip*, as this man hath affirmed; and yet ſaith, We are not to uſe ſuch Forms *but in extream Neceſſity*; which in his ſenſe is to tell us, *We are not to perform the Worſhip of God, or the moſt Auguſt Act thereof, but in extream Neceſſity*: For he ſayes, That Swearing implies the whole Worſhip of God, p. 13. And that he is not Glorified ſufficiently in order to God's Accepting us either in Prayer, Thankſgiving or Attending upon his Word, *unleſs we add Swearing by his Name*: But who beſides himſelf of the Church of *England* will believe ſuch Doctrine? By the ſame Reaſon that God interprets it, as an Affront offered to him when Perjury is committed in the Name of an Idol, this man's idolizing Swearing, as implying the *whole Worſhip of God*, and as being the *moſt Auguſt Act* of Divine Worſhip, God may juſtly interpret as an Affront offered to him, and a Depraving his Worſhip, who was and is truly loved and worſhipped in the Spirit and in the Truth, before mens Oaths and Swearing were, and when they are ended.

Hilary comment. on Mat. Canon 4. on Mat. 5. 34.

J. S. alledgeth 1 *Cor.* 15. 31. ſaying, *I Proteſt by your Rejoycing*, or more properly, *I Swear*; for, ſaith he, Nai in that Tongue is a Note of Swearing, and therefore makes the Apoſtle ſay, *I Swear by your Rejoycing*.

To which we ſay, *Firſt*, Let it be conſidered, whether their Rejoycing was God their Maker; if not, as we know none holds, then whether this man hath not rendered *Paul* highly a Tranſgreſſor according to his own Opinion, in making him Swear by ſomething that is not God, as alſo by the Rejoycing of others; for their Rejoycing ſimply could but be an Effect of Grace, or of the Spirit. *Secondly*, Though the Adverb ναι was ſometimes uſed as a Note of *Swearing* among the *Greeks*, yet not always; for it is ſimply an Affirmation, as coming of ναι, *yea* or *truly*, and is uſed when we are about to affirm ſomewhat; ſee the Lexicons. And ſome read the Apoſtles words thus, *Verily I dye daily for your Rejoycing, or our Rejoycing, which I have in Christ Jeſus.*

See the various Readings in Walton and the Criticks.

'And likewiſe *J. S.* repreſents the primitive *Chriſtians*, who 'ſufferd under the *Pagan* Perſecutions the moſt exquiſite Torments 'rather then to Swear by the Heathen Gods or the Genij of the 'Emperors; yet *by the Health of the Emperors*, *Tertullian* aſſureth us they did; and as 'ſaying, *We* Chriſtians *Swear by the Health of the Emperor*, which is more worth then all the Genij; and by the 'Majeſty of the Emperor: And alſo addeth, That the Form of the 'Military Oath, which the *Chriſtian* Soldiers took in *Conſtantine*'s 'time is thus laid down, *By the Majeſty of the Emperor, &c.* And 'ſaith, That in ſuch Forms of *Swearing*, *though we name ſome 'Creatures, yet we Swear not ultimately by that Creature*, pag. 20.

* *All of them did not ſo Swear.*

Firſt, However *Tertullian* repreſents theſe Martyrs as *Swearing* by the *Health* of the Emperor, and thoſe afterwards by the *Majeſty* of the Emperor; The Truth of the firſt is a Matter in Queſtion, eſpecially ſince Swearing by a Creature hath been accounted unlawful both among *Jews* and *Chriſtians*; neither can ſuch an Example (if true) be Warrant to any to take ſuch a Form of Oath, as by the Health of a Man or Creature. *Secondly*, Neither is *Swearing* by the Health of the Emperor any more warrantable; And did not both theſe Oaths ſavour of *Heatheniſm*? which if any eſteemed *Chriſtians*, came under and took, it was more a Condeſcenſion for Fear then any Example to be followed.

And his ſaying, *That though we name ſome Creature, yet we ſwear*

not

not ultimately by that Creature; yet however, it implies a Swearing in part by that Creature: And how well this agrees with his accounting a Lawful Oath but a calling God to witness, or a Swearing only by his Name, let the ingenuous Reader judge; or with *Tertullian* his Sense of the said Swearing by the Health of the Emperor, viz. *Per salutem Imperatoris, salvum esse volumus quod Deus volunt; et hoc nobis pro magno juramento est:* We acknowledge that Emperors are set over the Nations by the Will of God, and what is by the Will of God we will or wish that God may save; and this to us is for or instead of a great Oath. And the same WE also will or desire, that is, the Well-fare of *Cæsar* or the *King*, as acknowledging God's Power or Hand in setting him up; For that *Promotion comes not from the East, nor from the West, &c.* but from the Lord, who putteth down one and setteth up another as he pleaseth.

His accusing the *Quakers* for *wresting* those Passages aforesaid, we pass by among the rest of his Slanders. But his confessing, That *no People upon the Earth were more scrupulously tender of taking solemn promissory Oaths then the* Jews *were at that time when our Saviour gave them this Prohibition*, pag. 24. from *Joseph Antiq.* l. 18. cap. 5.

This makes for us; for were not promissory Oaths as well as assertory allowed under the Law? And if they were tender of taking promissory Oaths, they were more fitted for Christ's universal Prohibition of Oaths, as they were in some measure prepared for Christ by *John's* Baptism.

He tells us, That the *Jews could swallow such Camel-Oaths as by Heaven, &c.* pag. 24. And is not he himself guilty of the same? Could not he *swallow such Camel-Oaths* where he allows the use of such Forms, as Swearing by Heaven, &c. because God's Name is implyed? And he that sweareth by Heaven, sweareth by him whose Throne it is, which he accounts lawful, pag. 17, 19. But in pag. 24. To Swear by Heaven or *Jerusalem* are *Camel-Oaths*: What Credit can this man's Work against us be of? He reckons that Christ's words may be applyed to their *Stipulations by Oath in their private Contracts and mutual Trading*; whenas Christ's Prohibition, as explained by the Apostle *James*, is general; But his

his applying it to an Oath in private Contracts, ſeems to grant, That Chriſt did forbid ſomething of this kind that was uſed under the Law as well as in a publick manner: And there ſeems no Reaſon why Chriſt's words ſhould be only thus applyed, unleſs men were more clear of Corruption and Fraud in private Contracts then in publick Teſtimonies; or why Chriſt's general words [For whatſoever is more then theſe cometh of Evil, or of the Evil One] ſhould extend only to the private and not to the publick, appears not to us: However, they whom the Evil One leads to Lye for any Self-Intereſt, what Credit is to be given to their *Swearing*? And is it not evident, how little the Cuſtom thereof ſweyes with their Conſciences by the Injury and Injuſtice many ſuffer, and the long Continuance of Conteſts, Law-Suits and Quarrels? And a man would think, that there ſhould be leſs need of Swearing in the Magiſtrates Preſence then in private Covenants and Contracts; becauſe it is the Magiſtrates Wiſdom to ſearch and find out the Matter, and in his Power to puniſh the Falſe Witneſs, and be a Terror to him; but in Private only the Fear and Terror of God in men's Conſciences can reſtrain them from Evil: However, what's more evident, then that private Oaths and Covenants thereby between man and man were in uſe both before and under the Law; So that this man's deeming Chriſt's Prohibition to extend to an Oath in private Contracts between man and man, and yet reckoning, that he forbids nothing but what was forbidden in the Law, we cannot but wonder at ſuch wonderful and frequent Contradiction.

See *Gen.* 24.9. & 31.53. & 21. 23. & 26.28. & 47. 31. *Num.* 30. 2, 3. 1 *Sam.* 20. 3,17. 1 *King.* 8. 31. & 14. 26.

J. S. ſaith. *Applying Chriſt's Prohibition to ſolemn Oaths, either Promiſſory or Aſſertory, or to any but common-Diſcourſe-Oaths, makes Chriſt a Tranſgreſſor of the Law. I Tremble at the Thought of this Conſequence, which as naturally flows from the* Quakers *Hypotheſis as Light from the Sun*, pag. 25.

Anſw. He hath cauſe rather to Tremble becauſe of his own Igrance and perverſe Talk, thus to tye up Chriſt's Prohibition ſo fully explain'd, in Oppoſition to former Oaths and Swearing under the Law (even thoſe to the Lord, which ſurely were ſolemn and ſeri-

ous,

ous, *Neh.* 10. 29.) as alſo to the *Heatheniſh Swearing* by Creatures, where he forbids his to *ſwear at all*; adding, neither by Heaven, nor by the Earth, further explain'd by his Apoſtle *James*, *Nor by any other Oath*; And yet Chriſt was ſo far from being a Tranſgreſſor of the Law it ſelf, or from cauſing an Obſtruction to all Legal Proceeding, or proclaiming an Indemnity to Thieves, Murderers, Blaſphemers, and all ſorts of injurious Perſons, or turning of *Hell* looſe in the Kingdom of God (as this man blaſphemouſly words it) That Chriſt came not to deſtroy the Law, but to fulfil it, in anſwering the End of it, as in this Particular; where Swearing under the Law was a kind of Bond upon their Soul to ſpeak or do that which was Right and Juſt in the Sight of God and Men, the greater Weight ſtill was upon this then upon thoſe words and Ceremonies of *Swearing*, which though Chriſt ended *Swearing*, and the Law thereof, with many other Circumſtances, Ceremonies and Shadows; yet he did not come either to ſtop Juſtice or to indulge Malefactors, he being the End of the Law for Righteouſneſs; and yet unto his own forbids ſome things the Law allowed, as that, *An Eye for an Eye, and a Tooth for a Tooth*; though he was for overcoming of Evil with that which was Good.

J. S. pag. 26. alledgeth St. *Paul*, as if he called Witneſſes *to ſwear* concerning him, in ſaying, All which the High Prieſt and all the State of the Elders can bear me Witneſs: And in his Apology before *Felix* he challengeth his Accuſers to prove the Matter of Fact they accuſed him with, *Acts* 24. Neither can they prove the things whereof they now accuſe me: And that in his Anſwer before *Agrippa*, he appeals to the Teſtimony of thoſe that knew him from his Youth, *Acts* 26. 5. To which he adds, That if he had thought *ſolemn ſwearing* to be unlawful by this Prohibition of Chriſt, he would rather have undergone a Thouſand Deaths then tempt ſo many to make Ship-wrack of their Immortal Souls, by calling them to that unlawful Act, pag. 27.

Anſw. This is a far fetcht Conſequence, and as far from proving the thing intended: For, *firſt*, it is an unlikely thing *Paul* ſhould call the High Prieſt and all the State of the Elders *to Swear* that he had been a Perſecutor; for then he muſt call many to be *Swearers*: And it was ſufficiently known abroad among the *Jews*

what

what manner of Perſon he had been. *Secondly*, *Neither can they prove* the things whereof they now accuſe me, was far enough from calling them to *ſwear* againſt him. *Thirdly*, His admitting a bearing him witneſs, or the *Jews* teſtifying concerning him, who knew his former manner of Life, *Acts* 26. 4, 5. Did he therein call them to *ſwear*, in ſaying, *If they would teſtifie*? The moſt *Paul* allowed of was a bearing Witneſs: If they would have ſworn, it had been the Rulers and their own Act, who did not think it an Evil, and therefore not ſo great to them, as to thoſe that believe it is ſo.

J. S. undertakes further to expound *James*'s words, *But above all things, my Brethren, Swear not:* He ſaith πρὸ is no-where elſe rendred in Scripture *above*, but *before*, and it ſhould be ſo here, pag. 29. And then he thus paraphaſes, *Let not an Oath lie uppermoſt upon your Heart, and come firſt of all, before all things out of your Mouth*, pag. 30.

This is a kind of an eaſie Meaning, but a plain Perverſion of the Apoſtle's Teſtimony, which does not allow of any ſuch Liberty at all for *ſwearing* as this doth, as if he only forbad Swearing in the beginning of our Diſcourſes; whereas the Prohibition is plain and poſitive, Above all things Swear not, neither by Heaven, neither by the Earth, neither by *any other Oath*; but this man will ſtill have *ſome other Oath*: So whether muſt we believe him or the Apoſtle *James*, judge Reader. And though we do not look on Swearing as worſe then Adultery or Man-ſlaughter, as is queried upon the words, *Above all things Swear not*; yet doubtleſs the Apoſtle ſaw the Conſequence of it might be bad, and ſad enough, or elſe he would not ſo ſtrictly have Forbidden it to the Twelve Tribes.

J. S. makes theſe the Conſequences of our ſticking to the expreſs Command of Chriſt and his Apoſtle, *viz.* That *Paul*'s calling God to witneſs *came from an Evil ſpirit*. That our Saviour, as often as he ſaid Amen, Amen, had thoſe words put into his Mouth *by the Evil One*, pag. 31.

To the firſt we ſay, No; it was Chriſt, the Son of God, that ſpoak in *Paul*, whoſe Witneſs God is; and the Son's ſimply owning the Father for his Witneſs we do not look upon as making up a Formal Oath.

To

To the ſecond; Neither can we own that our Saviour ſwore as often as he ſaid *Amen*, or Verily, Verily, which was but a Note of Affirmation, and not of Swearing, and more then Yea, Yea, Nay, Nay.

Again, He infers, That the Elect Angel which Chriſt ſent from Heaven to communicate the Knowledge of future things to St. *John was inſpired by the Devil* when he ſwore by him that liveth forever.

Anſw. No, that he was not; for he ſpoak as God's Repreſentative or Ambaſſadour, having a peculiar Commiſſion, Power and Diſpenſation therein, which men may not imitate, which extended through the Law and the Prophets, in which the Swearing was; and wherein the Angels were ſent as God's Meſſengers and Repreſentatives, Miniſtring Spirits and Servants to the whole Seed of *Abraham*, and Heirs of Salvation, to whom God's Promiſe was confirmed by an Oath: And this was a Viſion repreſented in Figures.

His telling us, That Chriſt prohibits the uſe of [whatſoever is more] *to be intrinſecally Evil*, pag. 31.

Anſw. Though Oaths when lawful, could not be accounted intrinſecally Evil; yet there was an Evil that was an Occaſion of Oaths, before permitted among the *Jews*, as that of Diffidence, Jealouſie, Inſtability, Liableneſs to run after other Gods, and to do Injuſtice, Diſtruſt one of another, &c. and as this man confeſſeth, *common humane Infirmity*, *Ambiguity*, pag. 1. and pag. 17. How plain is it, it was Weakneſs, Diſtruſt and Fear in *Abimelech*, which was the cauſe of his requiring *Abraham* to Swear, that he would not deal falſly with him; and a Covenant with *Iſaac*, that he would do them no Hurt? *Gen.* 21. 23. and chap. 26. 28. Therefore Chriſt's words are plain, *Let your Communication be Yea, Yea, Nay, Nay*; *for whatſoever is more then theſe* (that is, in Affirming and Denying) *cometh of Evil*, or *of the Evil One*. And many Things, Ceremonies, Circumſtances and Shadows under the Law, that in themſelves were not intrinſecally evil, did wax old, and grew out of uſe, and vaniſhed, as the old Covenant it ſelf did, being accounted Weak, Inſufficient and of a Decaying Nature, when a higher and more eminent Diſpenſation was brought in, as that of the New Covenant, which there-

fore to oppoſe (with any of thoſe inferiour things before lawful) cometh now of the Evil One.

And *F. S.* his Conſequence and Doctrine appears both Groſs, Impious and Antichriſtian, where he ſaith; *That if the* Chriſtian-*Churches do not perform Homage to the God of Truth by Swearing as well as Bleſſing in his Name, if their Tongues do not as well Swear as their Knees bow to him, then the* Chriſtian-*People are not the People of the* Meſſiah; *and the* Meſſiah *is not yet come, but ſtill to be expected; Then the Bleſſed Jeſus is not the Chriſt* of whom the Prophet ſpeaketh; but as the *Jews* at his Arraignment and their Poſterity Blaſphemouſly ſtile him, a *Deceiver* and a *Counterfeit*, pag. 34.

Anſw. Oh Monſtrous and Blaſphemous Stuff! *Firſt*, Thus inſolently to attempt the engaging of the *Chriſtian* Church to Swearing as well as Bleſſing; yea, to Curſing and daring God to his Face, challenging the Divine Vengeance to do its worſt (as before he hath defined an Oath) as well as Bleſſing in his Name, bowing the Knee, or performing Worſhip to him: What people of a *Chriſtian*-Spirit can believe this Doctrine? *Secondly*, His rendering *Swearing* ſuch an eminent Proof of Demonſtration of the *Meſſiah*'s Coming, againſt the *Jews* Opinion of him, and as reaſonable as to tell us, that the effectual Means to convince the *Jews* that Jeſus is the Chriſt, is *to ſwear* that he is ſo, inſtead of the Apoſtle's plain *Confeſſion* of him, that Jeſus is the Chriſt, who preferred Confeſſion inſtead of Swearing.

Again, His ſcornful Talk of the *Reign of the* Quakers *Chriſt*, and ſaying, *That the* Quakers *Gloſs defrauds God of his due Homage, robs the King of Saints of one of the Prime Jewels of his Crown, preſents the Ever-bleſſed Jeſus in the Form of an Impoſtor and Falſe Chriſt, leads directly to the Gulf of Groſs Infidelity and Denyal of Chriſt*, pag. 35.

This is as Wicked and Blaſphemous as his Conſequence before, and ſhews this man to be a moſt groſs Idolater in thus unſcripturally applauding of *Swearing*, as *the Prime Jewel of the King of Saints his Crown*; whereas the King of Saints and his Servant have plainly forbidden Swearing, which is not to make the Goſpel contradict the Holy Prophets, as to their ſpiritual Intent and End (which was to *confeſs* to God and to Chriſt) as is falſly inferred. And as falſly

falſly he repreſents the *Prophets*, as ſaying, *Chriſt ſhould teach his Diſciples to Swear, The Lord liveth:* but where the Prophets ſo ſay we are all to ſeek; but not where they teſtifie againſt Swearing, ſee *Jer.* 23. 10. *Hoſea* 4. 15. chap. 2. 3. *Zach.* 5. 3. *Zeph.* 1. 5. *Eccleſ.* 9. 2. But if Swearing were that Divine Homage, or included the whole Worſhip of God that is to be among *Chriſtians*, why is Chriſt ſo ſilent in it and the Apoſtles, as not expreſly to command it, but on the contrary, expreſly forbid it? Or if Swearing were the moſt Auguſt Act of Divine Worſhip, ſurely the Apoſtle *James* inſtead of ſaying, Above all things my Brethren *ſwear not*, ſhould have ſaid, Above all things my Brethren *ſwear ye*. There was a time when the *Iews* feared an Oath; but through the Cuſtom of *Swearing* they run into *Falſe Swearing*: And though they ſaid, The Lord liveth, yet ſurely they *ſwore falſly*; And becauſe of Oaths the Land mourned, and this Land mourneth. And therefore even in the Prophets time *Oaths* & *Swearing* were teſtified againſt; as, Though thou *Iſrael* play the Harlot, yet let not *Iudah* ſin; Come not ye unto *Gilgal*, neither go ye up to *Bethaven*, nor *ſwear* The Lord liveth, *Hoſ.* 4. 15. If it be ſaid, that this forbidding to *Swear* was becauſe of their Wickedneſs and Prophanation; we ſay, by the ſame Reaſon we may now teſtifie againſt *Swearing*, and for Conſcience ſake cannot uphold the Cuſtom thereof, nor ſubmit to the Impoſition thereof, though this man is not aſhamed for all this Abuſe and Prophanation, to urge and applaud it as the higheſt Act of Divine Worſhip, and the Condition of God's receiving people; which, if it could be granted, as it is not, it only ſignifies thus much, That only the Righteous, and ſuch as are converted to God, muſt *ſwear*, and that upon a very ſacred Account, to God himſelf.

Now judge, ſerious Reader, what the Tenor of this man's Work amounts to; it is that Righteous Men muſt obliege themſelves to God and adore him by *Swearing*: What is this to *ſwearing* to men in litigious Courts? And what is this to the Impoſition of Oaths we deſired the Parliament to remove?

Under the *Law* Oaths were uſed in two reſpects, namely, *Firſt*, To prevent and end Strife among men (and theſe both in private and publick) *2dly*, To God himſelf, or between man and man, And man and God; or *Swearing* to man, and *Vowing* to God: See

Gen. 24. 9. & 31. 53. & 21. 23. & 26. 28. & 47. 31. *Num.* 30. 23. 1 *Sam.* 20. 3. & chap. 14. 26. 1 *King.* 8. 31. *Neh.* 10. 29. chap. 5. 12. Now this man's Work renders *Swearing by God* in general to be the higheſt Act of Divine Worſhip, which only they that are converted to God can perform in his Senſe; and ſuch none of the Wicked or Unconverted are capable to perform. Judge whether this Diſtinction be made in the uſual Practice of *Swearing*; or, Hath this man taken ſo much Pains with the Magiſtrates as to inſtruct and warn them, not to impoſe Oaths upon the Unconverted, nor eſpecially upon thoſe Excommunicated by the Biſhops? For it needs muſt be granted on all hands, That they that are Wicked and Unchriſtian, prophane the Name of the Lord if they *ſwear* by him, and they muſt needs partake of their Sin who force them to it: And as for the Converted and Righteous, they are of Credit; and there is no need to force them to *Swear*, being under a greater Bond and Covenant with God then that of Oaths impoſed by man, Chriſt being to them their Covenant and Bond, the End of Oaths under the Law, and the Subſtance of God's Oath to the Heirs of Promiſe. So we leave this man's Doctrine for all ſerious Readers to judge of concerning *Oaths* and *Swearing*.

As what an OATH is, and concerning SWEARING, theſe are his Affirmations.

1. *It is an Invocation of God's Name.*
2. *Nothing elſe but a calling God to Witneſs to the Truth of what we ſay.*
3. *A calling God for a Record againſt their Soul.*
4. *An Execration or Denouncing a Curſe.*
5. *An Evidence of Converſion to the Lord.*
6. *Divine Service and Homage.*
7. *An eminent Act of Saving Confeſſion.*
8. *One part of Divine Worſhip.*
9. *A Sign, Witneſs and Argument of* Egypt's *Converſion to the Lord of Hoſts.*

10. *The*

10. *The Language of* Canaan, *that pure Language, which God promiſed to reſtore to all Nations at the Coming of Chriſt.*

11. *That Pure and Undefiled Religion, which was at firſt revealed to man in Paradiſe.*

12. *Such a Condition, as upon the fulfilling thereof God will number men among his Diſciples.*

13. *That Confeſſion of God, without which they do not ſufficiently glorifie him, either by Prayer, Thankſgiving, Attendance on the Word and Sacraments.*

14. *A Daring God to his Face, challenging the Divine Vengeance to do its worſt in caſe he ſwear falſly.*

15. *That God eſteems this Swearing as the Higheſt & moſt Auguſt Act of Divine Worſhip that the Creature can poſſibly exhibit to him.*

16. *That which comprehends the whole Condition of the Goſpel, all the Wayes of God's People confeſſing to him.*

17. *That Swearing by God implies the whole Worſhip of God.*

18. *That Men ought to learn diligently to Swear by the Name of God, to learn this as the Way of God's People.*

19. *To Swear Religiouſly by his Name (yet but in extream Neceſſity.)*

20. *That in the Forms of Oaths we are to Swear by Heaven, Earth, &c. and call them to Witneſs lawfully, becauſe he that ſwears by Heaven ſwears by him whoſe Throne it is.*

21. *We muſt ſubſcribe to this, that in ſuch Forms of Swearing we name ſome Creature.*

22. *That to Swear by Heaven, by* Jeruſalem, &c. *are Camel-Oaths.*

23. *That ſtrong Aſſeveration by Oath, as a ſolemn Invocation of God's Name, is the Celebration of the moſt auguſt Act of Divine Worſhip and Adoration that can poſſibly be tendered to Divine Majeſty.*

24. *That* Chriſtian-*Churches ought to perform Worſhip to God by Swearing as well as Bleſſing; their Tongues muſt ſwear as well as their Knees bow.*

25. *That Swearing is one of the Church's ſtrongeſt Bull-Works, one of thoſe Demonſtrations of the Spirit whereby the Champions of the* Chriſtian-*Faith have irrefragably proved that Jeſus is the Pro-*

phets

phets Christ; viz. *Because since the calling of us* Gentiles, *we have worshipped the True God in Swearing by his Name.*

26. *That this Swearing is one of the Prime Jewels of the King of Saints his Crown.*

27. *That the Prophets say, That he (Christ) should teach his Disciples to learn to Swear, The Lord liveth.*

28. *That it is, and alwayes was the Will of God, that Oaths should be reserved and sequesterd to the Service of God.*

Thus having summ'd up this man's Fruitless Work for *Swearing*, to make it conspicuous, we proceed to his Accusations and Aspersions in his Third Section.

Sect. III.

The Authorities and Testimonies Rescued.

THat some of the most eminent primitive *Christians*, Martyrs and Fathers were of the same Mind with us in their Conscientiously refusing to *swear*, not only by the Heathen Gods, but also more generally in Obedience to and Pursuance of the Doctrine of Christ and his Apostle *James*, before urged against *swearing* at all; and that we have alledged Examples pertinent for Tender Conscience, not only against *swearing* in particular Cases, but *swearing* in general; and have neither bewrayed the Want of Ingenuity or Honesty therein, as most falsly and malitiously our Antagonist hath asperst us: But that he himself hath bewrayed his own Want of both Ingenuity and Honesty will appear, though those Examples that we have alledged in this Case are but a very few to those we could alledge.

1. About *Polycarpus*, that eminent Martyr, who was said to be the Disciple of St. *John* the Evangelist, and who suffered under *Verus* the Emperor, Ann. 170. *Eus.* l. 4. c. 14, 15. *Ecc. Chro.* 557. To our saying that he was demanded to *swear* by the Emperor's Good Fortune, or *Cæsar*'s Prosperity, he absolutely denyed, and said,

ſaid, He was a *Chriſtian*; J.S. anſwers, *They interpret* [GOOD FORTUNE] *by Proſperity, or as if this Martyr could not ſwear by the Emperor's Good Fortune, but by his Proſperity*; But for that he hath left us to ſeek for a Proof. He adds, *Euſebius in the place quoted hath* ὄμοσον τὴν Καίσαρος τύχην, which the Tranſlation renders, *Jurare per* Cæſaris *genium, Swear by the Genius, the good Dæmon or good Fortune of* Cæſar, *which Form of Oath* Polycarpus *and the whole Army of Martyrs refuſed to take; becauſe that which the* Gentiles *ſtiled* Genij *the* Chriſtians *knew to be* Devils. *A Daughty Argument*; Polycarpus *would not ſwear by an Heathenish God us, or their Gods who were Devils, therefore* Chriſtians *muſt not Swear by the True God.*

Reply, This he calls a Daughty Argument is none of ours, but his own Conſequence unjuſtly deduced againſt us; for ours is, That *Polycarpus* refuſed to *ſwear* as the *Heathen* required, becauſe he was a *Chriſtian*, for Conſcience ſake; but *J. S.* thinks this not enough to prove that he refuſed to *ſwear* by the True God: And as he hath not proved this, ſo we do not think that he hath proved or can prove that *Polycarpus* either could *ſwear*, or profered to *ſwear* by the true God; for that was not required of him: Therefore it was enough for him to refuſe all the *ſwearing* that they required, and not to tell them he could not *ſwear* by the True God; for that was not the Matter he was called upon It is true, that *Polycarpus* and thoſe *Chriſtian*-Martyrs, refuſed to *Swear* by the Good Fortune of *Cæſar*, which is as we cited before. 2. But why makes this man ſuch a Difference between the Good Fortune of *Cæſar*, or *Cæſar*'s Proſperity?

He tells us, p. 20. That *Tertullian* aſſureth us, That the primitive *Chriſtians*, who ſuffered under the *Pagan* Perſecutions, who would not *ſwear* by the Genij of the Emperors, have *ſworn* by the Health of the Emperors, *Tertull. Apolog.* c. 32. Whatever *Tertullian* ſaith of thoſe *Chriſtians*, it doth not invalidate our particular Inſtance of *Polycarpus*, who was a more eminent Martyr, and clear in his Teſtimony then many others; For what is more plain in Eccleſiaſtical Hiſtory, then that ſome Chriſtian-Martyrs exceeded many of the more weak *Chriſtians*, both in their Courage, Valour, Patience, Nobility and Clearneſs in bearing their Teſtimony? And we did not ſay, that all the former *Chriſtians*, Martyrs

tyrs and Fathers ſince the Apoſtles dayes refuſed to *ſwear*, as we do, but many did; and therefore ſaid, we have of many more given ſome Inſtances and Teſtimonies of ſuch Primitive *Chriſtian* Martyrs and Fathers, &c. the *C ſe*, p. 9. And alſo its confeſſed, that the *Chriſtians* prayed for the Emperor's Health, and wiſhed *Caſar*'s Proſperity, which to them was inſtead of a great Oath, *Tertull. ibid.*

And though *J. S.* would inſinuate, *That* Polycarpus *did not refuſe to Swear upon the Account of Chriſt's Inhibition, but the Impiety of the Form of the Oath*; ſaying, *That the true Criterion was this, That the* Gentiles *would have had the Martyrs ſwear by the Idols, but the Martyrs would not ſwear but by the God of Truth*, pag. 38. See the Man's Contradiction to himſelf, and to what he ſaith *Tertullian* aſſures us, viz. *That without the leaſt ſcruple of Conſcience they have ſworn by the Health of the Emperor.* Oh ſtrange! and yet would not ſwear but by the God of Truth: Was there no Difference between the Health of a Wicked Perſecuting Emperor, and the God of Truth? If *Polycarpus* had then profered, according to *J. S.* his Account of thoſe Martyrs, *viz.* By the Eternal God I wiſh or pray for the Health of the Emperor; or elſe, if this would not have pleaſed his Perſecutors, when they urged him to ſwear by the Fortune of *Cæſar*, he had then anſwered, Well, I will *ſwear* by the Proſperity or Health of the Emperor, probably he might have come off at a more eaſie rate then he did; as many Temporizers have evaded Suffering in our dayes.

But to proceed with *Polycarpus*; 'The Proconſul urged him di-'vers times to ſwear by the Fortune of *Cæſar*: To whom *Polycar-'pus* anſwered, If thou requireſt this Vain-Glory, that I proteſt 'the Fortune of *Cæſar*, as thou ſayeſt, feigning thou knoweſt me 'not who I am, hear freely, I am a *Chriſtian*; and if thou de-'ſireſt to know the Doctrine of *Chriſtianity*, appoint the day and 'thou ſhalt hear it: The Proconſul commanded the Beadle thrice 'in the midſt of the Theatre: *Polycarpus* confeſſeth himſelf a '*Chriſtian*: The Multitude both of *Jews* and *Gentiles* inhabiting '*Smyrna* cryed with one Voice, *That* Polycarpus *muſt be Burnt* '*quick*; upon which the Multitude forth-with carried Logs, and 'Wood, and Sticks out of their Shops and Booths, but eſpecial-

'ly

'ly the *Iews* ſerved promptly (after their wonted manner) for 'that purpoſe, &c. See the Account at large, *Euſeb.* l. 4. chap. 15.

So it appears that both the out-ragious *Gentiles*, who were for *ſwearing* by their Heathen Gods, and thoſe hypocritical *Iews*, who were commanded to *ſwear* only by the True God, both joyned together to murder this Eminent and Valiant Chriſtian Martyr, who would have taught the Proconſul the Chriſtian Doctrine, which contains an expreſs Prohibition of *Swearing*; and whoſe Refuſing to *Swear* by the Good Fortune of *Cæſar* appears to be (as he was a *Chriſtian*, from Chriſt's Prohibition) with reſpect to him, as well as upon the Account of the Impiety of the Form of the Oath it ſelf, though thoſe furious *Heathens* and envious *Iews* were not fit to hear all his Reaſon on that Account. Conſider that *Irenæus* reporteth (*Lib.* 3. *againſt Hereſ.*) That *Polycarpus* was not only inſtructed by the Apoſtles, and converſant with many who ſaw Chriſt; but alſo of the Apoſtles ordained Biſhop of *Smyrna* —— who lived long, and was very old, and at length finiſhed this Life with moſt Glorious and moſt renowned Martyrdom, when he had continually taught that which he learned of the Apoſtles: And that he converted many of the Hereticks unto the Church of God, preaching the one and only Truth received of the Apoſtles. To which we add, It is not then probable that he ſhould teach the *Iews* Doctrine, for *ſwearing* by the Lord either to God or men; much leſs that he taught men to *ſwear* by the Health of *Cæſar*: But rather that he taught them as Chriſt and his Servant *James* did, Not to *ſwear* at all, by Heaven, Earth, or any other Oath; ſeeing he continually taught that which he had learnt of the Apoſtles. 2. It is not probable he ſhould ſo plainly contradict the Apoſtle *James* his Doctrine, My Brethren, Swear not, neither by Heaven, nor by Earth, nor by any other Oath; as to ſay, My Brethren, Ye may either Swear by God that you wiſh *Cæſar*'s Proſperity; or, otherwiſe, You may Swear by the Health of *Cæſar* the Emperor, though not by his Good Fortune. For if he had thus taught, as this man implies of the primitive *Chriſtians*, he had taught quite contrary to the ſaid Apoſtle.

Euſeb. l. 4. c. 14.

And its alſo ſaid by *Irenæus*, There is extant an Epiſtle of *Polycarpus* unto the *Philippians*, very pro-

Euſ. l. 4. c. 14.

profitable for ſuch as are careful of their Salvation, w^l^ere they may know the true Character of Faith and Rule of Doctrine. And 'tis ſaid, *Polycarpus* maketh mention hereof, (viz. of *Ignatius*, the Martyr his Epiſtle to the Church at *Smyrna*) in the Epiſtle under his Name unto the *Philippians*, writing thus, 'I beſeech you all that you be Obedient, 'and exerciſe Patience, which you have throughly ſeen, not only in 'bleſſed *Ignatius*, *Rufus* and *Zoſimus*, but in divers of your ſelves, 'in divers of the Apoſtles, and in *Paul*, with the reſt of the A-'poſtles, &c. Now it is not likely that *Polycarpus*, exhorting them ſo to Obedience as to follow the Apoſtle's Doctrine and Example, ſhould yet hold it lawful to *Swear* either by the Health of the Emperor, or by God, both contrary to the Law and the Goſpel, and to the expreſs Doctrine and earneſt Admonition of the Apoſtle *James*, *Jam* 5.12. It is alſo ſaid, (*Euſeb.* lib. 5. chap. 23.) That *Polycarpus* being at *Rome* in the time of *Anicetus*, they both varyed among themſelves, yet were they ſoon reconciled, neither was *Anicetus* able to perſwade *Polycarpus* that he ſhould not retain that which he had alwayes obſerved with *John* the Diſciple of the Lord, and the reſt of the Apoſtles, with whom he had been converſant. It is not probable then, that he ſhould be perſwaded not to retain Chriſt and his Apoſtles Doctrine, Swear not at all, neither by Heaven, &c. nor by any other Oath, to teach the *Chriſtians* that they might *Swear* by the *Health* of the Emperor, &c.

Euſeb. l. 3. c. 32.

J. S.'s accuſing the *Quakers* with comparing the Oath which the Proconſul tendered to *Polycarpus*, to that Form of Oath which is in uſe in this Kingdom, and therewith aſperſing the King and both Houſes of Parliament with the Crime of *Heatheniſh* Idolatry. Theſe are both very Malicious & Falſe, for no ſuch Compariſon was intended by us: There was no mention of that Form of Oath which is in uſe in this Kingdom, but of that which was required of *Polycarpus* by the Fortune of *Cæſar* (which was then their National Oath) which he could not *ſwear* for Conſcience ſake, becauſe he was a *Chriſtian*; no more then we now can for Conſcience ſake, becauſe we are *Chriſtians*, and Chriſt and his Apoſtle have commanded us expreſly not to Swear at all. So that the Compariſon lies between his being oblieged in Conſcience as a *Chriſtian*, not to take that Oath; and our being oblieged in Conſcience to Chriſt,

and

and in Obedience to his Doctrine, not to Swear at all, or take these Oaths, because of Christ's Prohibition, there being yet a Difference in the Objects sworn by.

2ly, That *Pontius* and *Blandina*, who were Martyrs, and cruelly tormented to Death by the *Heathens* in *France*, in the Reign of *Antoninus Verus*, Ann. 179. refused to Swear, being often urged, is plain, *Euseb.* L. 5. cap. 1. And that they contemning the *Heathen* Idols refused to Swear by them, is not denyed: But that they were bound in Conscience to this Refusal, only because of the Impiety of the Form of the Oath, and not also upon the Account of Christ's Prohibition, is deny'd by us, and not proved by *J. S.* For 'tis probable enough it was on the Account of both, they suffering both as *Christians* who respected Christ and his Apostles Doctrine, and so near the Apostles dayes. Besides, it was most necessary for the Martyrs in those dayes openly to contemn and testifie against the *Heathen* Idols, in refusing to Swear by them, being not called to Swear by the True God; without declaring, that *Basilides*, who of a Persecutor was made a Martyr, who was a Souldier, and of Authority in the *Roman* Host, being required to give an *Oath* in a Matter concerning his Fellow-Souldiers, deny'd to do it, plainly affirming, *He was a Christian*, and therefore suffered Death about *Ann. Christi* 205. For this see *Euseb.* lib. 6. chap. 4. and *Acts & Mon.* 1 Vol. p. 71. The Matter here, so far as 'tis cited *J. S.* cannot deny, and yet saith, *I must make bold to set down the Book which they have omitted*, Fox Vol. 1. fol. 71. which is not true; the Book is set down before his Eyes, but not all *J. Fox*'s words cited where he addeth, *Their Oath then was wont to be by the Idols and the Emperor*; this is *Jo. Fox*'s Addition: Whereas *Eusebius* hath it more positive, thus, *Basilides* being required of his Fellow Souldiers to Swear for some Occasion or other, affirmed plainly, It was not Lawful for him to Swear; for he said, He was a *Christian*; and he would in very deed Protest or witness the same, see *Euseb.* l. 6. c. 4. The Truth of it is, We cannot see how to reconcile *J. S*'s Work, or to make it consistent with it self, or in History, That these primitive *Christians* and Martyrs could without Scruple of Conscience Swear by the *Health* or *Prosperity* of the Emperor, and yet refuse to Swear by his *Good Fortune*, or that they could take such a Mili-

tary Oath, even in *Conſtantine's* time, as by the *Majeſty* of the Emperor, and yet refuſe to Swear but by the God of Truth, as he confeſſeth.

His Charge of wickedly Falſifying Authorities we return back upon him, as a Slander; and we doubt not to make it further obvious, that he is the man guilty.

4ly, Our Example out of the Plow-man's Complaint againſt the Pope's Breaking Chriſt's Commandment, in making a Law to compel men to Swear; This *J.S.* confeſſeth *comes home to the Point, if the Allegation be faithful; but if this Plow-man be* Chaucer Jack upland, *as by his ſtile he ſeems to be, I never read*, ſaith he, *that he was canonized a Martyr, or dubbed a Father of the Church, though he be Dad of* Engliſh *Poets: Nor do I think his Romance will paſs among Rational Men for Good Authority.*

Repl. Here this Oppoſer favours more of one affected to *Popery*, then with the Plow-man's Complaint againſt the Pope. As for his gueſſing who penn'd that Complaint, it is of little value, while he ſleights and ſcoffs at the thing it ſelf, more like one Popiſhly affected then a real *Proteſtant*; However, whether the Plow-man's Complaint was penn'd by any Martyr or Father of the Church or no, it was owned by the Sufferers, as their Senſe in thoſe days, and recorded among the Martyrs Teſtimonies for Chriſt, & againſt the

Is there any Probability or Appearance of Likelihood, that if the Denyal of Swearing had not been a received Doctrine from the Primitive *Chriſtians*, but the Martyrs for the firſt Three Hundred Years had ſworn all along? That the Famous Fathers in the ſucceeding Ages of the *Greek* Church (which was the leſs degenerated) as, *Chryſoſtom, Baſil, Hilary, &c.* ſhould bring it in as a reviv'd Doctrine againſt that which had been practiſed ſeveral Ages, without mention of the Maintainers or Abettors of the contrary?

And *Origen. Iuſtin Martyr, &c.* even in thoſe Times of Perſecution, teſtified againſt Swearing, which Teſtimony was continued among the *Waldenſes*, who, as their Adverſaries ſay, continu'd from the primitive times.

And *Uſſerius* de ſucceſſione, cap 10. §. 2. ex *Botono Parmenſi*, citeth, *Humiliati in nullo errabant, niſi quia condemnabant jurantes.* Of theſe he ſaye, their Original were in *Millan*; They were rejected of Pope *Innocent* 3. and Pope *Lucius*.

Chap. 8. §. 22. Anno 1052. *Agennenſes, Manichæi, Radul. Ardens ita inſectatur. Tales ſunt hodie hæretici Manichæi, quia ſuæ hæreſi patriam* Agennenſem *maculaverunt; qui mentiuntur ſe vitam Apoſtolorum tenere: Dicentes, ſe non mentiri, nec omnino jurare.*

the Pope: And however he ſleights or jeers *Chaucer*, hath he not been owned as a witty *Wickliffian*, and a Witneſs in his Method againſt the uſurping Clergy in his time?

5ly. He ſleightly ſhuffles off the Inſtances of *John Wickliff*, *William Swinderby*, and the poor *Chriſtians* in thoſe dayes, their Teſtimonies againſt Swearing, and againſt the Pope and Prelates compelling Men to Swear, &c. as if they were only applicable to Oaths in Contracts, or by any Creature, or idly, &c. But he hath nothing againſt our Citations, whereas what we have cited of *William Swinderby* extends farther then this man's Limitation; As the 14th Article againſt him was, that he ſhould ſay, That no man ought to Swear for any thing, but ſimply without an Oath to Affirm or Deny; and if he Swears he ſins, *Act. Mon.* 1 vol. fol. 614. Its true, he anſwered to this, That men ſhould not Swear by any Creature by the Law of God; but he further declares his Mind and Senſe in his Appeal from the Biſhop's Sentence to King *Richard* 2. and his Council, in theſe words, Whereas *Chriſt*'s Law forbids *Swearing*, the *Pope*'s Law juſtifies *Swearing*, and compels men thereto, *Act. & Mon.* 1 vol. fol 618. [note that in the former he ſpeaks with reference to *God's Law*, in the latter to *Chriſt's Law*] which no doubt was the Opinion of many more, as appears by the Plow-man's Complaint, which otherwiſe had not ſo been preſerved and propagated as it was. And it appears from that Doctrine received among the poor *Chriſtians* in this Nation, that neither the Pope, nor the Prelate, neither any other Ordinary can compel any man to Swear by any Creature of God, or by the Bible-Book, *Act. Mon.* 1 vol. fol. 687. which Opinion among others their Perſecutors ſought to make them renounce and abjure. By this it appears they oppoſed the Popes compelling men to ſwear upon the Bible Book, wherein they alſo ſwear by the Lord.

K. *Rich.* 2. Anno 1391.

By his ſaying, *Thoſe Martyrs that held that all Oaths that be made for any Contract or Bargain were Unlawful*,

However, it was matter of Conſcience to them that ſo held, &c. It appears then, that they held ſomething unlawful that was uſed of old time, both before and under the Law, contrary to *J. S.* p. 15. For both before and under the Law there were private Oaths and

Swearing

Swearing in ſome Contracts and Covenants between man and man, as well as publick before Judges; And if the Martyrs Teſtimony againſt the Pope's Compulſion reacht only private Oaths, we ask, Where did ever the Pope's Law compel Men to Swear in their private Bargains between man and man? and why are men put upon Swearing in their Account for their Tyths, more then in their private Contracts about them?

J. S. would ſeem cordially to concur with *William Thorpe*'s Teſtimony, as being only againſt *Swearing* by the Book, by any Creature, &c. Whereas when *William Thorpe* was demanded to kneel down, and touch the holy Goſpel-Book, and kiſs it, ſaying, So help me God, and this holy Doom; he argues largely againſt it, concluding thus, Therefore to Swear upon a Book is to Swear by Creatures, and this Swearing is ever unlawful; adding further, This Sentence witneſſes *Chryſoſtom* plainly, blaming them greatly that bring forth a Book to Swear upon; charging Clarks, that in no wiſe they conſtrain any Body to Swear, whether they think a man to Swear True or Falſe, *Act. Mon.* 1 vol. fol. 701. See how plain it is that *William Thorpe*'s words were againſt Swearing upon a Book, by God, (or *as help me God*) and againſt forceing any Body to Swear True or Falſe; ſo that the ſaid *William Thorpe* did not only condemn the *Papiſts* common Swearing by our Lady and other Saints, but alſo their Swearing upon a Book in this Form, *So help me God and this holy Doom*, ſee *Act. Mon.* fol. 701, 702. Now what *Chryſoſtom*, whom he alledgeth, witneſſeth in this Caſe againſt Swearing, is very plain and poſitive from the *Greek* Copy unqueſtioned, *Tom.* 1. *Hom.* 17. p. 217. (paſſing that in his other, *Tom. Homil.* 12. if queſtioned) where he ſaith, "What therefore if ſome require an Oath, and impoſe a "Neceſſity of Swearing; let the Fear of God be more powerful "then all Neceſſity: For if thou wilt alwayes object ſuch Occa-"ſions, thou wilt keep nothing of thoſe things that are comman-"ded.—What is more then Yea and Nay? To Swear, not to "Forſwear, ſeeing none need to be taught that *that* is of Evil, and "not ſo much ſuperfluous as contrary; for that is ſuperfluous which "is added needleſly, which certainly is an Oath; if Evil, how "then was it commanded in the Law?—That is now Adultery,

which

"which was then allowed—— Weakneſs required then——for "unleſs thoſe things had gone before, the other had not ſo ea- "ſily been received——Their Vertue is now ſhown——Swearing "was permitted heretofore by the Law, leſt men ſhould worſhip "Idols, or *ſwear* by Idols; it brought them to ſolid Meat. What "Evil then is it to *ſwear*? much without doubt——but *now* after "ſo many Arguments of Power, but not *then*——We muſt ſtudy "to do above the old Commandment——Unleſs your Righte- "ouſneſs exceed, &c. Some come ſo far ſhort of it, that they "refuſe not only to Swear, but even do Forſwear——If to Swear "be Evil, Perjury is great Evil. With much more to the ſame purpoſe, his Aſſertions and Reaſons being general, extending to all *ſwearing*; and goes on to exhort and deter men from ſleighting the Command of Chriſt. Read the place at large.

Concerning *Elizabeth Young*, who was brought to Examination in the *Marian* dayes before the *Catholick* Inquiſitors of Heretical Pravity, as they ſtiled themſelves; her refuſing to Swear *J. S.* confines to theſe Reaſons, Firſt, *Becauſe ſhe would not betray her Chriſtian-Friends.* 2dly, *Becauſe of the Needleſneſs to Swear whether ſhe was a Man or a Woman*, ſhe affirming her ſelf to be a Woman, that being determinable without an Oath by Search: Whereas her Reaſon is more general then either of theſe two hinted; For when Dr. *Martin* ſaid to her, Thou ſhalt be Racked Inch-meal, thou Traitorly Whore and Heretick; but thou ſhalt Swear before a Judge before thou go. To this *Eliz. Young* anſwered, Sr. I underſtand not what an Oath is, and therefore I will take no ſuch Oath upon me. Dr. *Martin* ſaid, She refuſeth to Swear upon the four Evangeliſts before a Judge; for I my ſelf and Mr. *Huſſey* have had her before us four times, but we cannot bring her to Swear. Then ſaid the Biſhop, Why wilt thou not Swear before a Judge, &c? *Eliz.* My Lord, I will *not Swear that this Hand is mine.* No, ſaid the Biſhop, and why? *Eliz.* Chriſt ſaith, that *whatſoever is more then Yea, Yea, and Nay, Nay, it cometh of Evil*; ſee the Relation more at large where it is quoted. Obſerve that the Reaſon of her refuſing to *ſwear* was more general then *J. S.* relates: It was not only becauſe ſhe would not betray her Friends, or becauſe of the Unneceſſarineſs of the Oath; But becauſe, *firſt*, She ſcrupled an Oath it ſelf, ſaying, I underſtand

not

not what an Oath is. 2*dly*, Becauſe of Chriſt's ſaying, Whatſoever is more then Yea, Yea, and Nay, Nay, it cometh of Evil. And 3*dly*, It is plain ſhe refuſed to Swear upon the four Evangeliſts and before a Judge to a thing that was True. Therefore *J. S.* hath greatly abuſed this ſincere Woman and Martyr, in Reſtraining her Teſtimony againſt Swearing from its general Tendence.

To our Example of the *Waldenſes* profeſſing it to be *no way Lawful* for a *Chriſtian to Swear*, whoſe Defence Biſhop *Uſher* undertakes in his Book *De Succeſſione Eccl.* c. 5. and of the *Chriſtian-Proteſtants* in the Valley of *Piedmount*, who were cruelly Tortured to Death by the *Papiſts* about Anno 1655. One Article alledged againſt them was, *That they believed it not lawful to Swear any thing, be it True or Falſe.* To theſe *J. S.* anſwers thus, *viz.* I joyn theſe becauſe theſe of *Piedmount* are the Relicks of the old *Waldenſes*, againſt whom this was wont to be charged by the *Papiſts*, that they were wholy againſt all Swearing; in which point the Arch-Biſhop of *Armagh* undertakes to vindicate them; but how? *not by maintaining the Opinion, but by proving it to be a Calumny caſt upon them by their Adverſaries.* How true this Account is, whether or no the Biſhop of *Armagh* did prove it a Calumny caſt upon the *Waldenſes*, that *they profeſt it to be no way Lawful for a* Chriſtian *to Swear*; will appear by and by.

They were about Ann. 1200.

Morl. Hiſt. pag. 217, 218.

In Anſwer to *J. S's* Allegation, where he addeth, That *Frier Nic. Eymericus* reckons this to be the *third Hereſie of the* Waldenſes, *That to Swear, whether it be before a Judge, or extrajudicially in any Caſe, is Unlawful, and a mortal Sin*: And their fourth Hereſie, *That to Swear Falſly about confeſſing Truth, or revealing their Complices, is not Unlawful or a Sin, but Lawful and Sacred.* This, ſaith he, Biſhop *Uſher* in the place forequoted, p. 162. on purpoſe to evince the ſlanderous Pens of *Roman* Scribes *from* the Incoherence of their Calumnies, and *from* the extream *Unlikelihood that they who held it Lawful in ſome Caſes to Forſwear, ſhould hold it Unlawful in any Caſe to Swear.* Obſerve here, Reader, he vindicates the *Waldenſes*, as not being of the Opinion, *that it was no way Lawful for a* Chriſtian *to Swear*, from the *Papiſts* Accuſation,

ſation, that they held it lawful to Forſwear. So that this man ſtill (moſt diſhoneſtly) leaves that honourable People the *Waldenſes*, under that Blemiſh of *Forſwearing*; whereas if he had dealt honeſtly by *them* and Biſhop *Uſher*, he ſhould otherwiſe have cleared them from holding it lawful to *forſwear*, for that they hold it unlawful in any Caſe to *ſwear*; as may be plainly ſeen by Biſhop *Uſhers* own Account, *De Succeſſ.* c. 6. pag. 161, 162. where he ſaith, The old *German* Author, who wrote of the Doctrine and Behaviours of the *Waldenſes*, ſaith, That the Occaſion of this Error (viz. *Refuſing to Swear*) was, the frequent Uſe of *Swearing* for light Cauſes, and becauſe Men fall into Perjuries; and addeth a quaint ſimilitude, ſaying, That the Hereticks who never *ſwear*, are like the Devil, whom we never read to have Sworn. But (ſaith *Uſher*) They who have learned of Chriſt, let your Speech be Yea, Yea, Nay, Nay; for whatſoever is more is of that Evil One, *Mat.* 5. 37. will judge the *Papiſts* (with whom the frequent Cuſtom of *Swearing* for light Cauſes is grown in uſe) much liker this Evil Devil then the *Waldenſes*, who (as is evident from the Relation of the *Popiſh Inquiſitor*) uſed only to ſay, Yea, Yea, Nay, Nay; avoiding a Lye and an Oath. And in the following page he ſayes, But that theſe (*viz.* the *Waldenſes*) are as far from Lyes and Perjuries, as thoſe falſe Friers are from Truth and Modeſty, I bring thoſe two Inquiſitors cited in the ſaid Article for Witneſſes; The one whereof writes thus of the *Leoniſts* or *Waldenſes*, They are aware of Detraction, and of Scurrilouſneſs, and of a Lye, and of an Oath: The other thus, In Words they are Cautious; Lyes, Oaths, and all things that are Naturally Diſhoneſt they avoid. To which may be added alſo a third, namely, that *German* which publiſhed a Writing of the Doctrine and Behaviours of the *Waldenſes*; They teach to avoid a Lye, Detraction and an Oath. And ſo *Uſher* argues thus, Becauſe their Adverſaries confeſs they avoid Oaths, therefore to charge them with Forſwearing is an Abſurdity without Truth or Modeſty.

So that denying to *ſwear* is thus far commended, as that it clears them from the poſſibility of Forſwearing and Cuſtomary-Swearing; wherein (he ſayes) the *Papiſts*, their Adverſaries, are more like the Devil: And ſo is ours in Lying; for he perverts it thus in *Uſher's* Name. From their *Forſwearing* he ar-

gues their *Swearing*; whereas *Usher* defends them from *Forswearing* by their *not Swearing* at all.

Now whereas *J. S.* hath so plainly perverted Bishop *Usher*, and abused the poor *Waldenses*, and greatly vilified and upbraided us, saying, *Where are your Eyes? Where is your Conscience, who belye so many, &c?* We may ask this, *J. S.* Where are thy Eyes? Where is thy Conscience, who hast not only most grosly belyed and abused us, but shamefully mis-represented the *Waldenses*, and perverted Bishop *Usher*? And where must be our Wit (or any Bodies else) if we believe *J. S.* upon his bare word, perverting such an eminent Author, so plain and obvious, which we desire the ingenuous Reader seriously to look into and compare with both our Account and his. We appeal to the Truth in all.

Whereas for Example 12. *J. S.* only sets down *Erasmus, Plato, Maander, Antonius, Hesiod, Theognis*; and then answers, or rather quibles, *This ranking* Erasmus *with* Heathen *smells rank of the* Jesuits *spirit*: Whereas he himself hath thus ranked *Erasmus* with the *Heathen*, rather then we; For we have given a particular Account of *Erasmus*'s Testimony, only added the other afterwards, not at all either to undervalue *Erasmus*, or to point him *hanging between Heaven and Hell*, as he saith, it is the *Jesuits* Device: But to let that pass. However *J. S.* seems to have no mean Esteem for *Erasmus*; but whether he be real therein or not, will further appear, where he confidently saith of him, *His Judgment was far enough from the Opinion of the* Quakers; *for where he speaks thus of the Unlawfulness of Swearing, the Uselesness of Oaths, he speaks of Swearing in our ordinary Communication, as is manifest from that Clause* [*in your Bargains*] *ye need no Oath, ye need no Execration.*

Observe here, Reader, he restrains *Erasmus* here to oppose *Swearing* only in ordinary Communication, and the like, and as before, far enough from our Opinion; and then addeth another Untruth, That the *Quaker*-Apologist either ignorantly or maliciously omits that Clause [in your Bargains] both which are false; for it was neither ignorantly nor maliciously, but because we had enough beside in general Assertions and Reasons, we cited against all manner of Oaths, besides this Particular he mentions.

See further *Eraſmus* in his *Paraphraſe* on *Mat.* 5. 34. Having cited the Text he ſaith, 'Among the *Jews* only 'Perjury is puniſhable—but the Law of the Goſpel, that 'ye ſhould be more ſure from Perjury, doth utterly con-'demn all manner of Oaths; that is not lawful to Swear, 'neither by God, nor by thoſe things which ſeem to the 'common ſort to be of leſs Religion.' Here both the Aſſertions and the Reaſons are general, with ſeveral other Clauſes, ſome more particular, and others general, before he comes to the particular Inſtance '[*in your Bar-'gains*] *ye need no Oath, ye need no Execration or Curſing*; which Particular cannot make void his general Poſition and Reaſon, both before and after; to which we refer the Reader to view at large.

And likewiſe on his *Paraphraſe* on *Jam.* 5. 12. he is as general and poſitive in aſſerting and arguing the Caſe againſt Swearing, thus, 'But eſpecially, my Brethren, Swear not, 'leſt by little and little you accuſtom your ſelves to For-'ſwear. Among the *Jews* and *Heathens* for Fidelity's 'ſake there is an Oath put between; But among *Chri-'ſtians*, which ought neither to diſtruſt any man, neither 'be in will to deceive; it is a vain thing: Whoſoever 'is accuſtomed to ſwear, is couſin german to the Peril of 'Forſwearing; Be ye afraid not only to ſwear by God 'in humane Affairs and in light Matters, but alſo ab-'ſtain from all kind of Swearing, that you Swear neither 'by Heaven, neither by Earth, nor any other thing that 'the common people eſteem holy and religious. Who-'ſoever dare be bold to Lye without Swearing, he dare 'do the ſame alſo when he Sweareth, if he liſt. He 'that is a good man will believe a man without Swear-'ing; and that nought is will not truſt a man if he Swear:

Eraſm. para. on Jam. 5. 12.

'Swear: But among you that are furniſhed with Go-
'ſpel-like Plaineneſs, there is neither place of Diſtruſt-
'ing, nor to imagine Deceit; but let your plain Com-
'munication be regarded for no leſs true and ſtedfaſt then
'any manner of Oath of the *Jews* or *Pagans*, how holy
'ſoever it be, &c.

To our Inſtance of *Auguſtin* on *Pſal.* 88. *& de mendacio*, J. S. anſwers; *The very words here alledged evince, that St.* Auguſtine *ſpeaks of common Swearing; and that he muſt be beſide his Text, if from the Old Teſtament he infer the Unlawfulneſs of all kinds of Swearing.*

Reply. *Auguſtine*'s words are plain and general, that we cited; however he kept to the New Teſtament Text and to himſelf in other places we ſhall not at preſent examine (if he did not, it ſhould have been retracted by him) but recite *Auguſtine*'s words more fairly then *J. S.* hath done.

'It is well that God hath *forbidden* man to Swear, leſt
'by Cuſtom of Swearing (inaſmuch as we are
Auguſt. on Pſal. 88. 'apt to miſtake) we commit Perjury: There
'is none but God can ſafely ſwear, becauſe
'there's no other but may be deceived.

'I ſay unto you, *Swear not at all*, leſt by Swearing ye
'come to a Facility of Swearing, from a Fa-
Auguſt. De mendacio. 'cility to a Cuſtom, and from a Cuſtom ye fall
'into Perjury.

Obſerve here, Reader, that both his Poſitions and Reaſons are general, and his Inference deduced from Chriſt and his Apoſtles own words againſt Swearing, as *Eraſmus*'s are.

And we now muſt further cite *Auguſtine* in the Caſe; ſee *Auguſtin* Serm. 3. *Ad competentes*: 'Let them
'not only abſtain from Perjury, but alſo from an Oath;

'Becauſe

'Becauſe he doth not Lye who ſaith, 'A man Swearing 'much ſhall not depart from Iniquity, and the Plague 'ſhall not depart from his Houſe, *Eccleſ.* 23.

Auguſtin. de ſerm. dom. in monte, on the place in *Mat.* 5. thus; 'The Righteouſneſs of the *Phariſees* is, not 'to Forſwear; This he confirmeth who forbiddeth to 'Swear, which belongeth to the Righteouſneſs of the 'Kingdom of Heaven: For, as he who doth not ſpeak, 'cannot ſpeak a Lye, ſo he cannot Forſwear who doth 'not Swear (ſo he goes on to excuſe *Paul* for ſaying [vn], &c. and calling God to Witneſs, &c.) ſaying, 'That 'an Oath is not of good things, or among good things; 'but of evil things, or to be reckoned among evil things. And ſayes, 'Let a man reſrain to uſe it, but upon Neceſ- 'ſity, for the Infirmity of others, which is Evil; from 'which we pray, that we ſhould daily be delivered.

Auguſtin. on *Jam.* 5. *de verbis Apoſtol. ſerm.* 30. 'Per- 'haps it is only for God to Swear, who cannot Forſwear. And ſo he goes on to ſhew how hard it is for men to avoid Perjury.

Auguſtin. de mendacio Retract. lib. 1. c. ult. He ſays, is obſcure and intricate.

To our Inſtance of the *Albines* in *France*, and *Mich. Sadler*, an eminent Martyr in *Germany*, that they *held it was unlawful to Swear*; and that one Article alledg'd againſt him was, that he had ſaid [That men ſhould not Swear to, or before the Magiſtrate.] To theſe J. S. anſwers, *Your Authors ſay only, that That Charge was alledged againſt them; but not, that it was proved.* An. 1176.

Repl. Neither do we read that the Authors ſay, That that Charge was denyed by them; and then, what need was there of proving it before it was denyed?

To our alledging *Jerome*, *Chryſoſtome*, *Juſtine Martyr*

againſt Swearing, our Adverſary anſwers, viz. *When you name the Texts of theſe three Fathers we ſhall examine whether you faithfully report them.*

We *Reply*, Let him examine then the Report and Citation already given of *Chryſoſtome*: And now of the other Two (we hope, more faithfully then he hath done of B. *Uſher* and divers others.)

See *Ferone's Commentary* on *Mat.* 5. on the place, *Swear not*; thus, 'This was granted as to little ones by the 'Law, that as they did offer Sacrifices to God, leſt they 'ſhould offer them to Idols; So they were ſuffered to 'ſwear by God, *not* that they did this rightly, but that 'it was better ſo to give it to God then to Devils: But 'the Truth of the Goſpel doth *not* receive an Oath, ſee-'ing every faithful Speech (or every Speech of a faith-'ful Man or Believer) is for (or inſtead of) an Oath.

Juſtin Martyr. Apolog. for Chriſtians, pag. 63. printed at *Paris*, 1615. ſumming up the Doctrines of *Chriſt* to the *Heathen* Emperor, ſayes, 'He commanded us, not 'to Swear at all, but alwayes to ſpeak Truth; *Swear not* 'at all, *but let your Yea be Yea, and Nay, Nay; for whatſoever* 'is more comes of Evil.

As for *Walter Brute* in his Teſtimony againſt *Swearing*, is as plain, poſitive and rational as any of them; ſee *Act. Mon.* 1 vol. fol. 653. J. S. ſaith, *As to* Walter Brute, *it is true, he affirmed what is alledged, but with Proteſtation, That he would retract that Opinion if he were convict of the Error of it; and accordingly did, upon Conference with the Biſhop of* Hereford, *ſubmit himſelf to the Determination of the Church, as appear from your own Author*, Fox *v.* 1. *p.* 653.

Reply, This is juſt the manner of the *Papiſts* undervaluing the Martyrs Teſtimonies, by endeavouring to faſten Retractations and Recantations upon them; and becauſe this

this man has thus darkly and unfairly repreſented *Walter Brute* as ſo doubtful in that Particular Opinion againſt Oaths, and ſo ready to retract it, be pleaſed, Reader, to hear *Walter Brute*'s own words in the page before cited, & how far he ſubmitted in ſaying, *I* Walter Brute *ſubmit my ſelf principally to the Evangely of Jeſus Chriſt, and to the Determination of holy Kirk, and to the Sentence and Determination of the four Doctors, viz.* Auguſtine, Ambroſe, Jerome *and* Gregory. Judge, we pray, what Retractation is this: And ſhould not our Oppoſer have ſhewed us, where he retracted that Opinion aforeſaid againſt *Oaths*, if he could? or where ever he acknowledg'd himſelf convinc'd that this was *an Error*? His Submiſſion was principally to the *Evangely* (or *Goſpel*) *of Jeſus Chriſt*, which *J.S.* leaves out, as he doth [*holy*] before [*Church*] we hope he will not charge *W. Brute*, that he deſign'd a Submiſſion contrary to the *Goſpel of Jeſus Chriſt*, being that principal *thing* without which the other could not determine. But we do not find that *W. Brute* retracted any more in the words above, then he did ſometime before, when he told the Biſhop thus, *If any man will ſhew me that I Err in my Writing or Sayings by the Authority of ſacred Scripture, or by Authority of Reaſon grounded thereon, I will humbly and gladly receive his Determination; But as for the bare words of any Teacher, Chriſt only excepted, I will not ſimply believe, except he be able to eſtabliſh them by the Truth of Experience, or of the Scripture.* Now conſider, Reader, that this was but a Submiſſion conditionally propoſed, any more then the other; and that ſome time after this he poſitively wrote againſt Oaths, for which we refer thee to the Quotations: And this conditional Submiſſion ſeems rather to argue his Belief, that they could not convince him of Error herein, no more then the Biſhop of

Act. Mon. 1 v. f. 623.

Fol. 653.

Hereford did, when he could not confute *Walter Brute*'s Exhibits on his own Defence. And has it not been a common thing with many eſtabliſhed in the Truth, to propoſe ſuch conditional Submiſſions to be convinced, and receive Information by or according to the Holy Scriptures? For our parts, we do not find this man's Repreſentation of *Walter Brute* to have ſo much as a face of Truth in it, or that he was either doubtful of, or did recant of that Opinion charged againſt him by the publick Notary, viz. *That he held that it is not lawful for* Chriſtians *for any Cauſe in any Caſe, to ſwear by the Creator, neither by the Creature*; But rather that he was poſitive in this amongſt his laſt Teſtimonies againſt the Pope and Church of *Rome*; ſee *Act. Mon.* vol. 1. fol. 653.

Fol. 625.

As for J. S. his Concluſion, pag. 43. it ſavours both of Scorn, and Envy, and a Perſecuting Spirit, that would inſtigate the King and Parliament to afflict us, as if *we were not Conſcientious in what we profeſs*; but we knowing the contrary in our Conſciences, as being therein obliged to Chriſt and his Command, we ſleight our Enemies Flouts and Revilings.

To his ſaying, *The Order of* Middleburgh *is no ways applicable to the* Quakers *Caſe, who have refus'd to pay Church duties*, The man ſeems herein wilfully to ſhut his Eyes; for the ſaid Order is very plain for Liberty of Conſcience, and Freedom from the Impoſition of Oaths, unto thoſe Inhabitants who refus'd the taking the accuſtom'd Oaths, and who inſtead thereof, proffered as the *Quakers* do) *That their Yea ſhould ſtand inſtead of an Oath, and the Tranſgreſſors thereof be puniſhed as perjured Perſons*; which with the Advice of the Governour and Council of *Zealand* was accordingly ordained and confirmed, *That this Peoples Yea aforeſaid ſhould ſtand inſtead of an Oath before the Magiſtrates of the ſaid City* [A Noble Preſident to our Purpoſe]

Obj.

Obj. *But the* Quakers *have refuſed to pay Church-Duties, and thereby Rob the Royal Exchequer, which is partly ſupplyed out of Tenths and Firſt Fruits.*

To the firſt, of refuſing to pay *Church-Duties*; it ſeems he means *Tythes to the Prieſts*: And muſt we therefore not be allowed the Liberty of our Conſciences, but be expoſed to Ruin, Loſs of Eſtates and Livelihoods, becauſe we cannot pay Tenths to the Prieſts? Oh hard Man and unjuſt Judge! that reſpects more the Pope's Yoak and Antichriſtian Impoſition, then the Lives or Liberties of *Proteſtant* Subjects and True *Chriſtians*: And his implying an Indulgence for us, if we did not refuſe to pay the Prieſts Tythe, is like as to tell us, *We may have the Liberty of our Conſciences if we will be Conformable*: Oh generous *Indulgence* to ſuch as need it not! Could our Conſciences ſerve us to *Conform, Pay Tythes, Uphold Prieſts, &c.* what needed we make Addreſs for Liberty? His charge of *Robbing the Royal Exchequer* is envious and falſe, ſhewing a Perſecuting Spirit: The Prieſts Tyth-Barns are not the *Royal Exchequer*; we cannot help to fill them: They demand Tyths of us, not only of our Lands, but of the Fruits and Encreaſe of our Labours and Induſtry (a manifeſt Extortion) and their Demand of them is as *Miniſters of Chriſt*, and on a *Religious Account*, as claiming a *Divine Right*, in neither of which are we ſatisfied, nor can we own either; and we have reaſon to think, that the King is more Merciful to them about the Firſt Fruits, then they are to us, and doth not ſo ſeverely proſecute or ſtrictly look after them as they do to us, having cauſed many deeply to ſuffer both in Perſons and Eſtates, and made grievous Havock by taking away and ſpoiling mens Goods, driving away their Cows, Oxen, &c. many times more then the value of the Tythe, beſides the ſweeping away Houſehold Goods, and expoſing many poor induſtrious Families

to

to Ruin; as alſo the many long & tedious Impriſonments, which they have cauſed many to ſuffer in till Death. But when have we refuſed to pay our *Civil-Duties* or *Taxes*, being in a Capacity, that is, out of Bonds and Sufferings, which have diſabled many? And if the King and Great Council of the Nation were pleaſed to repeal thoſe old Laws inforcing the Payment of Tythes, and to convert them into ſome *neceſſary civil Uſe*, as for the *Poor*, or ſome *National Service* and *Benefit*, it would appear whether we ſhould not pay our parts, and whether the Royal Exchequer would not be conveniently ſupplyed without the Tenths from the Prieſts.

As for our Deſire of being exempted from taking an Oath, becauſe our Conſciences will not allow us to ſwear, to this our Adverſary adds, viz. *When you actually do Swear in as ſolemn & auguſt a Form, as its poſſible for the Tongue of man to expreſs, even then when you ſay, You dare not Swear; God, who is the Searcher of Hearts, knows, that it is with a Holy Reſpect to the Reputation of* Chriſtianity, *the Evangelical Diſpenſation and to Chriſt's expreſs Prohibition, &c.* This Perſon has given us various Definitions of an Oath; of which he reckons that to ſay, *God who is the Searcher of Hearts knows*, is a moſt ſolemn & auguſt Form of Swearing: But ſurely he egregiouſly miſſeth in this; for at this rate of defining a ſolemn form of an Oath, we ſhall ſcarce know how to mention the Name of God in any *ſerious* or *ſolemn Way*, either in Prayer, Thankſgiving, Appeal to him either as witneſs for us, or ſingly as deſiring that the Truth may be diſcovered in any caſe; but this muſt all be lookt upon as a moſt ſolemn and auguſt Form of Swearing, if the Name of God be but mention'd, when no Swearing is intended, nor any Imprecation or Ceremony of an Oath uſed: But how manifeſtly doth this contradict his granting, there may be a confeſſing the true God in Prayer, in Thankſgiving, &c.

with-

without Swearing, in his counting ſuch Confeſſion of God *not ſufficient or acceptable, except they add Swearing by his Name*; ſo that however the Name of God may be ſolemnly confeſſed without Swearing: And if on ſome weighty Occaſion a *Chriſtian* be moved to ſay, *God knows I Lye not, God is my Witneſs*: How can this be a ſolemn Oath or Swearing, when he neither intends it nor uſeth the Ceremony of an Oath, nor any Imprecation or Curſe?

For there is a plain Difference between a man's earneſtly appealing to God by way of Imprecation, *as the great Judge of Heaven and Earth, Avenger of Injury and Falſhood*; And tenderly committing or reſigning his Cauſe unto God, that he may diſcover the Truth (*being Witneſs thereof*) to others, when it is or may be doubted or queſtion'd: As in a Caſe of moment, wherein I know & am ſure the Truth is on my ſide, while others may doubt or queſtion me, if I appeal, commit or reſign my Cauſe to God (as knowing him to be my Witneſs therein) it is ſingly with a Deſire, that he may enlighten their Underſtandings, & bring them to know the Truth of my Cauſe; and for that End I both truſt him, and leave it with him; and not at all with any Ceremony of an Oath, nor any *Imprecation, Invocating of God for Witneſs (or Judge) againſt my Soul*; for what need of that when I know I am clear? What need I be under any ſuch Bond, as the Fear of a *Curſe* to bind me to ſpeak the Truth, *whenas I am both aſcertained of and engaged in the Truth, and my Chriſtian Reputation and Soul's Peace is naturally concerned in it?* And on the other hand, if any ſhould wilfully or knowingly utter falſe Things without binding their Souls with an Oath or conditional Curſe, *that will not hinder the Curſe, Judgment or Reward of falſe Swearers from coming upon them, nor ſecure the Guilty.*

THE END.

Benj.a Gates Junr

His (4) Book

The 17th: of 4. 2 Month 1721

Yr 149 10

THE UNIVERSALITY OF THE LIGHT

Which shines in Darkness

ASSERTED,

AND THE

Notions & Opinions

OF

JEREMIAH IVES

(Divulged the 24th of the 2d Moneth, 1674. in the *Market-Place* at *Crayden* in the *County* of *Surrey*)

DETECTED, &c.

Written and Published for the Information of all that desire to know the Way of Truth, and to walk in it.

By *William Shewen.*

He taketh the Wise in their own Craftiness, and the Counsel of the froward is carried head-long; They meet with Darkness in the day time, and grope in the Noon-day as in the Night, Job 5. 13,14.

This is the Condemnation, that Light is come into the World, and men love darkness rather because their deeds are evil, John 3. 19.

Printed in the Year, 1674.

BRITISH MUSEUM

TO THE READER.

FRIEND,

I *Being preſent, and noting theſe Opinions of* Jeremiah Ives, *after ſome time I ſent the following Letter, with a Copy of them incloſed to him, which I underſtand he received with his own Hand; and having received no Line from him, to ſignifie whether he at the ſecond View, or more mature Deliberation, will diſown any of them, I have now diſcharged my Mind in a brief Anſwer to them, not being Conſcious in my ſelf that I have wronged him in a Word: I am not doubtful, as thou readeſt in an Even Impartial Spirit, and in a Mind void of Prejudice, but that thou mayſt reap Profit hereby. So commending thee to the* Grace, Love *and* Light of God, *which is able to teach thee to profit, and preſerve thee from Evil preſent and to come; in a Meaſure of it I remain thy Friend,*

W. S.

Jeremiah Ives,

I Here-with ſend thee ſome of thy Notions or Opinions; My End in ſo doing is two-fold, *Firſt*, That thou mayſt take a ſecond view of thy Notions and Conceits, and ſee whether I have noted them right, before I communicate them further. And *Secondly*, If thou ſtand it by them, I have ſomething in my Mind to commit to Paper concerning them, in order to ſhew thee, if poſſible, thy Darkneſs and Ignorance in the Things of God, though thou haſt been a long Profeſſor and pretended Miniſter of them: And indeed thou didſt behave thy ſelf more like a cunning Sophiſter, with crafty Sleights to gain upon the Ignorant at that time, then like a Grave Conſcientious Diſputer for the Principles of the *Chriſtian* Religion: And whether thou leaneſt or truſteſt more upon thy Acquired Cunning, and Artificial Reaſoning in thy Diſputes, and other thy pretended ſervices for God and the Good of People, then upon the immediate Aſſiſtance, Guidance and Motion of the Spirit of God, I do deſire thee ſeriouſly to conſider, and leave it to his Witneſs in thy own Conſcience to anſwer. The Things of God are very weighty, and ought to be ſpoaken of and medled with by a bridled Tongue, and clean Hands; and in a weighty and ſerious Spirit, which is ſeaſoned with Grace & Wiſdom, and enabled to divide the Word aright; which Word is compared to Milk, Strong Meat, Bread, a Hammer, Fire, Sword, &c. Now he that profeſſeth himſelf a Miniſter of Chriſt Jeſus, and is not ſeaſoned and endued with this Wiſdom to divide this Word aright, deceives himſelf and others. Conſider thy Standing and Work, thy latter Day approacheth, leſt the Sun

ſet

ſet upon thee, or the Spirit of God leave ſtriving with thee, and thy Candle be put out, and thy Day be turned into Darkneſs over thee. This is a Warning in Love to thee, from one who believes the Principles of the true *Chriſtian* Religion, profeſſed by thoſe in Scorn call'd *Quakers*, and loves all that walks in them, and lives according to them; which Principles and People I have known thee to be an Oppoſer of this 15, or 16. Years; but the God whom they Fear and Serve, hath hitherto blaſted thy Endeavours, together with all the reſt of the Champions of Myſtery *Babylon*, and hath cauſed the Knowledge of his precious Truth to encreaſe, and hath eſtabliſhed many Thouſands in it, and furniſhed them with Strength and Wiſdom to contend for that one Faith which was once delivered to the Saints; which Faith purifies the Heart, and gives Victory over the World; which Faith and the Work of it, is much wanting among all the Sects in *Chriſtendom*, though they have made to themſelves many Faiths, every one contending for the Work of their own Hands, and walking in the Light of their own Sparks, & in the End lie down in Sorrow; out of which Eſtate the Lord hath redeemed many; and his Hand is ſtretched out ſtill to redeem and deliver more; which is alſo the earneſt Deſire and Expectation of him, who deſires the Temporal and Eternal Good and Welfare of all Mankind, and remains thy Friend,

Southwark, the 5th of the 3d Moneth, 1674.

William Shewen.

Some

Some of the Opinions of *Jeremiah Ives*, divulged in the Market-Place at *Crayden* in the County of *Surrey*, the 24th of the 2d Moneth, 1674.

THe ſame Body that is now the Habitation of the Soul and Spirit, ſhall riſe again, and enter with the Soul united, into everlaſting Joy or Torment.

It may be in the great Day of Judgment God may receive the Heathen *to Glory; but it is more then they know whether he will or no: For thoſe People that have not the Scriptures among them in common, have no Knowledge of their future Eſtate.*

All the Light in men could never teach them, diſcover or reveal unto them, That Chriſt was born of a Virgin, and that he ſuffered, &c. *It may tell them, that Blaſphemy and Drunkenneſs, &c. is Sin; but could never tell that God would ſave them.*

I do deny that every man is lighted with the Light of Chriſt; for the Scripture ſaith, That many are in Darkneſs, and ſtumble, becauſe there is no Light in them.

That the Light which lighteth every man is not the Light of Chriſt; yet it is a Divine Light.

There is a Natural Light in all men, which may ſhew them Sin, and this Natural Light is Divine; for every Gift of God is perfect; *therefore Divine.*

Men may ſin out all Senſe of Sin, and become Darkneſs, and have no Light in them.

The Sun may ſhine, and ſome men may ſhut their Eyes, and will

will not ſee it; and ſome are blind, and cannot ſee it: Are they therefore enlightned by it? So likewiſe, &c.

I will ſtick by the preſent Tranſlation of the New Teſtament, which was effected by Twenty or Thirty Learned Wiſe Men, by the King's Authority; and if I underſtood Greek *never ſo well, it would be unmannerly to contradict them.*

The Light that is come into the World was deſigned of God to enlighten every man; but Thouſands are not enlightened by it.

George Whitehead *and* William Gibſon *are not enlightened with the Light of Chriſt; though I grant, that there is a Light in every man, which is Divine, yet not the Light of Chriſt. & I deny that the Light of God is one with the Light of Chriſt; the Father and Son are Relatives, but not one; the Light of the Father, Son and Spirit are Divine, but not one.*

That which is Divine in God, becomes Natural when given to men.

Some in the World are without Chriſt; therefore ſome in the World are without the Light of Chriſt.

I noted theſe at the Time and Place aforeſaid in Short-Hand, and I know not that I have wronged thee; if thou judgeſt otherwiſe, I deſir to hear from thee ſuddainly.

W. S.

THE

THE UNIVERSALITY OF THE LIGHT ASSERTED AND THE Notions and Opinions OF JEREMIAH IVES DETECTED, &c.

Opinion, *THe ſame Body that is now the Habitation of the Soul and Spirit, ſhall riſe again, and enter with the Soul united into Everlaſting Joy or Torment.*

Anſwer, The Doctrine of the Reſurrection of the Juſt and Unjuſt in the Day of Judgment, and their future Eſtate in Joy or Torment, was alwayes aſſerted by us in Scorn called *Quakers*; though wickedly inſinuated and divulged to the contrary by our Oppoſers: And this whole Nation may be convinced byour Con-

Conſcientious Suffering for bearing witneſs to the Truth we have received, that we believe a Future Eſtate: Elſe, why ſhould we ſuffer to keep our Conſciences void of Offence? If we were of the number of thoſe, then might we ſay, Let's eat and drink, and take our fill of Pleaſure in the things of this World to day, for to morrow we ſhall dye; And let us run down with the Stream of the Times we live in, and be Men-Pleaſers, and ſo preſerve our ſelves from Suffering: But our Converſation hath not been on this manner, but quite the contrary; and impartial People may ſee, that it is great Ignorance, if not Wickedneſs and Emnity in our Enemies, both Profeſſors & Prophane, to endeavour to father and faſten ſuch a Doctrine upon us: But we pitty their Blindneſs, knowing that it is the Work of that old Adverſary, the Devil (which rules in the Hearts of the Children of Diſobedience) on purpoſe to make us odious and hateful to the People, who have a groſs Traditional Faith concerning the Reſurrection, as of other Truths of the Goſpel of our Lord and Saviour Jeſus Chriſt.

Now the Myſtery of Godlineſs is great, and the Myſtery of Iniquity is great alſo; and they are reveal'd to the Babes and Sucklings, and hid from the Wiſe and Prudent of this World, the Wit and Cunning of men finds it not out, neither can the Wiſdom of the World comprehend it; the Buſie, High-minded, Puffed up, Contentious *Corinthians* would be prying into things not made known to them by the Spirit of the Lord; but *Paul*, the aged, dealt wiſely and gravely with them, giving them many ſharp Reproofs for their high Conceits; telling them, He could not ſpeak to them as unto Spiritual Men, but as unto Carnal; and could not miniſter Strong Meat to them, but Milk; having Envyings, Strife and Diviſions among them; he concludes they were Carnal, and walkt as men, wiſe and puft up in their own conceits: But ſaith he to them, *If any among you ſeem to be wiſe in this World, let him be a Fool that he may be wiſe; for the Wiſdom of this World is Fooliſhneſs with God, &c.* 1 Cor. 3. And in moſt of his Epiſtle he reprehends them for their Failings and Errors. 1 *Cor.* 4. 3, 18.

Now ſome among them broached this Error alſo, *That there was no Reſurrection of the Dead*: Many weighty Arguments he urges to

convince them of their groſs Ignorance (1 Cor. 15) *If there be no Reſurrection of the Dead, then is not Chriſt riſen*; ſo on to the 19th verſe, where he alſo ſaith, *If in this Life only we have Hope, we are of all men moſt miſerable, &c. For ſince by Man came Death, ſo by Man came alſo the Reſurrection: In* Adam *all dye, in Chriſt ſhall all be made alive* (he that reads let him underſtand) Some alſo among them might, after they were convinc'd by his Arguments, enquire, how the Dead were raiſed, and with what Body come they forth? To ſuch he ſaith, *O Fool, that which thou ſoweſt is not quickened except it dye; and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, &c.* to the end of the Chapter.

And now, if the curious Enquirers of this Age would know further, and preſume above what is written out of the Senſe and Knowledge of the Holy Spirit, which moved Holy Men to write, they are to be anſwered with Judgment and ſharp Reproof; for the puffed up Spirit and buſie Mind, which aſpires to know much before-hand, leads men to neglect the doing that good which they already know; therefore it was very well ſaid by *Geo. Whitehead*, (when the Diſpute was like to continue about the Reſurrection) That it would be more profitable and neceſſary for People to hear a Diſcourſe that may tend to inform them, how they may be fitted and prepared to be one of that number which ſhall riſe in the Reſurrection to enjoy Everlaſting Felicity, and to avoid the contrary; and not at preſent to contend about the *Sameneſs* of the Body that ſhall riſe, and what Matter and Form it ſhall have, and how and when the Soul and Body ſhall meet, and be united, and how they ſhall be entertained in Heaven, &c. About theſe things the vain Thoughts and Imaginations of men are many; and ſome that count themſelves able to teach others, are as ignorant of the Reſurrection as *Nicodemus* was of the New Birth: And this buſie Mind, and unſubjected Spirit, which learns not at the Feet of Jeſus, has great Conceits and Imaginations what God hath done of old, in Generations paſt, and what he is able to do Thouſands of Years to come; but is ignorant and unacquainted with his Power at preſent, believes little of his Power and Ability in their own Particulars in this preſent time, wherein they are to know him by his Mighty Power to raiſe them out of the Grave of Sin, and give them Victory

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over it, and ſo to witneſs their part in the firſt Reſurrection: This is of more abſolute Neceſſity then to enquire, what manner of Bodies God will raiſe in the Laſt Day, and how he will provide and entertain the Soul and Body in Heaven when time ſhall be no more.

They that know God do believe in him, and can truſt him, and do reſign up their Bodies, Souls and Spirits, into his Hand in this World, and in that which is to come alſo; and have no doubt but he will provide well for them, if they perſevere in well doing to the end.

Opinion. *It may be in the great Day of Judgment God may receive the* Heathen *to Glory; but it is more then they know whether he will or no: For thoſe People that have not the Scriptures among them in common, have no Knowledge of their future Eſtate.*

Anſw. What God will do with the *Heathen*, it ſeems thou knoweſt not, but art in thy Thoughts, or may bees about it: They that walk in the Light, in which God dwells, know more of his Mind; However, thou mayſt read in the Holy Scriptures of God's Love and Care for the *Heathen*, in giving his Son a Covenant of Light to enlighten the *Gentiles*, and to be his Salvation to the Ends of the Earth; and that he will give him the *Heathen* for his Inheritance, and the Ends of the Earth for his Poſſeſſion: And as ſome *Heathen* or *Gentiles* of old, who had not an outward Law, condemned the *Jews* by their Righteous Converſation, by vertue of God's inward Law in their Hearts; ſo many called *Heathen* now, will riſe up in Judgment againſt titular *Chriſtians*: And it will be more tollerable or eaſie in the Day of Judgment for ſuch *Gentiles* then for thoſe.

And thou ſayeſt, *Where the Scriptures are not among People, they have no Knowledge of their future Eſtate.*

In this thou ſpeaks but a Conceit or Divination of thy own Brain, ſhewing thy Ignorance of the Fountain of all true Knowledge; for there was Knowledge among men neceſſary to Salvation before the Scripture was written; and from this Knowledge the Scriptures

proceeded; men [illegible] Holy before the Scriptures were written; men feared God b[illegible]ne Scriptures were written; and the Secrets of God were [illegible]n them that fear'd him; and ſurely they knew him before they feared him: And ſome talked and walked with God before the Scriptures were writ: *Abraham* was a Friend of God, and ſaw Chriſt's Day, and this is Eternal Life; ſo ſuch knew their future Eſtate; for Eternal Life includes a future Eſtate: And God is the ſame, and Chriſt is the ſame; and as he hath reveaſled himſelf before the Scriptures were; ſo he is as able, ready, and willing to reveal himſelf, now the Scriptures are, and where the Scriptures are not, and when they ſhall be no more; for they were not from Eternity, neither will they continue to Eternity: And thoſe that had the Scriptures in former Ages, and wanted the true Knowledge of God, which was before the Scriptures were, knew neither the Scriptures nor the Power of God, nor their own Eſtates at that time, nor their future Eſtates, but were ignorant of both; yet could boaſt of the Scriptures, as thou and many do now, and call themſelves *Children of Abraham*; and ſay, that *God was their Father*; though he of whom the Scriptures teſtified (whom they knew not) told them, *They were of their Father the Devil, whoſe Works they did.*

So thou and all may ſee, that the Scriptures did not give them a true Knowledge of their preſent nor future Eſtate, though 'tis ſaid, they read them every Sabbath Day, and were as converſant in them as many Sects in *Chriſtendom* are now, and thought to have Eternal Life in them, and cryed them up and magnified them, while they cryed him down, and crucified him of whom they bore witneſs, and from whom they proceeded.

So 'tis very evident, that the true Knowledge, Fear and Secrets of God were with men before the Scriptures were writ; and when they were writ, men that had them were void of the Underſtanding or true Knowledge of them: as it hath been, ſo it may be, and is now; men may talk much of the Scriptures with their Tongues, and carry the Bible in their Pockets, and yet the Devil may rule in their Hearts.

And People that have not the Scriptures, nor never heard of them, may be nearer the Kingdom of Heaven then ſome that have them; as ſome *Heathen*, who had not *Moſes*'s Law, did by Nature

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the things contained in the Law, which was th[illegible] of the Law written in their Hearts, this hath been, is, [illegible]y be: For we ſay and affirm, That God affords to all m[illegible]ay of Viſitation, and puts them into a Poſſibility of being ſav[illegible], elſe, how would he be clear when he judgeth?

Opinion. *All the Light in men could never teach them, diſcover or reveal unto them,* That Chriſt was born of a Virgin, and that he ſuffered, &c. *It may tell them, that Blaſphemy and Drunkenneſs, &c. is Sin; but could never tell that God would ſave them.*

Anſw. Theſe are Thoughts and Imaginations of thy own Head, and ſhew thy Ignorance and Unbelief of the Light of God and Chriſt in men, and the Operation of it in thoſe that do believe, love and walk in it (and indeed no other knows the Efficacious Power and Vertue of it to their Salvation, though they may and ſhall to their Condemnation) for was it not the Light of God in men, that ſhewed them, that Chriſt was to be born of a Virgin, and that told ſome the very place, where alſo, long before the time; and why may not the ſame Light ſhew things that are paſt, as well as things to come? To whom this Light did not reveal him when he came, could not know him, but took him to be the Carpenter's Son, ſaid one thing, and ſome another of him: though they had the written Prophecies in the Holy Scriptures concerning him; yet they were as ignorant of him (as he was the Chriſt of God) as the very *Heathen* that never ſaw the Scriptures; and Chriſt plainly told them, That *they neither knew him nor his Father.*

And it was by the Light of God and Spirit of Revelation in that day, and not by the Scriptures, that any came to the true Knowledge of him; Fleſh and Blood did not reveal him: Many that talked and walked, eat and drank with him, and ſaw his Mighty Works and Miracles, did not ſee him, nor know him, nor the Power of his Father, which wrought in him; And this the Holy Scriptures, whom we dearly own and honour in their Places, bear full witneſs to; and the ſame is now. He that can receive it, let him.

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And the ſame Light which convinceth People that Blaſphemy and Drunkenneſs is ſin, is no leſs, nor no other, then the Spirit of Truth, which Chriſt promiſed to ſend, which ſhould convince the World of Sin, Righteouſneſs and Judgment; and this is the Condemnation of the World, in whom this Light ſhineth, appeareth and convinceth, that they do not love this Light, nor believe in this Light, nor bring their Deeds unto it; ſo they never know it lead them to their Saviour, from whence it comes; and ſo know not that the Reproofs of a Friend are better then the Kiſſes of an Enemy; or that that which convinceth, reproveth, ſmiteth, woundeth and killeth, is the ſame, or one with him, which converteth, reformeth, healeth, bindeth up and maketh alive: So through Unbelief and Diſobedience man brings Deſtruction upon himſelf; and God and Chriſt is clear of the Blood of all Men.

Opinion. *I do deny that every man is lighted with the Light of Chriſt; for the Scripture ſaith,* That many are in Darkneſs, and ſtumble, becauſe there is no Light in them.

Anſw. Thy Denyal or Unbelief is contrary to the Teſtimony of the Evangelical Apoſtle *John*, who ſaid, That *Chriſt is the true Light, which lighteth every man coming into the World, Joh.* 1. 9. A plainer Proof, if Scripture will ſerve, need not be ſought for. Another like it is, *The Grace of God which brings Salvation, hath appear'd to all men*; the true Chriſtians *were taught by it; others walked deſpightfully againſt the Spirit of Grace, and turned* from *it into Wantonneſs.* Alſo, *A Manifeſtation of the Spirit is given to every man to profit withal*; One Talent at leaſt is given to improve, though Thouſands anſwer not the End of the Lord, who is the Giver thereof: Life and Death, Good and Evil is ſet before all men; and the Lord is preſent and ready with his Wiſdom and Power, to enable men to chuſe Life and Good, and to eſchew Death and Evil.

But how men are ſaid to be Darkneſs, and to walk in it, notwithſtanding the True Light ſhines in them, is a Myſtery to the cunning Wit of men, which cannot comprehend the Poſſibility thereof, and are ready to cry out, *If all are lighted with the Light of Chriſt, which is in it ſelf a ſaving Light, then why are not all men ſaved? If all have a meaſure of this Light in them, how can*

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any be ſaid to be Darkneſs? And if this Light in it ſelf be ſufficient to lead to the true Teacher, what need hath Chriſt to ſend forth a Miniſtry? and what's the End of your Preaching, and Printing of Books, &c. if all men have a Light ſufficient in them? This hath been the Cry of the Spirit of this World, which favours not the Things of God.

Now ſuch Miniſters which Chriſt ſent and ſends forth, were and are ſent to open the Eyes of the *Gentiles*, and to turn their Minds from the Darkneſs to the Light, and from the Power of Satan to the Power of God, that they might receive Forgiveneſs of Sin, and Inheritance among the Saints, &c.

They had Eyes before, though ſhut; and Light before, though their Minds were not turned to it, nor exerciſed by it, but by the Darkneſs, and by the Power of Satan; and ſo walking in this Darkneſs, they ſtumbled; and Mankind being in this State, joyned to the Power of Satan and to Darkneſs, is called Darkneſs, notwithſtanding the Light ſhines in it (as the holy Scriptures fully evidence.)

Now this Darkneſs and Power of Satan was and is inward, within People; and this Light and Power of God was alſo inward, & within People: For it would be very abſurd and ridiculous to imagine, that Chriſt's Miniſters were ſent to turn the Minds of People from outward Darkneſs to an outward Light; the Darkneſs and Power of Satan was ſpiritual and inward, and the Light and Power of God was ſpiritual and inward, and the pure Mind they were to ſtir up, was within People.

Now though they walked in Darkneſs, and ſat in the Region and Shadow of Death, and ſaw no Light, by Reaſon that the Eye was ſhut and the Mind turned another Way: though it was nigh, they did not ſee it, ſo as to have the Benefit of it, or to believe in it, becauſe the Clouds of Error, Ignorance and Unbelief, were ſo thick and groſs in them, that though the Light ſhined ſo far in them, as to convince and reprove them for Evil; yet they could not comprehend it, or believe in it as a Light, in that State; but rather accounted Light Darkneſs, and Darkneſs Light (as many in this Age do.)

Now when this Light ſhined out of Darkneſs, and diſperſed

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the Clouds and grofs Fogs that were before their Underſtandings, by means of Chriſt's Miniſtry, then begun the Work of Regeneration; then they became as new-born Babes, deſiring the ſincere Milk of the Word; then the Work of Chriſt's Miniſters was, as Fathers to cheriſh them and feed them with Food convenient, and as it were lead them by the Hand till they grew ſtrong Men, &c. And to effect this, they travelled among them, from City to City and from one Country to another, to confirm them and eſtabliſh them in the Light, Power and holy Truth, or Goſpel of Chriſt Jeſus, which their Minds were turned to.

And this is the Work and End of Chriſt's Miniſtry now, which we are made Partakers of; And this is the End we have in writing, printing and preaching: for though all have one Talent at leaſt; yet Exhortation is needed, that Improvement may be made according to the Ability given; and that Men receive the Grace and Love that is tendered, and make uſe of the Means given and appointed of God to lead to Salvation; and this was, and is the Work of the Miniſtry, even to perſwade Men to be reconciled to God, who is Light, and dwells in the Light, and is not far from every one, as a Light ready to lead them out of the Paths of Darkneſs, though till their Minds are turned from the Darkneſs, to which they are joyned, and in which they walk and dwell, they cannot ſee him.

Opinion. *That the Light which lighteth every man is not the Light of Chriſt; yet it is a Divine Light.*

This is a Piece of Ignorance and Contradiction not of the leaſt Magnitude: It is common with the Builders of *Myſtery Babylon* groſly to err and miſtake, and be confuſed in their Language [and the clamorous Woman pulls down her Houſe with her own hands] What! Grant that every man is lighted with a Divine Light, but not with the Light of Chriſt? How many ſorts of Divine Light are there? Is not the Light of Chriſt Divine? What thou mayſt form as a cunning Artificer, by way of Argument to prove this Nice, Carnal, Corrupt Diſtinction, will prove like a Caſtle built in the Air, or vain Imagination, and fall upon the Head of him that builds it

it; For the whole Current of the Scriptures comprehends things under two Heads, Good and Evil, Light and Darkneſs, Life and Death, Heavenly and Earthly, Spiritual and Natural, Old and New, Holy and Polluted, Divine Nature, Sinful and Corrupt Nature, &c. Now Divine Nature is the ſame with Divine Light, Holy, Heavenly, Pure and Spiritual: And it was by this Nature the *Gentiles* did thoſe things contained in the Law, &c. they did them not by the corrupt Nature; for that leads all that are in it further into Tranſgreſſion, and Breach of all the Law of God; and as that is given way unto, razeth out and demoliſheth the Law in the Heart. And how *J. I.* can ſet forth a Divine, Holy, Heavenly, Spiritual Light, wherewith men are lighted, and ſhew that this Divine Light is not the Light of Chriſt, I judge is a Myſtery to himſelf unknown; for I cannot find, neither in the Scripture, nor among Holy Men, a Preſident for the like Doctrine; ſo for ought I know he may be called the Father of this Vain Conceit or Notion.

Opinion. *There is a Natural Light in all men, which may ſhew them Sin, and this Natural Light is Divine*; for every Gift of God is perfect; *therefore Divine.*

Anſ. This Conceit or Opinion differs not much from the former; only in this thou acknowledgeſt that this Light wherewith every man is lighted, is able to ſhew or convince men, that Sin is Sin: now what that is that makes manifeſt and convinceth of Sin, the Scriptures bear witneſs in that of *John*, Chap. 16. *That which convinceth the World of Sin, &c. is the Saints Comforter, even the Spirit of Truth*; it hath many Names in the Holy Scriptures, but is one thing: So this Light, which is Divine, Holy, Heavenly and Spiritual, is one with the Spirit of Truth in Nature and Operation, and is the Gift of God to all men, though ſome rebel againſt it; and hath Power in it, not only to ſhew and convince of Sin, but to deſtroy Sin, and convert to God thoſe that love its Appearance and turn at its Reproof. I perceive thou haſt read, *That every Gift of God is Perfect*, and that the *Light is the Gift of God*, therefore Perfect and Divine; thou hadſt better know it ſo, and

prove it by the Experience of its Vertue and Operation in thy self, then by a Syllogism; then thou mightest be a true Witness of its Divine Perfectio; till then however I will take thy Argument for as good a Proof as thou canst give, that the Light is Perfect and Divine.

Opinion. *Men may sin out all Sense of Sin, and become Darkness, and have no Light in them.*

Answ. Men through long Custom of sinning may have their Hearts hardened to that Degree that they may be compared to a Stone; and to a Deaf Adder, which will not hear the Voice of the Charmer, &c. And men may be so ignorant of the Law and Mind of God (even while they profess him) that they may think they do him good Service, while they are serving the Devil and doing his Work (yet there is Means of Redemption, and a Possibility of Deliverance appointed of God out of this State; and the stony Heart may by it be made soft, and becom: changed into a Heart of Flesh, and the deaf Ear and Eye may be unstopped, and the ignorant unsensible spirit removed and done away) and this State is upon men while the Light shines in Darkness, which Darkness they are, and cannot comprehend it, &c.

But now, after the Light comes to shine out of Darkness, and men come to receive it, and for a time to walk in it, and to be so enlightened by it as that they may in some measure know God, and Jesus Christ, which he hath sent, which is Eternal Life, and may taste of the Power of the World to come, and witness a Translation from Death to Life, and from Darkness to Light, and a cleansing from the Pollutions of the World, over which their Faith in Christ had given them Victory, and their House may be swept and garnished, &c. yet after all this, they may fall into a worse Estate then that above mentioned, out of which they may never come to witness Redemption nor Deliverance; seeing after they knew God, they did not like to retain the Knowledge of him, nor to Glorifie him as God; And seeing they make shipwrack of Faith and a good Conscience, and turn like the Dog and Swine to the Mire and Vomit again, and crucifie to themselves the Son of God afresh, and for want of Watchfulness let seven worse Devils enter,

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the latter-end of ſuch will be worſe then their beginning: And its ſuch that are compared to Trees twice dead, plucked up by the Roots; and their Conſciences are ſaid to be ſeared as with a hot Iron, &c. for ſuch its ſaid, there remains no more Sacrifice for Sin: this Eſtate is lamentable, and little ſhort of the utmoſt Hell; ſeeing the Spirit of God hath ceaſed ſtriving with ſuch for their *Salvation*, and that which they hate will be their *Condemnation*.

And there is none that ever did or ſhall ſin themſelves into ſuch a ſtate of Hardneſs and Unſenſibleneſs, as that they ſhall not feel the Reward of Sin ſooner or later; neither ſhall they eſcape the Biting or Gnawing of that Worm that never dyes, nor the Anguiſh of that Fire which the Breath of the Lord kindles; if the Wicked, that hate the Light, could dwell in ſuch Darkneſs, where the Light could not find them, or if they could deſtroy this Gnawing Worm, and extinguiſh or put out this Fire which the Breath of God kindles, then ſhould their Senſibleneſs of Pain and Anguiſh for Sin be at an end; but as they cannot do the one, ſo they cannot eſcape the other. *The Wages of Sin is Death*; even a dying Death, a ſenſible Death, where the Gnawing Worm will be felt, and the Wicked ſhall be able to lift up their Eyes in Hell, as *Dives* did (when he ſaw *Lazarus* in *Abraham*'s Boſom) and cry for Help in the Sence of their Torment when it is too late, the Gulf being fixed, &c.

Opinion. *The Sun may ſhine, and ſome men may ſhut their Eyes, and will not ſee it; and ſome are blind, and cannot ſee it: Are they therefore enlightned by it? So likewiſe, &c.*

Anſw. The Strength of this Opinion of thine by way of Similes I take to be thus; That though the Sun doth ſhine, yet ſome are not willing, and ſome are not able to ſee the Light of it, and ſo are not or will not be lighted by it; and from hence wouldſt conclude (notwithſtanding thy former Conceſſion, viz. *That every man is lighted with a Divine Light*) *That ſome men have no Light in them, nor are not in a Capacity to receive Benefit by the Light becauſe blind; And others will not come out of the dark Cells of the Earth, where they have taken up their Habitation, to behold it.*

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Now the Scriptures bear witneſs, That the Seers or Prophets ſaw Chriſt, the Gift of God, to be the Light of the *Gentiles*, and to be his Salvation to the Ends of the Earth; and there was and is a Call to all the Ends of the Earth, to look unto him and be ſaved; and the *Gentiles* and Ends of the Earth looking unto him, have had, have, and may have Salvation by him: And the Lord deſires not nor wills not the Death of him that dyes, nor the Blindneſs of him that is blind; but would have all men walk in the Light, and come to the Knowledge of his Truth and be ſaved: He bids or commands no men to Hear, See or Walk, when he hath not given them Ears, Eyes and Ability ſo to do: He calls to all men every where to Repent; and he hath afforded them Light and Grace ſufficient to enable them ſo to do, if they would believe in it and obey it: He ſhuts no man's Eyes, neither is he the Author of any man's Blindneſs, Wilfulneſs and Stubbornneſs: It's man's own Sin that ſeparates man from his Maker, and blinds his Eye, and ſtrengthens his Will, that he cannot and will not ſee the Light when it ſhines in him, ſo as to be ſaved by it, and to walk in it; though he hath in this blind ſinful State ſo much Sight, Senſe and Knowledge of it, as to feel its Reproofs and Convictions (*John* 3. 20.) *So every one that doth Evil hates the Light, and cometh not to it, leſt his Deeds ſhould be reproved*; yet the Light cometh to ſuch and follows ſuch, and finds them out, as it did *Adam* in the beginning. And none can be ſaid to hate that which they have not, nor never had no Senſe nor Knowledge of, nor be juſtly reprehended for not loving it, and not coming to it, and not bringing their Deeds to it, if they have not Ability, or are not in a Capacity ſo to do.

Therefore thy comparing Natural things with Spiritual will not hold true every way, nor thy Concluſions therefrom: Some indeed are ſaid to ſtop their Ears, and to cloſe their Eyes, and to ſtumble and grope like blind men for the Wall, yet God is not the Author of this, neither did he make Mankind in this Eſtate; but this is come upon him through his own Tranſgreſſion and Diſobedience to the Law, which is Light, which was before Books or an outward Law was written, which while he obeyed and walked in, he enjoyed the Preſence of God who gave it, and lived in the Light of his Countenance; but when he tranſgreſſed, he dyed as to that Enjoyment (though

he

he lived and remained in the Body as a man) and here began Mankind to hate the Light, and to walk in Darkneſs, and to endeavour to hide himſelf for Fear, and to cover his own Nakedneſs with the Works of his own Hands: Now was laid the Foundation of all Self-Will, Self-Works, Self-Righteouſneſs, Self-Knowledge and Imagination; from this Foundation Chriſt, the Lamb of God, was ſlain (he that reads let him underſtand.) And Mankind in this Eſtate is accounted Dead, Deaf, Blind and Naked, becauſe that Life, Eye, Ear, and Covering he hath, is of his own ordering and making; and he is truly Dead, while he thinks he Lives, Deaf and Blind, while he thinks he Hears and Sees; and Naked, notwithſtanding his Invented Artificial Coverings: And Darkneſs he may truly be called, notwithſtanding there is a Light that ſhineth in him in this Dead, Dark and Blind Eſtate, wherewith alſo he is lighted in ſome meaſure, and by it may ſee his loſt Eſtate.

And Mankind in Tranſgreſſion may hear the Voice of God now, as *Adam* did in the beginning; but how men do hear the Voice of God while Sinners; and how they are afraid of his Appearance or Preſence; and how Light ſhines in Darkneſs, though Darkneſs comprehends it not; and how men are lighted with a ſaving Light of Chriſt, and yet walk in Darkneſs, and are not ſaved by it; and how the Word is as Milk and Honey, and Bread to ſome, and as a Hammer, Fire and Sword to others, is a Myſtery to the carnal Mind, though plain to the Children of Light, and evidently declared in the Holy Scriptures.

For the ſame Light which is the Condemnation of the World (whom it lighteth) which it hates, and believes not in, is the Salvation of thoſe that believe, love and walk in it. Now that which leads men to do the Will of Chriſt, gives them the Knowledge of his Doctrine, and reveals his Secrets to them; but the Wiſe and Prudent in the ſelfiſh ſenſual Wiſdom, which believes not in the Light of Chriſt, wherewith every man is lighted, remains ignorant thereof.

Opinion. *I will ſtick by the preſent Tranſlation of the New Teſtament, which was effected by Twenty or Thirty Learned Wiſe Men, by the King's Authority; and if I underſtood* Greek *never ſo well, it would be unmannerly to contradict them.*

Anſw. Surely if thou hadſt been ſo mannerly, and ſo full of Reverence and Reſpect to Learned Wiſe Men, who were countenanced with the National Authority when thou firſt tookeſt up thy Religion, or turned *Baptiſt* (and thereby contradicted the Opinions and Meanings of more then Twenty or Thirty Wiſe Learned Men, who in their Wiſdoms had ſetled Church-Government and Doctrine, as they thought, according to the Scriptures) thou wouldſt never have adventured to queſtion their Work, though thou kneweſt better things: I judge thou hadſt more ſincerity, Zeal and Knowledge then, and leſs of this kind of Mannerlineſs, when thou didſt judge they erred in their Meanings put upon the Scriptures tranſlated, though they were reputed Learned and Wiſe. And why may not the Tranſlators commit an Error alſo, and be ſhort in giving every Word its full Signification, according to the Mind of the Spirit from whence it came, though the King's Authority be with them? Doth the Knowledge of Natural Tongues make men Infallible? May not a *Peter* and *John*, who know not a Letter, know the Mind of the Spirit in the Scriptures? or underſtand them better then the *Scribes*, *Phariſees* and *Hypocrites*?

Indeed *Jeremiah*, I muſt tell thee, This Mannerlineſs would have kept thee out of thy Religion; and will now, if thou follow it, lead thee to out-live it, or to differ nothing from thoſe thou comeſt out from, but in Name and Profeſſion only.

Opinion. *The Light that is come into the World was deſigned of God to enlighten every man; but Thouſands are not enlightened by it.*

Anſw. Its ſomething that thou granteſt ſo much Truth, *viz.*

That

That God designed all men a Benefit by the Light, though Thousands receive it not: 'Tis true, the Love of God is Universal; and his Call is to all men every where to Repent; and his Gospel, which *Paul* was a Minister of (*Coll.* 1.23.) was and is preached in every Creature under Heaven; his Sun shines and his Rain falls upon the Just and Unjust: But many, though they hear his Call, Repent not; and though the Gospel be sounded in their Ear, obey it not; and the Wicked may become like a Parched Heath, that knows not when Good comes, though the Dew of Heaven descend upon it, and the Seed of the Kingdom be sown in it, yet it grows not to Perfection: The Seed is sown in Bad Ground, as well as in Good; and Christ is as truly the Light of the World, as he is the Light of the Saints, who are chosen out of the World: the Difference is in its Operation; it reproves and condemns the World, because its Deeds are Evil; and it justifies and consolates the Saints, who believe in it, and walk in it, &c.

Now how it can be said, that every man is lighted or enlightened with the Light of Christ, notwithstanding they remain Darkness, seems a Riddle and Paradox to the Learned and Unlearned, Professors and Prophane: And if that Scripture which saith, *The Light shined in the Darkness, and the Darkness comprehended it not*, cannot be understood, I cannot speak plainer to this Spirit that stumbles at the Light; For if Light shineth in a People, who were and are Darkness, how can it be said that that People are not enlightened by it, though they love the Darkness rather, and so chuse Death and Darkness, and refuse Life and Light: And how can it be said, That Mankind makes a Choice, except he hath some Knowledge of both? So, which he joyneth to, and walketh in, that he becomes a Child of, whether of Darkness or Light? And the Condemnation of those who hate the Light, and love the Darkness, will be just, and God and Christ will be clear in the Day of his Judgment.

Opinion. George Whitehead *and* William Gibson *are not enlightened with the Light of Christ; though I grant, that there is a Light in every man, which is Divine, yet not the Light of Christ.*

Anſ. If *F. Ives* did believe in the Light, & were obedient to the Light of Chriſt, wherewith he himſelf is lighted, he would be of another Mind; but this ſore Evil is very nigh him, *to conclude, as the* Jews *did of Chriſt in another Caſe, If this Man were of God he would keep the Sabbath* (Joh. 9. 16.) So it ſeems to be in this Man's Mind, to conclude, that theſe Men are not enlightned with the Light of Chriſt, becauſe they are not *Baptiſts*, as he is, and are not one with his Profeſſion and Fellowſhip; for it is the Nature and Property of every Sect, to meaſure and judge all by their own narrow Spirits and Notions; the Righteous met with this Meaſure and Judgment in all Ages, from *Abel* to *Zacharias*, and from *Zacharias* to *John* the Divine, and down to this Age. Multitude of Examples might be produced, and a Cloud of Witneſſes found throughout the holy Scriptures to witneſs to this Thing.

But *G. W.* and *W. G.* are not only men come into the World, and therefore lighted with the Light of Chriſt, according to the Teſtimony of *John* (the greateſt Prophet that was born of a Woman) but alſo are Men choſen out of the World, to bear Witneſs to the true Light, and have turned the Minds of many from Darkneſs to the true Light, in which they walk, and dwell, and are Children of: Therefore thy Opinion or Conceit is judged to be the Off-ſpring of that Darkneſs in which thou dwelleſt, notwithſtanding thou talkſt of Light, and ſuppoſeſt thy ſelf to be a Child of it; but ſee whether the Spirit of God, or the Manifeſtation of it in thee bears Witneſs to thy Spirit, that thou art indeed what thou thinkeſt and profeſſeſt thy ſelf to be: This Counſel, if by thee taken, can do thee no Harm. As to the latter part of this Notion, I have ſpoken to it already.

Opinion. *I deny that the Light of God is one with the Light of Chriſt; the Father and Son are Relatives, but not one; the Light of the Father, Son and Spirit are Divine, but not one.*

If thou hadſt the Mind of Chriſt, as the primitive *Chriſtians* had, thou wouldſt not ſpeak after this manner: Chriſt's Teſtimony was, (*John* 14. 9, 10, 11.) *That he and his Father were one* (And what ſignifies thy Denyal?) *And that the Father was in him, and he in the Father.* And *John*'s witneſſeth (*John* 1.) *That the World was made*

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by him, and without him was nothing made that was made: And he was in the Beginning with the Father from Everlasting; glorified with the Father before the World began; manifested in the fulness of time in a prepared Body; but was before it, and seen and prophesied of by the Evangelical Prophet *Isaiah* to be *the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the* Emanuel, *God with us.* In these Scriptures their Names are *one*, their Work *one*, their Nature *one*; then how comes their Light to be *two*, and yet both *Divine*? And they are such Relatives as differ more in *Manifestation* and *Dispensation*, then in *Light*, *Life*, *Nature* and *Being*; but these things are too high for thee; for what thou knoweſt of them is Natural and Traditional, and hadst thou Acquaintance with a Measure of the same *Spirit of Prophecy* which was in *Isaiah*, thou wouldst be ashamed of thy nice and carnal Distinctions; yet the least in the Kingdom is greater then he.

Opinion. *That which is Divine in God, becomes Natural when given to men.*

Answ. I know not but thou mayst be called the Father of this Whimsey or Vain Conceit. Whither will the Deceitfulness of thy foolish Heart carry thee? 'Tis strong Delusion indeed to believe Lyes so contrary to Scripture and Right Reason. Where didst thou learn, *that the Gifts of God, which are Perfect, Divine and Spiritual, become Natural when given to Men*? I suppose by *men* thou meanst not *all men*, but *wicked men*, and not the *righteous*; that would be gross and absurd indeed; so I am willing to take thy Notion by the best End: But what Scripture is thy Rule for this? Did the *Talent* the Sloathful Man had given him change its Nature and Property by being ty'd up and hid in the Earth? Did his *Good Spirit*, which he gave to those that rebell'd against it, become Natural? Doth the Light, which is the Gift of God, and Spiritual, which shineth in Darkness, become Natural or Darkness in it self, or alter its Nature and Property? Doth the Spirit of Truth, which Christ sends to Comfort his Disciples, and to convince and reprove the World for Sin, change its Nature from being the *Spirit of Truth*, because sent and given into the World? Surely thou mayst see it a *vain Imagination of thy own Head*, that neither the *Scriptures*

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(thy *pretended Rule*) nor thy own *Experience* can juſtifie: For that *holy Manifeſtation* of the *Spirit* in thee, which ſearcheth thy Heart, and tryeth thy Reins, and conſenteth not to thy *vain Thoughts, idle Words* and *ſinful Actions*, is the Gift of God to thee, and is *perfect, pure, divine* and *ſpiritual*, and hath kept its Nature pure and uncorrupt, and will remain ſo, as a *Witneſs for God againſt thee, if thou joyn not to it, and become one with it, and ſo be born of it*: This is the Word of Truth to thee, whether thou wilt receive it or no.

Opinion. *Some in the World are without Chriſt; therefore ſome in the World are without the Light of Chriſt.*

Anſw. This is anſwered already in what goes before, yet a few words more: Chriſt is ſaid to ſtand at the Door of mens Hearts and Knock; Is not the Door of men's Hearts within them? And if he ſtands there, he is not far off them; yet they not opening to him, are ſaid, and that truly, to be without him, and in the World; and they do not know that Chriſt is in them, therefore they are Reprobates: Yet in this ſtate of being without Chriſt in the World, in Darkneſs and Reprobation, the true Light ſhineth, as hath been already ſignified at large; and the Darkneſs is ſo far enlightened by it, as that the Worker of Iniquity cannot hide himſelf.

And though ſome are without God in the World, yet God is not ſo far without them, but that he ſearcheth their Hearts, and tryeth their Reins, and ſheweth unto man his Thoughts, and God & Chriſt is in the World; but this is the Miſery of the World, that it knows him not. Bleſſed are thoſe that believe in the Light, which reveaſeth him, and leads to the Knowledge of him, in whom are hid all the Treaſures of Wiſdom and Knowledge; to whom be Glory forever, *Amen.*

W. S.

For

Foraſmuch as *J. Ives* and ſome others judge we put more Weight, and ſtrain that Saying in the firſt of *John*, verſ. the 9th, beyond what it is able to bear, this following is added.

OUr Proof of what we affirm in matter of Doctrine, is not from the Etymology of Words, nor barely from the Teſtimony of the Holy Men recorded in the holy Scriptures, though they bear witneſs thereto: And our Doctrine, Practices and whole Converſation (as we walk in that Light, Grace and Spirit of God, from whence holy Men wrote them) is born witneſs unto by them; and therein we have Unity with the Holy Scriptures, and receive the Comfort of them, they being written for our Learning, who have believed in and received the Gift of God, of whom they teſtifie.

And others, who receive not this Gift of God, though they may read and profeſs the Scriptures, and cry them up in words, &c. yet have they not Unity with them, nor with the Spirits of thoſe Juſt Men that wrote them; neither do receive the Comfort of them, nor are learned and made wiſe unto Salvation by them: This is a Word of Truth, that may and doth concern all Sects in *Chriſtendom* to conſider.

And that we do not over-ſtrain the Words of *John*'s Teſtimony in the firſt Chapter and 9th Verſe, when we ſay, write, print and preach, *Lighten, Enlighten, Enlighteneth* or *Giveth Light to every man coming into the World*; I have here ſet before thee how that Verſe is read in divers Natural Tongues or Languages.

The *Latin* Verſion to the *Syriack* hath it thus (the *Syriack* word is Manhar) *Erat enim is lux veritatis quæ illuminat omnem hominem venientem in mundum.*

The Engliſh, *For even he was the Light of Truth, which enlighteneth every man that cometh into the World.*

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THE END.

A Testimony in that which separates between the pretious and the vile. And is for the friends and brethren who love the lord Iesus Christ in sincerity and truth.

LEt it not seem as a strange thing to my friends and brethen; that any thing of this nature should come forth from me, for I have a testimony in my heart from the living God, that it is in unfeigned love to the Everlasting Truth, which we received in the beginning, and am clear in this matter before the Lord who searcheth the heart and tryeth the Reines. That I have been very often in fear, least that pretious Truth of the living God that we received in the beginning with gladness of heart should by the subtilty of the Enemie if possible be made void; (which could never be) who hath been very restless and hath left no means unattempted either for the overthrowing the truth and righteousness of God, or the undermining of it; that so the blessed Truth of God, might not take place in the hearts of the sonns of men; surely strong cryes have been put up to the Lord, that the Enemie of the Soul might never be able to hinder or stop the breaking forth of the Gospel of Peace, which hath again been publisshed in our Age; and our Eyes have beheld the glory thereof; blessed be the name of God for ever. To you my brethren that are so in the truth, I can freely open my heart and declare the

The *Latin* Verſion to the *Perſiack* thus, *Lux vera venit unic[illegible] qui in munda eſt lumen præbeat.*

Thus in *Engliſh*, *The true Light is come to give Light to every one that is in the World.*

Elias Huter in his *Novum Teſtamentum Harmonicum*, uſeth the word *Illuminat* Enlighteneth.

And in his *Dictionary* the *Greek* word is φωτίζειν, Photizein, *to give Light* or *lighten.*

The *Hebrew* word is הָאִר, Haer, *to give Light* or *lighten.*

The *High-Dutch*, Leuchten, *to give Light* or *lighten.*

הָאוֹר Heir,
Επιφαίνειν Epiphainein,
Illuminare,
High-Dutch Erleuchten,
} *to Enlighten.*

In the *Arabick* thus, *Neq; vero erat ipſe lux, ſed ut teſtaretur lumini, quod erat lumen verum quod illuminat omnem hominem.* The word is [Paſijo] *illuminat, enlighteneth*, or *doth enlighten*, or *giveth Light.*

In *Engliſh* thus, *Neither was he himſelf the Light, but that he might witneſs to the Light, which was the true Light which enlighteneth every man.*

The *Ethiopick* has it thus (the word is *Zajabarh*) *Et is eſt lux juſtitiæ quæ illuminat omnem hominem venientem in mundum.*

In Engliſh, *And he is the Light of Righteouſneſs which enlighteneth or doth enlighten every man that cometh into the World.*

Multitudes of Examples might be produced out of other Tranſlations, but ſufficient being extant already by another Pen, I forbear to enlarge.

I have travelled in *Europe*, *Africa* and *America*, and never met with any Prieſt or other (except one called a *Baptiſt* in *Rhod-Iſland* in *New-England*) that made any Cavil or Contention about uſing the word *enlighten*, or *enlighteneth* or *giveth Light*, &c. inſtead of *lighteth.*

F. S.

THE END.

A Testimony in that which separates between the pretious and the vile. And is for the friends and brethren who love the lord Iesus Christ in sincerity and truth.

LEt it not seem as a strange thing to my friends and brethen, that any thing of this nature should come forth from me, for I have a testimony in my heart from the living God, that it is in unfeigned love to the Everlasting Truth, which we recieved in the beginning, and am clear in this matter before the Lord who searcheth the heart and tryeth the Reines. That I have been very often in fear, least that pretious Truth of the living God that we received in the beginning with gladness of heart should by the subtilty of the Enemie if possible be made void; (which could never be) who hath been very restless and hath left no means unattempted either for the overthrowing the truth and righteousness of God, or the undermining of it; that so the blessed Truth of God, might not take place in the hearts of the sonns of men; surely strong cryes have been put up to the Lord, that the Enemie of the Soul might never be able to hinder or stop the breaking forth of the Gospel of Peace, which hath again been published in our Age; and our Eyes have beheld the glory thereof; blessed be the name of God for ever. To you my brethren that are so in the truth, I can freely open my heart and declare the

256 State of my mind to ; It is now about fiveteen or sixteen Months since the Lord called for this service and testimonie from me; and there was in me a very great deal of backwardness to it , and a fear in me least I should do hurt in this matter, and still when I laid it by, the Lord in some further appearance in his light, calls for the testimony that he had made to appear within, must be brought forth for his names sake , and in this matter I have lingred long till almost as in the judgment of some now almost if not altogethet to late , yet as the mercies of the Lord have been very great to give many fatherly admonitions, and yet to spare so not only now to accept, but also as at the beginning to call for it, in this my wittness for Gods pretious truth , what ever my words are , yet no touch of bitterness in my Spirit against any mans person but a true love to all, that there may be a returning by them that have erred from the straight way to the pure path of life. The testimony that God called for was, that notwithstanding I had profest his name and suffered many things, for bearing witness to the Gospel of Salvation. Yet that which he now required was ; that I must leave my witness amongst my freinds and brethren, for the everlasting and unchangeable truth of the pure God, that whensoever the Lord should remove me out of this house of clay , and take me more fully into the bosome of Eternal rest, that this may signifie unto as many as shall come to read these few lines, what is the ground and cause , which I and all the faithfull brethren and friends have so deeply suffered for , many in our own Country and some in forraigne parts. Which suffering of his chosen ones although despised and persecuted in this Generation, yet God hath a tender respect to, and it will be more manifest in due time. My truely beloved brethren and friends I have in the diligence of my soul weighed and considered , as concerning that Truth which we received in the beginning, which we have so earnestly contended for , and that with so much hazard and danger even the loss of outward estate and liberty , and the life of the natural man , and whatsoever else may be dear unto us in this present world ; Yet not to use many words in this case but rather few and also plainness of speech , because I find our cause our wirness and testimony in this our generation to be very weighty and of ex-

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ceeding g eit concern, in as much as it concerns the Truth of God in this world. And although our tryalls and sufferings have been very great, yet at this time they need not be reckoned up, because the suffrings and hardships we have undergone for the Truth, or in the present generation & so are fresh in memory & we yet feel the smart of them, and what we may yet further undergo for the same cause; we freely leave it to our God, from whom our strength is; and in weighing the thing before the Lord, what it was at the first that so engaged us to suffer and what we received that made us in the patience, and meekness to undergo, what was laid on us by the Enemie, this Answer arose from the Lord in my heart; the truth as it is in *Christ Jesus* and in the word, there was and is a soul satisfying fullness. Then I considered further in my self how it was the Truth as it was in *Jesus Christ*, and the word further was that which never changeth. Now my dear friends and *B*rethren was it not so that in the beginning we did in Truth receive the truth as it is in *Jesus Christ*, blessed be God you are not ignorant of it, that we received the *T*ruth in the love of it, as it was in the Everlasting light of Gods power, and the way thereof is known, and a stranger to it cannot intermeddle with our Joy let his words be what ever they will, and the *T*ruth hath been further made known to us by the effects of it; and therefore I shall speake a few words to you, whom God hath called and raised up by his living power, in the present generation, to beare witness to his holy name, it is not only fresh in my memory, but I feel the vertue of it still (blessed be the *L*ord God for ever) how the Truth as it is in *Jesus*, at the first more abundanly then ever we knew before opened our hearts to God, and he by his living power hath kept them so that the Enemie with all the hard usage and grievous persecutions (which we have undergone) could never yet be able to stop the springs of life in us, and did it not revive our very souls, and it was indeed a true translation from death to life, and so we came to know what the true Love of the brethren was, surely it was so at that day, we were (mark that) joyned to the Lord in the Covenant of light, in which our fellowship with the father, and the sonne is, and

258 one with another; you that have kept your integrity to the living God, and his pretious (marke that) unchangeable Truth, how was it with us in the day, when we gave up our names to the Lord to be his, with what we were, and had in this preſent world, did not the Lord gain into himſelf a full conſent with the whole mind to be Gods, and not our own, and to give up for his names ſake, All that was dear to us in this preſent World, you that know the truth and the firſt love and alſo kept your habitations in the Everlaſting and unchangeable light of the pure God, and love a dwelling place therein: I can ſay with you, and it hath been often with me (when I have been alone as to man) although perſecuted in this world, to Conclude in my ſoul in a ſettled iudgement, my lot with yours was fallen to us in a good place, and whatſoever the Enemie can, or God ſhall permit him to be able to do to us abiding in the Truth that never changeth, yet ſtill to keep our habitation, and as God in his Everlaſting mercy hath choſen us to be heirs of the inheritance which is incorruptible, and fadeth not away, ſo hath he made us willing to undergo, whatſoever the Enemie ſhall be further able to lay on us: Now my dear friends and brethren I was not perſwaded in my mind that the bare teſtimony of the Truth of the living God, would be unpleaſing to any amongſt us, but that which appeared ſo to me is yet behind and that is in ſhort, it is ſo. God bears teſtimony in my heart by his Spirit whom my ſoul loves, becauſe its holy, but as he called me to bear witneſs to the Truth as it is in *Jeſus Chriſt* that never changeth, ſo alſo he called me to teſtifie, and to leave my witneſs for God, in this way, againſt the falſe and deceivable Spirits that is crept in amongſt us; you are not ignorant that after we had received the Truth, as it is in *Jeſus Chriſt* in the Love of it; in the firſt publication of it in *London*, that within a ſhort time after how the Divell in an inſtrument fitted for that purpoſe, begun to ſow tares, and to bring in that which did not gather to *Chriſt* the true light, but did and was a means to ſcatter abroad, as it appears to this day, and it is needfull for the ſake of the ſimple hearted ot ſay ſomething as to that appearance of the Enemy amongſt us the Lambs of *Chriſt* that were newly brought

forth

forth to God and were of a harmleſs Nature, who knew littie more as to a ſettled iudgment, but only the heart melted and truely broken before the living God which in that day was accounted of great eſteem amongſt us, then came forth the Enemie in the ſpirit of Exaltation, and what for? but to draw diſciples after him, as in that day I heard it ſaid by him; my Father will give me a People out of you but he Lord God who is rich in mercy, and full of Compaſſion to all that in Truth of heart depend upon him, preſerved a People to himſelf in that day, and kept them chaſte in their hearts to the living God, who made a full diſcovery of the wiles of the Enemy of the ſoul in that appearance; and ſhame and confuſion came upon all thoſe that were gathered into it. But my dear friends the Enemy retains his old Nature ſtill, he goes up and down ſeeking whom he may devoure, therefore if he appear as an Angel of light, let his form of words be whatſoever they will, we who have a habitation in the pure light of *Jeſus Chriſt*, whom God hath manifeſted his mercy to whereby we are preſerved in our firſt love to God and his Everlaſting pretiuos Truth; ſurely it makes the Truth as it is in *Jeſus Chriſt*, exceeding precious to all that fear and love the *Lord*, in ſincerity of heart. The Enemy of the ſoul (as I ſaid before in his firſt appearance from amongſt our ſelves after we had received the light, and the good old way that whoſoever walks in it finds reſt to the ſoul) in the Spirit of exaltation lifting up himſelf, yet is manifeſt to be of another ſeed then the ſeed of *Abraham*.

When God had overturned the work of the Enemy in that appearance, and ſufficienly laid him open not only to the friends of God amongſt our ſelves, but alſo to all ſober people in the Nation that had heard thereof. Soon after this, the Enemy whoſe work it is to go up and downe, ſeeking whom he may devoure, deing diſappointed as I ſaid in that appearance, now takes another forme to himſelf, and now manifeſtly appears to be of that ſeed whom God hath curſed, in tempting Eve to eat of the forbidden fruit, and in this Appearance the Serpent comes out in part like himſelf, and ſayes I am a Worme, a Creeping thing the leaſt of Creeping things, yet in his work he clear-

ly manifests himself to be of the Serpents seed whose work it was and is to draw out from God, and from fellowship with them that walk in the light of God, for in the beginnning when the Truth as it is in *Jesus* was preached unto us and we receiving the same with gladness of heart, what sweet communion and fellowship had we together in the Spirit of holiness, and in that day the Spirituall Israel of God, were as a flock that came out from the washing, prepared in heart by God to be a living sacrifice to the Lord and to walk in the good old way which is the light in which the fellowship is with the Father, and with the son and one with another. And I testifie for the Lord in that day we knew no jarr or division amongst us, but our souls preferred a living in the truth above all earthly things; and this I can say the Truth (as it is in *Jesus Christ*) is not lesse beautifull now then it was in the beginning although we have been deeply tryed in our testimony for the living God, and after a true clear settlement of the friends of God, in the Everlasting light of holiness, into which they had been gathered and where tney stand not to be tempted neither by preferment in this World nor ease to the flesh, nor any other thing whatsoever, from the love to or walking in the Truth as it is in *Jesus*, then as I said before comes forth the Enemy in the second appearance, creeping on his belly, but still to deceive and draw from the simplicity of the Gospel, but the Lord God Everlasting that ever is a near Rock of refuge to all that depend upon him, who have no other helper on the Earth, he is rich in mercy, and his Compassions fail not; I testify it is so. And what saith he of this creeping thing; the word of Truth to me was, It is a self seeking and a self separating Spirit; And what was the glory that this Spirit would have drawn us to? and which he was moved as he said, when he was in Rome to lay before friends in *England* and else where, this was the mighty matter, that was to be brought forth by it, to keep on the hat in prayer to God, and the ground and reason was because the Church of Rome in their traditional Worship in the fall did keep of their hats in prayer, And while this Spirit would be pleading seemingly against the practice of the Church of Rome, would in the mean

was not this the ground of division amongst us

time

time ſtrike at the very life of *Chriſt*, into which (let it never be for- 261
gotten by us) we were brought and this was the heavenly place, which we were ſet down in, glory honor and praiſe be to God ſaith my ſoul for ever. But in this the Enemy bleſſed be God, was diſappointed (marke that) in all them that love and fear the name of the living God; And when that could not take effect, but the creeping thing was diſcovered to be an Enemy to the pretious life by them that were upon their watch Tower & were gathred out of all Romiſh Traditions to *Chriſt* the true light, that lighteth every man that cometh into the World; but the Enemy he is reſtleſs ſtill, and ſince he hath gotten ſome diſciples in his firſt attempt, but what ſaith my God of them (It muſt be borne I ſay ſince it is the will of my heavenly father) they are wandring ſtarres, and wells without water and if they returne not to that in which the true unity and fellowſhip is with the father and the ſonne and the one with another; there will be a lamentation for them in my ſoul, and that becauſe I love and deſire the good of all men and not the hurt of any. The *Enemy* in the ſecond attempt laboured to breake down our hedge and fence wherein and whereby God hath compaſſed us about and made a true ſeparation between us and all thoſe that are not yet come to beleeve in the true light, for that which ſeparates us from the World is that which we have owned (Marke that) in the ſight of Nations and which we have ſo deeply ſuffered for in our own Country and from our neighbours and kindred according to the fleſh, is it for any thing elſe, but that the light, Spirit and power of *Chriſt* might not only take place in our hearts for a time, but alſo bear rule in us and over us for ever. But the Serpent that creeps on his belly he would pluck up our fence and lay us in common again with the World (which he can never do for it is upon the roote) and take away our Crowne (which is to live to God by virtue of his power) and that by writing an epiſtle for the moſt pure unity and amitie, and the taking away the hedge of Opinions as is there expreſt, And what is it that this creeping thing counts the Quakers hedge that is but an opinion that ſeparates us from others? truely I know nothing but the light, and power of the living God, and if the creeping thing could

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262 robor take awaythis pretious pearle from us which we have ſold all for, and yet there is no repenting in our hearts that we have ſo done, & that becauſe the light & power of the living God hath woonu our hearts to follow God as dear children, & not to return to this preſent World, but the Serpent that creeps on his belly, & duſt is his meat he would bring us, who are as the firſt fruits unto God into conformity unto this preſent World,and if the Sects of wich he ſpeaks that are but yet in the opinions will come over to us & beleeve in the lighr,that they may be made partakers of the Power of the living God, which only can deliver from ſin, then they together with us may partake of fellowſhip with the Father and with the ſonne, for till People come to that truely, they cannot have fellowſhip with us in the things of our God, let the Serpent doe what ever he will and bleſſed be God we are not of them that are given to change and toſſed about with every wind of doctrine, it is ſo my heart reioyceth in it for ever, there are by the grace of God ,that are eſtabliſhed upon the rock of Ages let what creeping thing ſoever, under never ſo faire pretences Come forth, neither the inſtrument of the evil one under colour of a higher diſpenſation, we look not for another; for I can ſay and ſpeak the truth in Chriſt and lye not that my heart together with yours is fixt and not to be removed no not by perſecution of the Enemie without us Although they have nothing juſtly to charge againſt us, unleſſe a good Converſation from the hope that we have in Chriſt, the true light that lighteth every man that Cometh into the World neither by thoſe Enemies for ſo they are that are gon out from us, and truely were never of us, in as much as there ſtill is a diſſenting ſpirit Maintained even to this day, and that from the ground of diviſion in the keeping on the hat in prayer to God which cleerly manifeſts that there is not a unity (mark that) in the true root, for this was the glory of the Antient ſpouſe of *Chriſt* in the dayes of the Apoſtles, they had one Lord that ruled over them, one hope that was in them, one faith, one Spirit, into which they were baptized, and being built upon the true rock and perfectly Joyned together

ther to be a holy habitation for the living God to dwell in. And friends what is there in that Spirit that ſtands in the diviſion that is not in the unity in the comely order, and in the unity in the body, I teſtifie for the Lord this day I cannot, I dare not keep it back; It is the old Ranting Spirit that was in Mildred and others that roſe up againſt Friends and truth in the dayes of *J. N.* and as then called by the Lord to bear my teſtimony for him and againſt that Spirit, ſo hath the Lord called me to bear witneſs for the Truth againſt this (I mark) that which is but one in the ground with the former, and to you who are of an upright heart, who love the unchangeable Truth of the living God, and are not given to change, but abides in the living vine, for unleſs I and you continue in him, we as well as others cannot bring forth fruit to the living God, for I have rejoyced in all my trialls that although mocked and ſcorned, and as a fool in this World, yet it is for *Chriſt* the Power of God and the wiſdom of God, for it is ſo, we are by him brought to Mount Zyon that cannot be moved, we come to know that ſcripture fulfilled in us and to us, he will keep him in perfect peace whoſe mind is ſtaid on him, and you my friends who are friends of God, and whom God hath magnified his mercy to, in calling of you out of the World and bringing of you neer to himſelf and in making of you veſſels of honour, fitted by him for his Maſters uſe, You that have been faithfull in your teſtimony for God in the day of tryall and have not joyned with the *Enemy* that hath riſen up from among our ſelves, whereby your ſtrength in the living teſtimony was not abaited to you, I ſpeak although but a Babe in him, yet one that is brought forth by the heavenly father in the Everlaſting and unchangeable light to live and die with you, your faces have been pleaſant to behold, but the degenerate Spirit, that which took

2642 occasion and forsook the Assemblys of the Saints under what pretence soever; as also that spirit, that is a self seeking, selfe separating Spirit that under pretence of being moved, and thereby laid a ground of division amongst them whose faces were turned towards Zyon; The testimony that is given me to bear and leave behind me, when I shall be no more, (as to that which is Mortall) is I have no part with them, and you who are dear in the sight of the Lord, this I have to say to you, I am often comforted when in the retiredness of my mind I am more with him who is the life, that God will lift up and exalt the dominion of *Jesus Christ* over all that which is contrary amongst us, and the Truth as it is in him, that never changed but abides the same for ever shall remain and continue.

J. B.

THE END.

A Postscript.

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THe power of the Lord God is over all them that keep on their hats in prayer, and they do not keep on their hats in prayer neither by motion, power of God, nor by the Spirit of God, but (by an earthly dark Spirit) against it, and them that be in the power of God: This was the first Ground of it both in *Jo. Perrot*, and his Company, when he run out, and *J. N.* when he run out; and this first it was done in opposition to them that was in the *Truth*, and in the power of God; but the power of God will crush to pieces that fained dark earthly Spirit, to pieces, and to the earth and pit it must go, with all its fained and false pretences; and the power of the Lord God, and his *Truth*, reigns over it all.

The first that got up into this posture of keeping on their hats in prayer against friends, was the Ranters; the next was *J. N.* but he quickly, by the power of the Lord, saw it, and judged it; and the next was *Jo. Perrot*, whose end was according to his work, and so will those that continue in it; for the power of God is over them, and their dark earthly Spirit; and the power of God was before they were, and will remain when that they be gone, and it reigns: and this is the word of the Lord God to you all. And for my part I had as leive to see a Priest to stand up in a Meeting, as one of these dark earthly Spirits. with their hats on their heads, when that friends pray, for they cannot deceive friends. For I have been more burthened with their dark, subtle and sophisters Spirit, than with the Priests, which had no more shew of reverence to God (in that) than to a horse; whose outward seeming righteousness hath deceived many: but the power of God, (which destroyeth the deceiver) undeceiveth and bringeth people to that which did first convince them. And them that kept on their hats when friends prayed, after a while some of

266 them ran to the Priests to be married, and some to hear them in the Steeple-houses, then this dark earthly Spirit could bow, and put off its hat to its own; the dark Spirit which kept on the hat in the assemblies of the righteous, in opposition against the Spirit and power of God: And so this Spirit hath led people into a feignedness, and love, and liberty, which the power and Spirit of God cannot own, but judge, and stand over, and reign over, if they keep their habitations in the power, and life, and truth of God which reigneth.

If they that are and have been in this dark earthly Spirit, had but had a regard to the power of God, and his Truth, they would have been tender, and afraid of giving any occasion or offence, both to them that be within, and to them that be without, to draw out their minds to look at that which their earthly Spirit has promoted; and so to lay stumbling blocks, and set up an Idol, and an *Image* to look at, which draws peoples eyes from the witness of God in themselves; but the power of God is gone over it, and will break it down: And so this Belials Spirit, which would be without yoak, cryes (to such as in love exhorts them, and judges it) *You Lord over us*: And so this earthly dark Spirit, (which is gotten above the witness of God in themselves, which is not sensible of the moving Spirit and power of God) it sets up its own earthly form, which the power of God never set up, but judges; And this earthly Spirit judges all that are gathered together in the power, and that are constained by the power and love of God, in a familiar way, to take one another by the hand, through the dearness and nearness of the love of God, and the pure, clean and holy life; and also are moved by the power of the *Lord God* to put off their hats in prayer. *This dark Sophister, earthly Spirit*, thus hath judged these practices of the people of *God* afore-mentioned, to be but a form, which are done in the power of *God*, it being out of the power it self, and the fellowship and unity of it. And because they that are in it, are gone (from that which first convinced them) into outward things, and into their form in the earthly,

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earthly Spirit, it judges thoſe that will not follow them that have loſt the power of God; and thus many of them are darkned with a cankered ruſty Spirit, which will corrupt them, and hath deſtroyed many: And this is that that has brought the plague of hardneſs of heart, through which there has been ſtrangeneſs, and not unity, nor familiarneſs, nor nighneſs in the Truth; for how ſhould it, when they are gone from that which firſt convinced them? To that all muſt come, before they have fellowſhip and true unity in the power and truth of God; which if that had been minded, it would have lead to follow whatſoever things are comely, whatſoever things are decent, whatſoever things are of good report, and ſuch things as make for peace: but this Spirit has followed the contrary, and therefore the power of the Lord God is againſt it, and over it gone, and reigns, and the life and truth.

And you, with your earthly Spirit, and earthly form, have given occaſion to the world to ſay, that the people of God called Quakers are divided, ſome with their hats on, and ſome with them off, and ſo they are oppoſite one to the other. And this is the fruits of the earthly Spirit, which would bring darkneſs and earth over all; But the power of God is over all this dark and earthly Spirit, and the world, and them that be in it; and looketh upon them, and the world, one againſt the truth, and the power of God. And the people of God called Quakers, are one (and not divided) in the power of God, and his truth; and in Gods power and Spirit they are in unity in the truth and power of an endleſs life. This I was moved of the Lord God to write.

G. F.

The End.

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STATE

Silent Meeting

A

WONDER

To the

WORLD;

Yet

Practised by the *APOSTLES*,

And

Owned by the *PEOPLE* of *GOD*

scornfully called

QUAKERS.

Printed in the Year, 1675.

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Printed in the Year, 1675.

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Silent Meeting

A

Wonder to the World, &c.

READER;

HAving formerly passed through a twofold Ministry; *First*, As a Gifted man in the *National*:

Secondly, As a *Baptist*; and now brought to wait on God in Silence, it is a Wonder to many; upon which the Lord hath led me forth to publish this Paper, and make it a free Gift unto those who desire some Satisfaction concerning *Silent Meeting*, in which I wait on God for a Purer Ministry, if he please to bring me unto it; or if I fall short (like *Moses*, to dye in Mount *Nebo*, *Deut.* 32.49.) and only see it afar off, his blessed Will be done.

I preaching first in the National Ministry for Hire, selling my Sermons at my best Market, and afterwards being took off from that Merchandizing, becoming a *Baptist*, and preaching Freely without selling, did now think my spiritual Condition to be very good; but the Eternal God, who empties from Vessel to Vessel, to take away all the carnal Taste did not suffer me many Years in this Estate, who by a further Discovery of himself, brought me back to Silence, that I should wait with the despised remnant, called *Quakers*. *Jer.* 48. 11.

And as one alone from the Tumult, or outside of a Wood, can easily hear the Clamours and Out-cries within; so I being come forth of the Forms and Forests of the World, unto a holy Silence, by the Power of Jesus Christ within me, could the better discern to see and view the various Sects and Forms in their Congregations, how unlike the most part were unto the true Spouse of Christ; which with a heavy Burden on my Spirit, I beheld their *Parochial* Assemblies to appear

ſomething like *Nebuchadnezzar's* Image in the golden Head, *Dan.*2 but upon a through Obſervation in the Life, Fruits, and Converſation, as the Iron and Clay; barren, fruitleſs and empty, having the Imitations & Forms of Godlineſs, but denying the Power of Chriſt, in leading forth the Creature.

When thus, like the returning Prodigal, (*Luke* 15.17.) I came to look on my ſelf within, I ſaw how I had fed on Husks; but God (my Father) had Bread enough: And although Arts, Sciences, teaching for Hire, getting of Money, with ſuch carnal Delights, quieted Fleſh a while, as a Rattle or Pipe doth a Child for a time, without the Breaſt; yet now that immortal part ſeeing its Emptineſs, and coming to the true Hunger and Thirſt after Righteouſneſs; nothing but an eternal God would ſatisfie, to give that Bread, Fleſh, & Drink of Life, (*John* 6.51,53.) whereby a poor Soul may grow in Grace, and in the Knowledge of God: But thoſe that live and depend only upon outward Forms, and viſible Things, the ſame deceive Thouſands, who thereby fall ſhort of what they imagine.

I now ſee that he is no true Miniſter of Jeſus Chriſt, but who is led forth by his Spirit, and ſuch we rejoyce to hear declaring the things of God: Otherwiſe upon meeting we ſit ſilent with the Tongue, yet having a Heart full of Praiſes, where we worſhip God in Spirit and in Truth, who makes our Bodies Temples for the ſame Spirit; not ſpeaking by Hear-ſay, and humane Arts, but lay all that down: when earthly Thoughts, earthly Words, and earthly Works are all laid aſide, and the Temple within us is ready, the Light of Chriſt ſhining in it, and the Lord, with a further manifeſtation of his Love enters it by his Eternal Power; whereupon we can truly ſay, That the Lord's Preſence is amongſt us, feeding of his Flock, and making us feel the Power of an endleſs Life

John 4.24. *2Cor.*6.16.

As one muſt come forth of the Houſe, which intends to ſee it round about, ſo we, in Obedience to God, being ſeparate and come forth from the World, can the better ſee how the major part of the People come to their Worſhip as to a Market, dreſt up in their Faſhions, with their Tongues in carnal Diſcourſe, both going thither and returning back, the Eye gazing upon Vainty and Filth, the Ear ready to receive ſuch ſtuff as defiles, and the Heart as an Anvil to forge within; whereby they come, not enquiring like the Spouſe of Chriſt, *Cant.* 1.7. or as a People to do the Work

2 *Cor.* 6.17.

Work of God, as a true Wife to rejoyce in her Husband; but as an Harlot that wantons and ſports her ſelf: yea, if they ſtay a while for their coming together, what ſcoffing, playing, quarreling, carnal Talk, unſeemly Behaviour, and ſinful Actions are taken up amongſt them, woful Experience can teſtifie?

And among ſuch People I poor Wretch did once ſpend ſome time, ſelling them Words, which they paid for, but did not keep them; uſing pleaſing Expreſſions, and ſpeaking by Hear-ſay (as others did) and not upon Experience from Chriſt within me; but by Imitation, as Players on a Stage, aſſume the Names, and act the Perſons of Princes, Nobles, *&c.* but being come off and unmasked, they are no ſuch men: yea, I was perſwaded then, that Fleſh muſt ſin, and have its Luſts fulfilled, while I was in the Body, not ſeeing that all filthineſs of Fleſh and Spirit muſt be cleanſed, or elſe Holineſs cannot be perfected in the Fear of God; and with Comfort I write this Truth, That I have found and felt more of the Lords Preſence in one Silent Meeting, then I have done in a hundred Sermons preached by me in times paſt, and though then I did deliver them with much Zeal, But this is, *2 Cor.* 7. 1.

A WONDER TO THE WORLD,

Who have *given their Money for that which is not Bread*; Iſa. 55. 2. buying the Letter of their Prieſts, that chide them for ſinning, yet ſay, They muſt continue Sinners while they are in this Body: telling the People, that God muſt do all for them and in them; yet bid the ſame People to get Faith, get Repentance, *&c.* ſo that the new Creation, in making a New Creature, is a Myſtery unto them that are thus ignorant, *2 Cor.* 5. 17. which affirm, that People muſt live in Sin until they die; as if God had laid a Neceſſity upon the Creature to offend him; therefore they own no Light within, nor Power of Chriſt within, whereby to bring each Thought in Obedience, but rather like the *Athenians*, they mock at what they underſtand not, *Acts* 17. 18. *2 Cor.* 10. *v.* 5.

Take heed therefore, both you that ſell Scripture-Letter for Money, and you Hearers which think you buy it; for thus *Simon* the Sorcerer, thought with his Money to purchaſe the Gift of God, but his Deceit deceived himſelf, and he went without it, *Act* 8 20. And do not think, that ſpeaking, hearing, and reading the Scriptures

ſufficient

ſufficeth to make you wiſe unto Salvation, 2*Tim.* 3.15. but conſider how it muſt be *by Faith in Chriſt Jeſus:* So except Chriſt in Spirit be within to work Faith and Obedience, the ſeeing, hearing, or reading the Letter avails little without us; for the Letter, of former Scriptures, the Scribes, Phariſees, and perſecuting Prieſts had, who crucified Chriſt, as many now have the Letter alſo, yet to little purpoſe, whilſt they ſeek to deſtroy the Works of the Spirit. Nor doth Chriſt ſay, That there is Eternal Life in the Scriptures, *John* 5. 39. but reproves the *Jews*, who thought ſo, yet would not own him who was the Subſtance of all.

Look therefore, by the *Light of Chriſt within you*, unto whom ye yield your ſelves in your Members to obey, as Eyes to ſee, Ears to hear, Tongues to ſpeak, Hearts to think, *&c.* for therein you are Servants, whether in Power for doing Good, or under the Devil's Power by living in Sin: and whether you live after the Fleſh in the Devil's Power, or after the Spirit in God's Power, may be eaſily known by the Mind within of each Man and Woman; for upon what the Mind is carried with moſt Eagerneſs, Joy and Delight, in earthly things or upon heavenly things, in that Eſtate you are at preſent, of Fleſh or Spirit, either for Heaven or Hell, *Rom.* 8. 5, 6, 7. Yet I adviſe you not to take up this or that outward Form, but to ſeek for that Pearl, and ſell (or part with) all earthly Affections to buy or obtain it, *Mat.* 13. 45. even that Kingdom of God to be within your ſelves which is in the Sanctified ones; for God manifeſts himſelf in the Creature, making his People *Partakers of the divine Nature*, 2 Pet. 1. 4. cauſing things inviſible to be underſtood, even his Eternal Power, *&c.* So that he *leaves Man without Excuſe*, *Rom.* 1. 20. and for that Spirit which leads into theſe Truths we ſilently wait. And this was

Rom. 6. 13, 16.

Luke 17. 21.

Practiſed by the Apoſtles, Who had from Chriſt two diſtinct Commiſſions for going forth to preach: The firſt, From Chriſt in the Fleſh before his Death, *Luke* 9. 1, 10. which laſted but a time; for although they could *caſt forth Devils*, while it held, yet being ended, they could not do it, *Luke* 9. 40. and in this they went only to the Jews, *Mat.* 10. 5.

The ſecond Commiſſion was to all Nations, *Mat.* 28. 19. both to *Jews* and *Gentiles*; given them by a riſen Chriſt, and confirmed by the Holy Ghoſt, or Chriſt in Spirit, about Fifty Dayes after,

Acts 2. 1.

Acts 2. 1. during which time, although they prayed, yet they did not go forth to Preach unto the People, until they had that Spirit which they were commanded to wait for, *Acts* 1. 14. *Ephes.* 1. 13. as the Seal of their Commission, *Acts* 1. 4. So they were silent, as unto Preaching, wherein they waited for that which should lead them into all Truth, *John* 16. 13. Whence note, It was not the Letter, or Christ in the Flesh, that Jesus said, should do it; but him in Spirit, who promised his Disciples to come again unto them, *John* 14. 28. *John* 16. 22. And although he came again to them after he was risen from the dead; yet in the several Promises, we may see how it was the Holy Ghost, or Christ in Spirit, should lead them into all Truth, and bring all things to Remembrance? and make them able Ministers of the Spirit, *John* 14. 26. 2 *Cor.* 3. 6. And such the Holy Ghost teacheth, *Luke* 12. 12. yea, it is said, The Holy Ghost speaketh, *Mark.* 13. 11. And the Spirit speaketh in them, *Mat.* 10. 20. And what Injuries are done to them, is taken to himself, *Mat.* 25. 41. 41

Thus being at *Jerusalem*, *All in one Place*, *with one Accord*, (as they were commanded to wait) *Acts* 1. 4. *Acts* 2. 1. in that Silent Meeting they received what they had waited for, which made them able Ministers of the Gospel; and then *Peter* began to speak, *ver.* 14. This being the order of their second Commission, and is to hold unto all that look for Christ's spiritual coming into their Flesh to make them able Gospel-Teachers, and their Bodies a Habitation and Temple for the same Spirit, 1 *Cor.* 6. 19. *Ephes.* 2. 22. Therefore it is not Christ's spiritual Coming in another Saint's Flesh, which I feel, that gives me Comfort; but when the same Holy Ghost, even Christ in Spirit dwelleth in my Body, I then can witness it by his Eternal Power within, who is my Light and my Saviour. But this is a strong Lesson to the World, who cannot receive to know this Spirit promised to be in the Saints, *John* 14. 17. Yet this remember, that who hath not Christ in him, he is a Reprobate, 2 *Cor.* 13. 5. Which Scripture-Truth, and Gospel-Practice is *Owned by the People of God, scornfully called QUAKERS*: Who coming like *Solomon* (*Eccles.* 2.) unto self-Experience, in seeing all our Joyes, Pleasures, Profits, or other things delightful to the Flesh, to be but Vanity and Vexation, we become silent thereunto, not answering to obey the Lusts of the carnal Mind, but as dead to the World, that we may live unto God: Even then humane-Prudence, in things of the Lord is laid in Silence, and fleshly Glory is emptied forth; leaving off to love the World, or the Things of the World (1 *John* 2. 15.) as formerly, being

being as the great Dung-Hill for the true Convert to keep under his Feet, and not magnified in his Heart; knowing that every Work and ſecret thing, both Good and Evil, muſt come to Judgment, *Eccleſ.* 12. 14.

In which holy Silence, although the Tongue ſpeaks not, yet the Spirit helpeth, *Rom.* 8.26. which the Heart-ſearcher beholdeth: the Body in *Silent-Meeting* reſting from labour (which is all the reſt in a carnal Mans Worſhip) but we go further, with a Heart ſtriving to reſt from ſinful Imaginations, and entering upon a true Reſt in God, of which we feel, ſee, and taſte in its Beginnings, as an Earneſt of our bleſſed Inheritance; deſiring Chriſt may take the whole Dominion in us, to deliver from that Bondage of Corruption, by redeeming the Body from the ſame, which in part is begun, and ſhall be finiſhed when Chriſt is formed, *Gal.* 4. 19. and the Strongeſt takes the whole Poſſeſſion; but a time we muſt *wait for this*, as at *Beth-ſaida's* Pool, until the Lord by his healing Water cures his poor wounded Creatures.

Rom. 8. 23.

In Conſideration of ſuch a ſpiritual Miniſtry, note three Things:

1. *The work of* Moſes.
2. *Of Chriſt in the Fleſh.*
3. *Of Chriſt in the Spirit.*

Firſt, *Moſes* believed and obeyed, ſeeing things afar off, yet drank of the ſpiritual Rock that followed: but his Work was not to hold unto the End in a Levitical Miniſtry, and paying of Tythes, with material Temple-Worſhip, *&c.* for he ſhews how the Lord would raiſe him *another Prophet* to be heard, and who would not hearken to that *Prophet* (Chriſt Jeſus) in all things, the Lord would puniſh, *Deut.* 18. 15, 19. of whom *Peter* and *Stephen* ſpake the ſame, *Acts* 3. 22. *Acts* 7. 38.

Secondly, Note Chriſt's Work in the Fleſh, who had a Glory with God before the World was, *John* 17 5. but now aſſumed a Body to ſatisfie for Sinners, and preached in that Body, to be the Light, for enlightening the World; to make them Saints, not as if they were ſuch, but that they might be ſo: ſhewing how his true Diſciples and Followers ſhould forſake all to embrace him, *John* 1. 9. and they believed he was the Son of God: Yet then, (he being with them in his Fleſh) they were ignorant of many things; as the Riſing from the Dead, *Mark* 9. 10. and underſtanding of the Scriptures, *Luke* 24. 45. and of Chriſt's Kingdom, thinking it ſhould be temporal

temporal in *Israel*, *Acts* 1. 6. and of his Sufferings, before he entered into his Glory, after his fleshly Manifestation, *Luke* 24. 21, 26. Yea, *John Baptist* testified of Christ, yet afterwards sent to know if it was he, *Mat.* 1. 1, 3. Neither doth Christ say, that then in Flesh he told his Disciples all things, or lead them into all things; but left that Work unto his coming in Spirit, *John* 16. 13. *John* 14. 16, 26. For, although in himself he had the Spirit's Fulness; yet to Believers it should not come until he was gone away in Flesh, *John* 16. 17. the Vessel of his Body being broaken, and the Unction thereof, to fill many therewith: where Note, As *Moses*'s Ministry was now at an End, so also Christ in Flesh should depart, and Christ in Spirit would come, to set up a Ministry, and abide with Believers forever, *John* 14. 16. *Heb.* 13. 8.

Thirdly, Consider Christ's Work in Spirit, which is to abide for ever; But at this the *Jews* stumbled, thinking it was in Flesh he should continue alwayes, and so they looked for a temporal Kingdom, and outward Glory, *John* 12. 34. as many aim at in these dayes: whereas his Kingdom is not of this World, *John* 18. 36. neither are his Ministers of the Letter, but of the Spirit, 2 *Cor.* 3. 6. called New Testament (or new Covenant) Ministers, having that written in their Hearts, before promised, *Jer.* 31. 33. *Isa.* 54. 13. *John* 6. 45. who should not search Authors, Commentaries, Manuscripts, as a Shop-Book, for a Sermon; but speak from the Power of Christ within, as *Paul* did, *Gal.* 1. 16. and the Apostles *Act.* 2. did, having the Word in the Mouth, and in the Heart, *Rom.* 10. 8. For the Scriptures must be preach'd by the same Spirit that gave them forth, and not only by human Learning; for Flesh is not able to comprehend the things of God; and who hath not his Spirit is none of his, *Rom.* 8. 9. from whence we may speak boldly, That those which have not this Spirit, to preach from it and by it, they are none of Christ's: and by this Spirit they knew the things of God, who had received it, 1 *Cor.* 2. 10, 12. this searcheth the deep things of God: So it is plain, that True Ministers must have Christ in Spirit, who speaks in Spirit, *Mat.* 10. 20, 40. And who heareth or despiseth them, is said to do it unto Christ, *Luke* 10. 16. Therefore we must pray God to send us such; for men cannot do it by calling one another *Bachelors*, and *Masters*, and *Doctors* upon human Arts and Acts: which is like that of the *Jews*, *John* 5. 44. wherein one man took Honour of another: And take heed lest it be with you as it was

with *Jeruſalem*, of whom it is not ſaid, ye *could not*; but, *ye would not*, *Luke* 13.34. A ſad Condition!

And now this 22th Day of the 7th Month, the Word of the Lord came unto me, to warn all you in Power; and you National *Prieſts* (or *Miniſters*) called *Biſhops*, *Deans*, *Doctors*, or inferior; and you that are *Hearers*, Know ye, that the Lord is pleading his own Cauſe, and hath a ſtrong Controverſie with you; Therefore take heed what Miniſtry you plead for; and remember what I anſwered *William Prynne*; *That there is no Goſpel-Plea for Tythes, nor forced Maintenance*, &c. To you that was, and this is, from the Lord's Spirit by me his Meſſenger.

Now as the Apoſtles *Silent Meeting* was in Expectation of the Spirit before promiſed, ſo God (in Scriptures) having ingaged himſelf, that in theſe latter Dayes there ſhould be Flowings forth thereof, we ſilently wait for it; and whoſo looks now for this promiſed Spirit (being a Frequenter of *Silent Meetings*) muſt in the Power of Jeſus Chriſt, ſincerely ſtrive to have theſe three things in themſelves:

1. *A Spiritual Watch.*
2. *A Spiritual Touchſtone.*
3. *The Spiritual Scales.*

I ſay unto all, Watch, Mark 13.37. For you know not when the Time of Tryal is, or when the coming of the Spirit ſhall be; it being *as the Wind, which bloweth where it liſteth*, Joh. 3. 8. For Fleſh loves to break out, and have its Will, and the Luſts thereof; therefore the Spiritual *Watch* muſt be truly kept within, to ſee and note what Works are in hand, and what Words are iſſuing forth, and what Thoughts are in thee: But thoſe which keep not this Watch, do run haſtily upon Action, and their Tongues ſpeak unadviſedly in haſty Queſtions and Anſwers, oftentimes proceeding to Paſſion and Rage, like ſhort Fits of Madneſs, with their Hearts wandring out after Folly, and carnal Objects; by which means many Profeſſors break forth into Filth, yet ſay, *They are Souldiers of Chriſt*, but keep not a *Spiritual Watch* under him; ſo their Tongues are not bridled, nor have they learned to take heed unto their Wayes, *Pſal.* 39.1.

Therefore, if thou ſeekeſt to reap the pure Benefit of *Silent Meetings*; learn,

Firſt, To come unto a *Pure Silence* in thine own Self, which is to ſilence all in thee that is Evil, by that Eternal Power of God; ſo thy

thy Tongue, Heart, and Hands ſhall be under the faithful *Watch*, and the Actions without in the Body, with thy Actions within of thy Mind, as *Love*, *Joy*, *Deſire*, &c. will by degrees be all brought into *true Obedience*. Which *Watch* keeping according to thy meaſure (or Talents received) Sin ſhall not have Dominion over thee; but thou wilt grow in Grace, and become a *Conqueror* in him that hath loved thee; Therefore remember what Chriſt ſpoak to his Diſciples, was alſo to thee and me, *Watch*, *Mark* 13. 37.

Secondly, When the Work, Word, or Thought is thus ſtay'd by the *Watch*, then bring it to the *Spiritual Touchſtone* for Tryal, whether it be good or no; for oftentimes Satan and Fleſh covers Vices under the Name of Virtues, and will either extenuate or leſſen a Sin, or elſe flouriſh it over with ſome Zeal, or Pretence of Holineſs, therefore we muſt prove and try them in the *Light of Chriſt*: which the Apoſtle ſets forth by Examination and Proof of a Man's own Work, 2 *Cor.* 13. 5. *Gal.* 6. 4. and thereby is ſeen what is acceptable to the Lord: For God by his Spiritual Work cometh into a Man, as a *Refiner*, to purifie; and unto what Strength and Heat the Spiritual Fire in thee is come, ſo is the *Melting*, *Trying*, *and Refining within*, upon the Proof of the Actions, and taking away of Droſs and Filth: yea, note, in Words themſelves, how ſometimes they are too many, ſometimes unſound and untrue, ſometimes too ſhort, in telling but half a Truth, *&c.* Therefore let them firſt be tried by the *Spiritual Touch-ſtone*, before they proceed out of thy Mouth, whether they are pure or impure.

Eph. 5. 10. *Mal.* 3. 3.

Thirdly, Uſe the *Spiritual Scales* to weigh, ponder or conſider all things to be ſpoaken or done, before they paſs from thee; for Man durſt not let ſo many filthy Words drop from his Tongue, if firſt they were weighed and conſidered within at the Heart. *Yea* and *Nay*, *Yes* and *No*, muſt be the ſame as they are ſpoaken, and ſo ſpeak the ſame thing intended, and pretended; for otherwiſe you are *Lyars*, and *Lyars are for the Lake*, to be amongſt *Doggs* and *Whoremongers without*. Yet with many *Lying* is common, who have not learned to ſpeak the ſame thing intended; as if you ask them, *to eat*, *to drink*, *to tarry*, &c. they will ſay *No*; yet deſire them again and they will accept it; ſo here they are *Lyars*. Some in Scoffs and Mocks, think it is witty to ſpeak a *Lye* in Jeſt; others being asked the Truth of a thing, will ſometimes flouriſh and enlarge it, making the ſame too much, or too little, as in Praiſing or diſpraiſing, in buying or ſelling

Rev. 21. 8. *Rev.* 22. 15.

and account themſelves expert Dealers, and cunning Chapmen, becauſe they can uſe their Tongues for Advantage; whereas they are but *Lyars* in it; and ſuch know not what a *Spiritual Watch* meaneth: Therefore know that in all ſuch Eſtates, ye are quite out of the good old Way, or Way of Truth; and remember, if any ſuch ſeem Religious, yet they are not ſo, ſeeing their Tongues are unbridled, not brought to the Truth, and their Religion is vain or empty, *Jam.*1.26. Yet becauſe you are ſuch, I do not ſay, you are damned; but declare your being captive in fleſhly *Babylon*, ſhewing from the Spirit of God, what muſt be done by you, if ye are ſaved.

If any are *in Chriſt* they are *New Creatures*; and there is a *New Heaven* and a *New Earth* in them for all the Parts, Members, Faculties and Abilities are put to a new Uſe: The new Heart, and new Spirit is in them, ſo they ſpeak and act new Things from that Law of God written in their inward parts; and ſuch dare not vent their frothy Words, as Fleſh did formerly, but now there is a killing of that; as *Paul* dyed dayly, 1*Cor.*15.31. ſo the New Creature dyes dayly to Sin; he is dead as to act in Sin, but lively to Righteouſneſs; whereas the Sinner is quick to ſin, but dead and dull in the things of God: So thou ſhalt ſee the Difference of theſe Two Eſtates, betwixt Darkneſs and Light, when thou comeſt to uſe the Spiritual Watch, Spiritual Touchſtone, and Spiritual Scales, according to thy Meaſure in the Growth of Grace, to know the Power of an endleſs Life within thee, working and effecting theſe things; and then thou mayeſt ſay, I now ſee what pure Silence is; yea, then thou ſhalt benefit by *Silent Meetings*.

And thoſe that are come to the pure Silencing of Fleſh, to bridle the Tongue, to wreſtle with the ſpiritual Wickedneſs in the high place of the Heart, that each Thought may be brought into Obedience unto Chriſt, and whatſoever they act, do all to the Glory of God, ſuch can witneſs the Power of Chriſt in them; and when he pleaſeth to call them by his Eternal Spirit to go forth as Miniſters, they can beſt declare what God hath revealed unto them; As the Man having the Devil's caſt forth, publiſhed in *Decapolis*, how great things Jeſus hath done for him, *Mar.* 5.20. whereas they that preach by Hear-ſay, and human Study, ſhew, they ſpeak *not* as the *Spirit gives them Utterance*, but with the Tongues of Fleſh, from carnal Apprehenſions: So that, when they preach unto the People it might be objected; *Jeſus* I know, *hath the Spirit*; and *Paul* I know, *had it*, *Acts* 19.15. but who

*Epheſ.*6.12.
2*Cor.*10.5.
1*Cor.*10.31

who are ye? Upon what Account would ye conjure forth Sin out of others, who have not the True Spirit your ſelves?

Therefore let none aſſume or own any other Goſpel-Miniſters, then thoſe called forth by the Spirit of God, as Chriſt in Spirit, after his Reſurrection and Aſcenſion confirmed the ſame, *to lead them into all Truth*, and *bring all things to their Remembrance*, as able *Miniſters of the Spirit, and not of the Letter*. 2 *Cor*. 3. 6. as Carnal Men do, who teach one another Human Learning, and then ſell it for Divinity, forcing many to pay for it at a dear rate, even to ſpoiling of Goods, Impriſonment and Cruelty.

But ſome will *Object* their Non-Scripture Diſtinctions of Mediate and Immediate, Ordinary and Extraordinary, *&c.* ſaying, *That although the Apoſtles were ſo called of God, yet they ordained others not ſo called; and ſo out of their carnal Inventions they undertake to conſecrate or make Steeple-houſes, Maſſe-houſes, High-places, or the Tower-houſes to be Churches, and to be Holy-places; and fit men by their Arts and Degrees to preach in ſuch places*, &c.

Anſw. All their Pretences can no more make ſuch Places *Holy* then a Heap of Stones; nor add any more *Virtue* thereby into the Pulpit then into a Tub: For God is *worſhipped in Spirit and Truth*; Nor are true Teachers to deliver any other Doctrine then the Apoſtles did: Therefore ſee what Qualifications they were to have, 1 *Tim*. 3. 2, &c. *Tit*. 1. 6, &c. Now *it is not Fleſh and Blood that reveals this* unto them, nor the Tongues of Human Learning which qualifies Men thus for the Miniſtry; but the ſame Spirit of God: Therefore it is common to ſee thoſe having much human Learning to be Great Perſecutors, and will not take up the Groſs to follow Chriſt, and ſo croſs their own Luſts, Pride, Covetouſneſs, Envy and Filth, but give way unto it, by which means we find ſo many cruel Prieſts; for there is ſcarce any Perſecution of Saints, but the Prieſts are chief Actors therein, either by inſtigating or acting.

Gal. 1. 18. *Joh*. 4. 23, 24. 1 *Tim*. 1. 3. *Mat*. 16. 17.

Now conſider Friends, it was that charged on *Thyatira*, for ſuffering *Jezebel*, who called her ſelf a *Propheteſs*, to teach and ſeduce the People, *Rev*. 2. 20. So theſe *National Miniſters* call themſelves *Divines* and *Goſpel Miniſters*, yet lead the People in Error; which we now ſeeing by the Light of Chriſt, if we do not diſcover, reprove and oppoſe them therein, God will lay the ſame thing to our Charge, as he did unto *Thyatira*; for now *Jeſus Chriſt* will ſet up his own *Miniſtry*: And although he forbad not his Diſciples to hear the Scribes

and

and Pharisees, *Mat.* 23. 34. when the Law Ministry was not ended; yet now having finished that Work in his Flesh, his Spiritual Ministry he hath set up to continue unto the End, and no other are we to hear. And this is the Testimony which the Lord hath call'd me to hold forth; therefore hearken unto it.

W. B.

Concerning Gathering in the Name of JESUS.

CHrist Jesus, the *second Adam*, who came amongst the Sons of *fallen Adam*, you may see the Beginning of his setting up his *Meetings*, when he saith, *Where Two or Three are gathered together in my Name, I am in the midst of them*: so you see here *Christ* begins with a few, *Two* or *Three*; for there was the Gathering of the *Jews*, *Scribes* and *Pharisees*, their *Temple* and *Synagogues*: and likewise there was the Gathering of the *Heathen* to *Diana* Temple: And all them that gathered into the *Name* of *Jesus*, came from the *Jews* Synagogue and Temple, and likewise the *Gentiles*, into the Name of *Jesus*; for they who are gathered in the *Name of* Jesus, *whose Name is above every Name, and there is no Salvation by any other Name under the whole Heaven, but by the Name of Jesus*, into which the Gathering is, where all know their Salvation; and so who are gathered into the Name of Jesus, are gathered into the Power and Authority; For you konw, when a Tax or Assessment is gathered in the Name of the Head, or Heads of a Nation, it comes in Power and Authority, that you obey it either actively or passively.

And so who are gathered in the Name of *Jesus*, they are gathered in the Power, the *second Adam*, whose Power and Authority is above the Power of the *first Adam*'s Sons and Daughters, by which Power and in whose Name their People are gathered: But Christ, *whose Name is above every Name*; *and there is no Salvation by any other Name under Heaven, but by the Name of Jesus*: and they that be gathered in this Name of Jesus, by the Power in which they know their Salvation, they do see there is no Salvation by any other Name under the whole Heaven, nor Gathering by which they gather; they bid *Farewel* to all other Names and Gatherings under

Heaven,

Heaven, as knowing *there is no Salvation but in the Name of Jeſus.* And this fulfils *Jacob's* Prophecy, who ſaith, *The Law ſhall not depart from between* Judah's *Feet until Shilo come; and the Gathering of all Nations ſhall be unto him:* So then it is clear, if the Gathering of all Nations be unto Chriſt, they muſt forſake all that into which they were gathered; and therefore that makes all the Heads of the National Wayes to be angry, that holds them up; and therefore with ſuch *the Lamb makes War in Righteouſneſs, going on conquering and to conquer, that he may rule whoſe Right it is, that he might ſubdue all things to himſelf,* in whoſe Name all things are to be done, and in whom all People are to be gathered, whom *God hath given for Salvation to the Ends of the Earth.* And like wiſe this doth fulfil *Moſes's* Prophecy, who ſaid, *Like unto me will God raiſe up a Prophet whom in all things the People ſhall hear, who is the Salvation to the Ends of the Earth, to whom the Gathering of all Nations muſt be:* And they who be gathered in his Name, do and muſt hear him in all things, *by whom all things were made and created, who was glorified with the Father before the World began.*

G. F.

THE END.

ДНЕВНИК

A

SERIOUS & SEASONABLE WARNING UNTO All People:

Occaſioned by two moſt Dangerous Epiſtles to a late BOOK of

JOHN FALLDOE'S,

Subſcribed by

RICHARD BAXTER,

Tho. Manton,	A. Palmer,	Geor. Griffith,	Rich. Mayo,
Tho. Jacomb,	Tho. Cole,	Matth. Barker,	Tho. Gouge,
John Yates,	Tho. Dolittel,	John Singleton,	Will. Jenkins,
John Sheffield,	Will. Cooper.	Andr. Parſons,	Tho. Watſon,
Ben. Needler,	Will. Carſlake,	Steeph. Ford,	Sam. Smith:
Rob. Bragg,	Th. Wadſworth,	Fran. Warham,	Will. Tutty.

Brethren all ------ in Iniquity.

Whoſe Bow is alway ready bent
With Quivers of Malice againſt the Innocent.

For loe the wicked bend their Bow, they make ready their Arrows upon the String, that they may privily Shoot at the Upright in heart, Pſalm. 11. 2.

Whoſe Slanders and Lyes againſt the Holy People called Quakers are hereby Reproved.

By C. P.

Theſe things have I written to you concerning thoſe that ſeduce you, 1 John 2. 26.

They are impudent Children and ſtiff hearted; but ſurely they will not hear, neither indeed will they ceaſe; for they are a rebellious houſe: yet ſhall they be-

PLATE

To the People called, *Anthony Palmers* CHURCH.

My Friends, my knowledge of you hath been long, about this tim: 20 *years, my Love to you can never expire, being unfeigned: I heard of you first, at a place called* London-house, *and am constrained to remind you of that day: You then were a Reproached Suffering People; and it was then a Reproach to go to your Meetings, several of you, in that day, being Imprisoned, for bearing a Testimony against the Sins of those times, and in that day, you being humble and meek, the presence of God was amongst you, in so much as a Rumer of it went through the Nation, and you were visited by many choice Spirited men, & your hearts were melted by the powerful strivings of Gods Spirit*; Oh ye degenerated People, remember that Day: *But you resisting the Holy Spirit, Pride and Lust, and Self-seeking gat up amongst you; and then you defiled your selves, by touching with the Iniquities you had testified against; and then a Spirit of Strife and Division entered you, and brake you to pieces, and ye went into Sects and Parties, one Party publickly declared against another, as* Old Leaven purged out, *and thus ended your Glory: and by this means were many honest hearted, that uprightly sought the Lord amongst you, scattered. Now it is not possible to utter the grief that was in my heart in that day, for I dearly loved you: And when the Lord brought that great Desolation upon all professing Interests,* 1659. *wh reat even the whole world was amazed; then great was my expectation that by affliction, you would be turned to the Lord: and that accordingly, again his Presence would be found amongst you: and you know what a noise you then made in your many days of Fasting & Prayer, then in sincerity seeking to be establisht in Religious matters, expecting to be strengthned by a neerer fellowship with you, so as to abide in the tryals of that day, I sought to be neerly related to you, and was admitted as one of your Members, and the Lord knoweth I closed with you, in*

uprightneſs towards him, and true love to you; which pure unfeigned Love ſtill reſteth upon my heart unto you. And here I cannot forget, and it may be good for you to be minded of it, that at that time one of your Chiefeſt, to my great diſappointment, told me, in the hearing of ſeveral of you, that you were ſenſible, that the Preſence of God was ſuſpended from you, *endeavoring to ſatisfie me, that God doth often ſuſpend his preſence from his Church: I then anſwered, that if I found a want of the Lords Preſence, I alway charged it upon my ſelf as the cauſe of it. Now after ſome conſiderable time of tryal, I found you ſpake truth, to my very great diſtreſs finding that the preſence of the Lord was not amongſt you; and diſmal and dark was that day, when I came to ſee, that I ſought the Living amongſt the Dead. Now,* Oh People, *God Almighty, that ſearcheth the heart, and tryeth the reins, knoweth that I am deeply ſenſible of your ſtate, who have only a name to live, but are dead, and in true love to you have mourned for you, and fervently deſired your Salvation, and indeed hoped well concerning you, until lately finding the name of your Teacher,* A. Palmer, *amongſt many more, to a Book publiſht by* John Faldoe, *as Approvers, deep ſorrow even ſeized upon me, that the Teacher of you, a People that for many years have loudly proclaimed to the world,* That Love to all Saints is a Foundation Principle of your Fellowſhip: *ſhould ſet his hand in a way of Recommendation to the world, of the ſaid book; to an Epiſtle, ſtufft with moſt deteſtable lies and ſlanders, of, and againſt a People, that by many years experience, I have found to be a holy People, walking in the fear of God blameleſs, and ſound in the faith of the Goſpel, whom by your aforeſaid Principle you ought to Love, and knowing them to be clear of thoſe foul things laid to their Charge by your ſaid Teacher, both as to Doctrine and Converſation, I forthwith ſent your Teacher one of* William Penns *Anſwers to him and his Brethren Moniters, And thus wrote to him.*

Anthony

Anthony Palmer,

IT is ſo plain hereby proved, that thou art guilty of Lies and Slanders againſt Gods People, called Quakers, that he that Runs may Read it; and that thou art ſo guilty, I hereby charge upon thee, if thou art the A. Palmer *there meant, as I believe thou art; and I ſend this, that thou mayſt ſee thy Error, which if thou wilt acknowledge, and ſend it me under thy hand, that thou doſt ſee and acknowledge thy Sin herein, I ſhall be right glad; otherwiſe, if in ſome ſhort time, I do not receive ſuch an account from thee, thou mayſt expect that I ſhall (in that Congregation, whom I knew, I judge, many years before thou didſt; and whoſe Souls Salvation I deſire) bear my Teſtimony againſt thee as a Slanderer, and Lyar, not fit for the Communion of ſuch, much leſs to be a Teacher of any People pretending to Chriſtianity.*

The 19*th* Day of the
10*th* Month. 74.

After waiting many days, having a great desire to have heard of his eyes being open, to see his great Sin herein, as saith the Prophet, Amos 5. 12. I know your manifold Transgressions, and your mighty Sins, they afflict the Just: *It was in my heart to clear my Conscience publickly amongst you; but my expected Opportunitie being disappointed by one of your Meeting, denying to inform me where you intended to be Assembled; it entered into my heart, to commit my Message unto you, into writing:* Oh People, *In bowels of tender Love to you, I beseech you to consider the evil and danger of that Spirit, that slandereth and belieth the Innocent, as your Teacher hath herein done, and have a care I warn you, least he begetteth the same Spirit in you. And in a Conscientious discharge of my Duty to God and you, I hereby bear my Testimony against what your Teacher hath written, to be most detestable Slander, proceeding from the old cursed Enmity of the Serpents Seed against the Seed of the Woman: and I do in seriousness of Spirit, hereby call upon you, to consider of the state of your Souls, and the sad danger you are in, to be seduced by this sort of men into that detestable Spirit, that hereby they have manifested to be in them: having long known you, and been of your number, I am the more concerned for you, and do beseech you to examine your Condition, after so many years talk of Christ, and Salvation by him: I must tell you, your Building is but on the Sand, and the Rock you know not; for you know that when the Winds blew, and Waves beat upon you of Persecution, you fled in that Winter, there was no courage for God amongst you, but you fled from your Testimony, manifesting by your fainting in the day of Adversity, that your strength was but small: And I must clear my Conscience towards you, that for many years in many places of this City, made such a noise concerning Religion, and when the hour of tryal came, fled, and turned your backs on your Testimony: the cause is this, your Building is on the Sand, and so like the wicked, you oft fled, when none persued, so captivated were you by the fear of man: I know, and your Consciences know, how you consulted your fleshly Ease, and Interests, and fled the Cross! Consider I earnestly in-*

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treat you, how it came to be thus with you. Men have ſeduced you into a falſe Faith, *and falſe Hope: and the God and Chriſt you talk of, I teſtifie unto you, you know not: and ſo in the hour of tryal, how ſhould you ſtand; that know not the Rock? Oh ye back-ſlidden People! thus it is with you, whether you will hear or forbear, this is the word of the Lord unto you, even a Lye is in your Right hand, while you are talking of Chriſt, his Death and Sufferings, and Reſurrection, and Juſtification by him; yet being rebellious againſt his Light in you, you are ignorant of, and ſtrangers to him: and ſo truly I ſee and am ſenſible of your ſad danger, even to be ſeduced by your Teacher, to ſtumble at the* Foundation *& fall and periſh for ever! Oh that ever the Teacher of* Allhollows *witneſs-bearing People, ſhould enter into a Confederacy with the worſt of men, againſt the Innocent Holy People of God: for ſuch are they, who by him and his Colleagues are ſo Reviled: I ſay, a People ſanctified by* Faith *in Chriſt Jeſus. Oh People, the Lord hath a ſore and terrible dreadful Controverſie with you; for you are as the Cauldron the Prophet ſpeaks of, with its great ſcum in it: ſo it is with you: the fire hath not purified you, but you retain your ſcum of Pride,* Fleſhly-eaſe *and* Senſuality, Formality *in Religion, and Conformity to the world. Oh that it ſhould be thus with you after ſuch a day as God hath brought amongſt you! Now I am to tell you of one great depth of Sathan, whereby you have been ſeduced, for which the wrath of God Almighty is againſt you; and that is, your offering Sacrifice, when God calleth you to Service: In that your Practice of keeping thoſe Days in a way of* Faſting *and Prayer, when God calleth you to teſtifie againſt their Superſtitious Obſervation: your Teacher aforehand tells you, that ſuch a day, you will have a diverſion from your Callings, and therefore apoints it to be ſpent in* Faſting *and Prayer: thus if any Teſtimony expoſeth you to Sufferings, you to ſhun the Croſs, to offer Sacrifice you agree. O depth of Deceipt: Oh ye Antients of that Congregation: there was a day when your beloved* John Symſon *exhorted you to open your ſhops on ſuch days, as a Teſtimony God required y u to bear againſt* Superſtition: *and I have heard him reprove the neglect of it,*

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in theſe words, I paſſed along the Streets ſuch a day, and ſcarce ſee one ſhop open! *being the* 25th *day of the* 10th *Month, and lamented it, and reproved you for it: Oh you Back-ſliders! compare this with the Spirit of your preſent Teacher! Oh what a filthy pickle you are in, that have thus long wallowed in your mire! the Lord abhors you, and all your Faſtings and Prayers: even as the Prophet ſaid to degenerated* Iſrael *of old: this is the word of the Lord unto you, Oh People*, Zech. 7. 5. Speak unto all the People of the Land, and to the Prieſts, and ſay, when ye faſted and mourned in the fifth and ſeventh Month, even the ſeventy Years, did ye faſt unto me? did appoint it? *I this day teſtifie unto you, theſe* 14, *or* 15 *years, ye have not faſted unto the Lord, but to your ſelves, to your own Bellyes, to preſerve your fleſhly eaſe and intereſts: and it is no better than the cutting off the dogs neck, or offering Swines blood: Conſider this, Oh ye Houlers, and hear as in the ſight of God that juſtifieth me in it, and requireth it of me, I charge it upon you that call your ſelves Churches, to be guilty of thickning the Veil of Darkneſs upon the minds of the People of this age, by your deſerting your Teſtimony againſt Superſtition, and running away in the day of ſuffering. Oh ye Hypocrites, when God calls you to a publick Teſtimony againſt Popiſh Obſervations, you run into corners, and keep a houling of your fears of the dark night of Popery coming upon the Nation. I know your doings in the dark--- the Righteous God hereby chargeth it upon you, to be guilty of making groſs and thick the Veil of Darkneſs upon the minds of People in this day; and in his Fear I charge it upon you. Woe, woe unto you from the jealous God of* Iſrael, *that out of* Sion *this day roareth and uttereth his voice from* Jeruſalem *againſt you, Oh ye evil doers, that have run into Corners, Cole-holes, Cloſets, or on tops of houſes, through Valleys, from one houſe to another: enquired after, and conſulted to have back doors, and all to eſcape the Croſs: Oh bluſh, that ever men ſhould be ſo impudent, as to appear in this day to admoniſh the People, that have ſo acted their part! Now no wonder your Teacher joyns his hand with that notorious Enemy to God and Reformation,* R. Baxter, *who hath ſtrained his wits on*

Teynters, to reduce this age into Ægyptian *Darkneſs, witneſs his* Cure for Church Diviſions: *wherein he hath condemned the Saints and Martyrs of all ages: and no doubt but* Ed. Bagſhaw, *that ſo honeſtly oppoſed him, was counted with theſe* 25 *Moniters a Reverend Divine; but to paſs them, Oh how can I but lament that the people of* Allhollows *ſhould be entered into this moſt deteſtable confederacy againſt the work of God in this day! Oh you whom God hath emptied from Veſſel to Veſſel, and hewed ſome of you to pieces, and all to humble you and purifie you: but alaſs you are turned into the degenerate plant of a ſtrange Vine to him,* Jer. 2.21. *yea you are the people that having been ſmitten have not received correction,* v. 3. *Oh people, this is your ſtate! and as he ſaith* v. 9. he will yet plead with you. *Now clearly ſeeing the ſad danger you are in, even ſuddenly to ruſh your ſelves into an irrecoverable ſtate, by being begotten by your Teacher into a Spirit of enmity againſt the Lords heritage, which is the work of the Devil in this day, in and by various Inſtruments; and the Devil ſet awork theſe* 25 *Moniters, to ſlander and reproach the holy people of God, to prejudice you and others againſt them, and their holy Teſtimony: I hereby warn you of the danger you are in, and in obedience to the requirement of the God, in whoſe hand is my breath, and to whom I muſt give account of all done in the body, in oppoſition to them, and all ſuch as they are. I hereby teſtifie that the people they ſlander, are the* Iſrael of God, *a holy unblameable people, whoſe deſign in the world is the glory of God, and the ſalvation of mens ſouls, for which they have hazarded their all, when none of theſe Moniters durſt ſhew themſelves: and amongſt them, I am a witneſs, is preacht ſound Doctrine, and not to be reproved, the ſame ſalvation and way of obtaining it, that as the Apoſtle ſaid, began firſt to be ſpoken by the Lord, and after by them that heard him: and I here teſtifie unto you, that you are their enemies becauſe you know them not: but did you ſee them in themſelves, ſtript of the falſe dreſſes of* Faldoe *and theſe Moniters, and all ſuch as they; there is ſo much honeſty in many of you, that a love would ariſe in you to them; yea you would lay hold on their skirt, and their God ſhould be your God: A zeal is in my heart towards God, and in pity to poor deluded people by theſe wicked men, and therefore be-*

ſeech you and all people to conſider your ſtate, and take heed to your ſpirit, as was the antient exhortation of Eſay *the Prophet: ſo to you all, I ſay, Oh harden not your heart by continuing in your provocation: And to you in particular, once more I ſay conſider your ſtate, and be honeſt and true to your ſelves: you know not how ſhort your time may be: oh be not bewitched by corrupt men, but conſider what was the cauſe you could not ſtand in the hour of tryal, but for fear of a Conſtable or Soldiers ran away from your Prayers and Preachments; yea from your Bread and Wine too, that you call a Sealing Ordinance of your eternal Inheritance; but you have manifeſted what a ſenſe you have, of the vallew of an eternal Inheritance in your taking your evidences unſealed, rather than expoſe your bodies to a Priſon, or ſhame amongſt men; there is that in you that ſheweth you that if you would do your ſelves juſtice, you would confeſs you love your bellyes more than God: ſeek the well-fare of your bodyes, not your ſouls: Oh repent and be converted, that you may know a blotting out of your ſins: Oh ye Summer-fruit, if you reform not your lives, the next winter of ſnow and froſt of Perſecution, ye will all drop again as rotten fruit, fit for nothing but the dunghill, as Chriſt ſaith of the unſavory ſalt: therefore even as was ſaid to them of old,* Rev. 3, 18. *I councel thee to buy of me gold tried in the fire: or I aſſure you if you know not a purging of the droſs from the ſilver, you will never be veſſels for the Einer.* Prov. 25. 41. *But depart from me ye curſed I know you not, will be the dreadful portion of all of you; ſo now I proceed to examin ſomwhat of the Moniters Epiſtle, which I teſtifie againſt to be a Compound of Lies and Slanders, ſufficient to ſend all thoſe to hell that ſhall ſwallow the leaſt doſe of it. Not that I intend a general anſwer to it, that would ſwell to a large Volume ſo to rip it up and reſpond to it: but as to that part of it, that once my ſelf being infected with, and thereby prejudiced againſt the holy people of God and their Teſtimony, the Lies I once believed, I am now to teſtifie againſt: & truly I believed them not ſimply of my ſelf, but as they were influenc'd into me by ſuch perſons as theſe, as no doubt is into you; and in Conſcience towards God, and his dear People, that I ſay theſe Moniters have falſely repreſented, and deteſtably ſlandered. I thus proceed:*

21. Moni-

21. MONITERS.

Excepting ſome juggling Socinianized *Perſons, or* Papiſts *that aſſume their Name.*

HEre they plainly endeavour to incinuate into peoples minds, that we are in Affinity with the *Papiſts*; and have *Papiſts* amongſt us.

This horrid Slander and Lye I once believed, through the like Incinuations of ſuch, and ſome of theſe men: Now indeed the deadly Venome of their Monition Lyes here, being the old Weapon whereby they have for many years endeavoured to deſtroy our Reputation, and thereby our Being, in the Land of our Nativity: and truly theſe men conſider not in their heart, that God remembreth all their Iniquity, *Hoſ.* 2. 7. and ſo they go on to drink up iniquity as the Ox drinks water: and in this matter they have been ſo manifeſtly proved Lyars, that were they not the impudent Sons of *Jezebel* the Seducer, *Rev.* 2. 20. they would never have raged thus more, exccepting that God will have them diſcovered, to be of the ſame Spirit, with their Brethren in *New England*: for theſe 25 Moniters are a Complication of Presbyterians and Independants; and it is to be perpetuated as moſt requiſite for the Information of ſucceeding Ages, That it was Preaching Praying, Faſting Presbyterians and Independants that Murthered the Saints in *New England*: Now in this horrid Impious Incinuation of us to be Popiſh, they yet manifeſt the depth of Villany, *Hoſ.* 6. 10. that lodgeth in their Hearts, to incinuate this afreſh into Peoples minds: but Lyes are their Refuge, as *Needham* uſed to ſay of their Enemies, *This Lye was their Weapon*, 1659. when they put forth their Monition in this City. Now that through ſo much Tryal and Tribulation ſince, even to the general ſatisfaction of Magiſtrate and Subject, the contrary hath been manifeſted: Theſe Men herein I Charge, 1. With moſt horrid

npudency and malice. 2. To be manifeſtly hereby convicted, o have a deſign, to debauch the Peoples minds, in perſwading hem to believe the contrary to their experience, and what is epugnant to the conviction of their Conſcience: contrary to xperience: that ſometimes theſe Moniters will ſay is the beſt Teacher; herein they are chargeable with Debauchery: and etter for their work ſake, merit the terms Debauchers, than Divines. This looks Pope-like, that people muſt not ſee with heir own eyes: It is ſufficiently known, how oft *Baxter* hath down up and down the Nation in white and black ſheets, to ender us Jeſuitical and Romiſh: ſo cannot be much wonder-d at in that proved enemy to all ſaints, who rather than will vant enemies to ſhoot his arrows of malice and envy at, can nake Sectaries, and then thunder out his Bulls againſt, calling pon the Powers to perſecute them: as they know that are ac-uainted with the wards of his *Catholick Key*, dedicated to *R. C.* here I cannot but note, he ſcribles againſt a ſort of Sectaries, could never meet with in any other Author, and yet am no anger to the Hiſtory of the Times, nor a heedleſs Spectator, f publick Actions, that is the vaineſt Sect: but no doubt but his man would have all he envies ſuch a Sect as he pleaeſth to arm them, and then away with them all at one ſtroak, that e Presbyter may have all, and that ſcarſe enough to ſatisfie eir greedy deſires: But adored be the hand of God, wherein the heart of Princes, who hath ſecretly diſappointed all ch *Hamans*: and here I cannot but remember people of this ans being in 1659. publickly cryed up and down in *London*, r a Lyar and a Slanderer: ſo *R. B.* thou art no changling; herein thou haſt no doubt been lately ſtrengthned, by a Son f the ſame Mother: though differing a little in Feather, *Tho. icks* the *B*aptiſt: who might well have Subſcribed, as of your raternity, being ſo dexterous in forgery, whoſe *Dialogues*, and y *Catholick Key* differ in date, but not in Nature. Now to nclude, This I hereby declare to all of you, and to all men, t this Incinuation is moſt falſe, and the Lye and Lyars are for

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the lake of Gods Vengeance for ever: and that we have either Papiſt or juggling Socinian amongſt us, is a foul lye, and make your Charge good if you can. And I hereby warn all, as they tender their Souls welface, and would eſcape the Pit of Perdition, theſe Malicious men are leading them into, to have a care they let not into their minds this moſt deteſtable Incinuation. A lye I once believed, and was prejudiced againſt the Saints of God by it, on the contrary I declare, that in Conſcience I believe there never was a Jeſuite or Papiſt amongſt the Quakers, as owning them, or their Principles: and for Socinianiſm, I refer you to a Book written by thoſe Servants of Chriſt, his Church, and their Generation, *George Whitehead* and *William Penn*, intitled *The Divinity of Chriſt*: wherein is enough ſaid to ſatisfie any, but ſuch as are drunk with the Wine of the Whores Cup, *i. e.* the Prieſts, *i. e.* the Presb. and Independants Cup of Malice againſt the Innocent: thus the Lord having opened my eyes, and deliverd me out of theſe ſnares of the Enemy, *i. e.* to believe the falſe incinuations of men againſt the holy People of God, I give my Teſtimony againſt this their incinuation, as tending to debauch People, being aſſured, that as the ſtanders by ſaid, when the Temple was rent, and darkneſs covered the earth, when Chriſt ſuffered: *Of a truth this was the Son of God*: ſo that by the Doctrine and Converſation of the people whom theſe men thus traduce, even moſt people have been reached ſo as to believe, they are not, nor never were, Jeſuitical or Popiſh: Now at this time a day, thus to incinuate, I ſay is to endeavour to debauch the minds of the People, to perſwade them to believe a people to be that, which they have born, and do bear ſuch a Teſtimony againſt, in root and branch, as never was born by any People, ſince Popery had a name in the world. And oh that the preſent Magiſtrates of *England* could bow their ear and receive a word of Counſel in this matter, even to be aware of theſe men, and of being influenc'd by them into an evil opinion of the innocent people of God: their old practice was by Petitions and Addreſſes to endeavour

deavour to ſtir up their own Creatures to acts of Cruelty againſt us, under the ſame pretence of Jeſuitiſm and Popery; but of late years, what they incinuated into peoples minds to affright and amuze them on that acoount is ſufficiently known: and now again, becauſe malice hath no place for reſt, they are buzzing again into peoples minds, incinuations againſt us, as the introducers of Popery. Well, God Almighty will render their Iniquity into their own boſome; and as to you, this I declare, the Quakers merit no evil from you, being a people of as ſound Principles, as to Government, as ever were upon the Earth, whoever they were and have been that have hurt people with whimſical Opinions concerning Government, under ſpecious pretences, I ſhall here be ſilent as to ſuch: but as for the *Holy Iſrael of God*, called Quakers, Righteouſneſs is in their hearts towards all men, to the King, and all that are in Authority: deſiring their Eternal and Temporal Tranquility: And therefore I do even beſeech all ſuch, whom God in his wiſe Providence hath ſet as Rulers over the People of this Nation, to have a care they be not ſeduced by theſe men, into falſe apprehenſions of this holy People: and muſt to that end here mind you, and all m n, That it was Preaching, Praying, Faſting Presbyterians and Independants that murthered the Saints in *New-England*. Oh have a care of them, for they drive at no leſs here: but God that hath, will yet more and more unveil them to all men.

MONITERS.

From whom they hide the poiſon of their Anti-Fundamental Doctrines.

COme Rabbies, though never at your Univerſities, nor can well tell what trash by Tradition you profeſs, for Fundamentals, forged in, and fomented by General Councels, and Synods of carnal men, like your ſelves, that in ſeverat A-

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ges, have drawn Pictures of Religion, which you fall down to and worſhip, out of whoſe Treaſuries you have ſtockt your ſelves: and ſtrip you of which, alas how much wiſer are you than thoſe whom you mock at, as ignorant? this I affirm on behalf of the *Quakers*, that whatſoever, according to the holy Scriptures can be called Fundamental Principles of the Chriſtian Religion, they fully aſſert, own, and contend for, even for the Faith once delivered to the Saints, which you carnal men are out of, Now, you Rabbies, and all men know, that we believe in one Almighty Omnipotent God, and that he is to be loved, worſhipped, feared and obeyed: that he created and upholdeth all things by the word of his power: that he is holy, merciful, juſt and true: that man by ſin became deprived of the knowledge, and enjoyment of God, his Creator: that the reſtoration of this loſt man to happineſs again, in the enjoyment of the favour of his Creator, is only through the Lord Jeſus Chriſt, who 1600 years agoe, was of the Line of *David*, born of the Virgin at *Bethlem* in *Judea*, who preached a Heavenly Doctrine, was Crucified by the *Jews*, and laid in a Sepulchre, and was raiſed by the power of God, and was ſeen of *Mary*, and other Brethren, who aſcended far above all Heavens, and ſhall come the ſecond time without ſin to Salvation, even to all that look for him: that he came to do the Fathers will, and in the prepared body did it, in which he aboliſht death, offering up himſelf through the eternal Spirit, without fault to God, to purge the Conſcience from dead works to ſerve the living God, *Heb.* 9: 14. That Man muſt believe in this Lord Jeſus Chriſt for remiſſion of ſins, and acceptance with the Father: and that by Faith Chriſt is applyed to the Soul, for Wiſdome, Righteouſneſs, Sanctification and Redemption: and that by the imputed and imparted Righteouſneſs of Chriſt, man comes to be juſtified, and accepted with God, acceptance being only in him the beloved: We believe the Reſurrection of the dead, Chriſt the firſt fruits, and afterward they that are his at his coming: We believe the Life everlaſting, *Amen.* And for

Chriſts

Chriſts ſake are willing to be killed all the day long, in hope of a better Reſurrection, ſeeking a Country whoſe Builder and Maker is God: VVe own the Holy Scriptures to be of ineſtimable value, and excellent uſe to all men: but we ſay it ſelf gives the preheminence to the Holy Spirit, as that alone which leads into all truth, *John* 16. 8.

Now in oppoſition to the four Moniters that incinuate that we do not own, and preach Chriſt, the Eternal Son of God, and after the fleſh of the Virgin: And the 21 that incinuate, we hold antiſundamental Doctrines, I give forth this Teſtimony: wherein I affirm that of the 4 to be a moſt deteſtable Lye: that we preach a meer Created Light of the natural Conſcience and Reaſon, affirming that the ſame Jeſus that the Apoſtles Preacht, to be Preacht amongſt us; faith in him is preacht as the only name given by whom poor Souls can be ſaved: and in oppoſition to the 21, do ſay, if to believe in the only true God, and Jeſus Chriſt whom he hath ſent be eſſential to Salvation; if to fear God, and love our Neighbours, and do to all men as we would be done by: even to believe in Chriſt as the *Author* of eternal Salvation, to all that obey him, and as is more largly afore-mentioned, be with you Fundamental, then your incinuation of our holding Anti-fundamentals is ſlanderous.

It is very true, Baby-baptiſm, prated-prayers, Sinners to ſing Saints Pſalms, Man made-Miniſters, entitling every unclean harlot to Church-membership, that the Merciful God decreed ſome men from all eternity to damnation, that God offers mercy and Salvation to thoſe he never intends it: theſe Lies and Blaſphemies, wherewith you have poiſoned this age; all this we deny, but all wholſome ſound Doctrine we own, and are ready to make it appear to the Faces of the Stoureſt of you, and prove you are Slanderers of us.

Theſe Lies once believing, that the Quakers denyed Chriſt and the Scriptures; and knowing the danger people are in, through the ſubtil wiles of theſe men, to be ſeduced into a Spirit of envy againſt the Innocent, even to their everlaſting Damnation.

nation, I am the larger in this matter: the great objection in this matter is, that we preach the Light, and exhort people to turn to the Light of Christ in them, this is true, but that this is to preach, a created Light of Reason, and natural Conscience: oh that ever men that would be accounted the only Learned men, should be thus blind, and base, and thus to incinuate, when the Scripture so amply gives us an account of Christs preaching himself, in the same Dialect, that he was come a Light into the world; and exhorted people to believe in the Light, that they might be Children of the Light, *John* 8. 12. and here I shall refer these Rabbies, and all people, to the Testimony of *Paul*, *Acts* 26. giving account of his Doctrine, *I continue witnessing, to small and great, the same things spoken by* Moses *and the Prophets; how that Christ should suffer; and be the first that should rise from the dead, and should shew light to the people, and the gentiles*: Well ye Rabbies, is it to preach a created Light of the Reason and natural Conscience, to testifie that Christ doth shew light to all men, and exhort them to turn to it; you might as well have said the same of *Paul*, had you lived in his days: Oh the midnight darkness that you are in, thus basely to perswade people to believe Lyes concerning us, of your own forging. Whatever have been, and may be, your false accusations, I am assured, all these people called Quakers, can unanimously and chearfully, concerning Jesus Christ of *Nazareth*, subscribe to that savory saying of Doctor *Crisp*, as I remember.

If Christ thou knowest, it will suffice,
Though else thou knowest not:
If Christ be hid, thou art not wise,
Though all else thou art taught.

21. MONITERS.

And yet some of them being grown Rich, can, and do live in in as much fleshly pleasing, fulness, splendor, and indulging to a sensual life, as others whom they have condemned.

I Will readily allow these men to be competent judges of such a life, according to their own Tenent, that Experience

is the best Teacher: yet in this also their tongue is set on fire in hell, according to their wonted trade, to call good evil, and evil good, *Jer.* 48. 27. *Was not Israel a derision to you?* even so is it with these men: they deride the *Israel of God*, and endeavour thus to draw in others to deride us: and I doubt not but the cursed fire, that burns in their unclean hearts against us, they design to blow up in the whole Nation against us: but it is like them, who doctrinally apply peace where God speaks war, and war where God speaks peace; but they are lame in this also, by their own Tenent: who in their Pulpits will tell you, Generals prove nothing: This is a general Accusation; but except they can of their own knowledge, produce some particular instance, it proves nothing: and though I never was of their University Pupils, yet do believe, that by their University Rules, they merit a lash, for suppository Calumniation: It's true, Ill will never speaks well: so to expect better from these men, were to seek grapes on thorns: but we know all are not dead drunk with the wine of Malice, so as to believe all these men say; though termed Reverend Divines. Old stile, though nothing more repugnant to propriety of Speech: But as to that matter let all men know, that if any pretending to be of us, be such as indulge the flesh, they are none of us, but are returned to you; for it is not possible they should be of our fellowship, but may be fit members for your Church, who doctrinally declare, that Dominion over sin is not to be expected here: as a great one of you in a Book called *Helps to Piety*, thus saith, *The body of sin and death were born, and must die together.* Oh rare Divines! is this Doctrine a help to Piety? Now to conclude this, Oh ye Moniters, would ye recover your long lost Reputation, by slandering us? your old cause taught you better: all this will not serve your turn, for God is stripping the veil off peoples minds, and they will ere long see with their own eyes, not yours; and the unprejudiced know you are false accusers herein; and that all sensualists are judged of us and not of us: for we follow peace and holiness, without which no man shall see the Lord.

MONI-

Few among them are men of ſo much underſtanding, and competent Principles, as to be able and willing to give a methodical account, intelligibly, of what they or their party hold.

HEre is a Lye Couchant: he that rides conquering and to conquer, notwithſtanding all your weapons of oppoſition hath in our day riden proſperouſly, that in our Nation at this day is many thouſands of true *Iſraelites*; of which great number it may be ſuppos'd, you 25 are not acquainted with 100. And yet you are ſo confident, as to affirm us all fools but a few. Oh ye Artiſts, and men of Methods, that are wiſe to deceive! We are not aſhamed to grant, that we are come to that Wiſdome that the world calls folly, being willing to become fools, that we may be truly wiſe, as the Apoſtle teſtified in his day; and it's not novelty, for ſuch as preach in the wiſdom of God, to be called babblers, by ſuch as you: We are come to that which giveth ſubtilty to the ſimple, and in that miſtery how ſhould we be intelligible to you, carnal men, whoſe wiſdome is from beneath, ſenſual, diveliſh: But before you upbraid us for our ignorance, oh Rabbies, you ſhould anſwer *Ruſticus* by *S. F.* What, will you boaſt, and put off your harneſs, as victorious, and ſing and ring a victory, and never have engaged your enemy? If *Ruſticus* hath put you all to ſilence, why do you ſo mock at the Ruſtick? You prate againſt the Ruſtick, and yet run away from him. Well ye Rabbies, we grant you cannot underſtand; but I tell you the reaſon is, becauſe you were never with us at the School of Chriſts Croſs. We know you come from *Cambridge* & *Oxford*, but you are not yet entered in the School of Chriſts Croſs, and that's the reaſon, we who ſpeak the wiſdome of God in a Miſtery, are to you unintelligible. We know you have read worldly Authors, and have hundreds or thouſands a year, to pick here and there, and then incloſe it in your

Bible, and tell the people, thus ſay the Fathers of the Church: thus the Antient and Modern Divines: the Text is thus divided into parts: theſe the points of Doctrine: thus illuſtrated: theſe the Inferences: theſe the grounds and reaſons of the point: theſe the Uſes, and thus applyed: Lo your Trade! and by this craft you fill your bellies, and maintain your Families in worldly pomp, and thus the ſpirit that is in you luſteth to envy againſt the poor and meek of the earth, and call them fools and mad men, babblers, unintelligible of inconſiſtent Principles: Well, if ignorance be the Mother of our Devotion, we know we have heard and learnt of the Fathers, who calleth not many wiſe nor mighty, and confoundeth things that are, by that which is not. But oh that you Doctors could ſee, that God is in this day turning the wiſdome of wiſe men backward, and perfecting his praiſe out of the mouths of babes and ſucklings: which glorious work, though you joyn hand in hand againſt, you ſhall not go unpuniſht: for *Sions* brightneſs is ariſing, and her God is her glory, and in vain do you form weapon after weapon, for none of them ſhall proſper, the Lord hath ſpoken, and who is he that ſaith and it cometh to paſs, when the Lord commandeth it not? the Virgin Daughter of *Sion* laughs at all your plots and conſpiracies, truſting in the arm of the Lord, that hath brought your councels to nothing, and yet, yet again will make you Diviners mad. Oh ye Doctors, Remember that hand that ſubverted all your councels, and brought down your loſty neſt in 1659. you that deceived the ſimple ones of that day, by your long Prayers, and days of Faſts in ſeveral places in this City, charming them with Lyes, until the hand of the Lords Vengance brake forth, without remedy: could ever this age expect again to hear of you, whoſe light of your eyes, and breath of your noſtrils, is ſo long agone dead, and twice buryed. Now oh people, can you chuſe but ſtand amazed to ſee theſe men ſo impudent, as ever again to appear, as your Moniters? how many of your dear Fathers, Husbands, Brothers and Kindred have in this age, by theſe very men, been ſeduced into

deſtruct-

deſtructive ways to ſoul and body, to the ruine of many antient and honeſt Families? I ſay to all people, reflect but your own Experience, of theſe men, the beſt Teacher, as themſelves ſay, and more need not to be ſaid, than to remind you of your own experience of theſe men. Theſe men are better known to me, than to every one, and my feet were well nigh ſlidden into the everlaſting pit of deſtruction, by their ſeducing Doctrine; and it's my concernment to warn others: and I do ſay, could people hear the cry of thouſands out of the pit of damnation, they would intelligibly hear their Idol of Jealouſie, and others thus lament, Presbyterian and Independants, under the notion of Goſpel Miniſters, and Reverend Divines, were the men that ſeduced us hither, by their preaching peace to us, and crying, the Lord is with you: had it not been for them, we had obeyed the Light in our Conſciences, and returned from our evil ways, and had never come here: thus cries *John Indicot* and others of *New-England*, and this is the dolorous complaint of thouſands of our, but yeſterday, dear Country men. Oh people, conſider what I ſay unto you, that you would but reflect your own expeperience of theſe men. Oh *G. G.* how dareſt thou ever appear again? ſhure thou haſt forgotten thy *Weſtminſter* Flatteries, thou moſt notorious lying Prophet, whom I heard thus to pray, at *Pauls*, *Lord*, *Bleſs the Army of the Lamb*, *againſt the Beaſt*, *give them ſucceſs*. The Army that by thy Maſter was ſent to *Hyſpaniola*, to rob the *Spaniard* ſo then there: the Army of the Lamb was hewed to pieces in the woods in *Hyſpaniola* by a few Moors. Oh ſad Moniter, poſſeſt with a legion of lying Spirits! *Solomon* ſaith, *He that ſaith to the wicked, thou art righteous, him ſhall the people curſe*, *Prov.* 11. 26. That is thy portion, O *G. G.* by way of eminence. Oh if people were not in a Lethargy of ſecurity, they would be aware of you all, and ſhun you as the Plague of the preſent time.

Oh People!

Theſe Prieſts you ſee no Changlings are,
Such as they were, ſuch like to be ever:

They

They change their Coats and vary their Notes,
But always you may obſerve their lure
Is ſtrain'd to graſp after filthy lucre:
Though often routed, yet they rallie,
And face any way to fill their bellie.
Their net is alway ſpread to fill their table,
Rendring Religion a meer fable.
That of them you may not have clear ſight,
They prejudice your minds againſt the light.
Thoſe that them obſerve, cannot but mark
Their indaſtry to keep people in the dark.
No wonder then, they thus continue to fight
Againſt thoſe that exhort to turn to the light.
Did you but ſee theſe men, as they be,
From them, as greateſt danger, you would flee.
All Zeal for Religion they endeavour to cool,
For alas they dread, that threatned houle, (Rev. 18. 11.)
Oh dreadful day, John *the Divine there foretold,*
When their Merchandice will procure no Silver nor Gold.
Theſe ſinews cut, they faint and ever dye,
Therefore dread the light, leſt people ſhould ſee eye to eye.
Thus ſee how they conſpire, the people to fright
From coming to heed the Quakers Light.
Which to accompliſh, a legion of Lies
They joyn together; for to deviſe.
Well, let them alone, God ſhall ſhew
This applyes to them, but their due.
No other evidence but their Epiſtles,
They yield no grapes nor figs, being thorns and thiſtles.
Now ſuch as will not for their own eternal good,
Of them be warn'd; I am clear of their blood.

Thus having ſomewhat exceeded what I intended, I ſhall conclude, adding ſome few worthy Sayings of ſome Antients: aud in ſhort, anſwering to what may be objected, that here is nothng

thing in way of anſwer, to what *John Faldoe* hath written: I ſhall not diſſemble, in pleading inability, knowing a meaſure of that promiſe fulfilled, that the leaſt of the flock ſhall draw them out: only this I ſay, at preſent as to that, that ſo much of that nature is already written by *William Penn*, that more need not be yet ſaid, ſeeing it is unreacht by theſe Adverſaries: to which I refer all that would herein be ſatisfied: expecting to diſpatch a diſcourſe, wherein I ſhall prove theſe very men, I have hereby warned people of, to be in Doctrine and practice, the very floodgate, whereby Atheiſm and Prophaneſs, is breaking in as a mighty torrent, upon this miſerable age: but God hath liſt up his Standard, bleſſed be his holy Name, and that by the Teſtimony of the holy people called *Quakers*, as I ſhall hereafter more largly evidence. *Farewel.*

A few pertinent Notations out of Fox's Acts and Monuments.

288. *Gulielmus de Amora*, called a Maſter of *Paris*, and chief Ruler of that Univerſity; it's probable as Lerned as *R. B.* that wrote the *Catholick Key*, ſaith thus, *True Prophets preach only for Gods Cauſe, health of Souls, and not temporal gain; and ſtudy not Eloquence and curious placing of words: nor do they force any to receive or hear them: nor do they endeavor to procure the indignation of Princes againſt ſuch as will not receive or hear them.* Meaſure your ſelves by this, oh you Presbyterians and Independants.

369. The Saints in that day complain thus; *Lord, Men now make great ſtore by fair fild of glaſs windows, and call them thy Church.* Is not *Baalim* in your mouths, Oh Profeſſors.

358. A Learned man thus ſaith, *The corrupt manners of the Chriſtians do ſpring and grow out of the wickedneſs of the Spirituality*: the enmity of this age againſt the Innocent, is greatly attributable to ſuch as theſe Moniters.

518. Lord *Cobham*, *If the Curate be an Idot, Idolater, or of vitious life, I ought to flee from him.* Compare this with *Bax. Cure.* Alias, *Balm for the Wounded Harlot.* 501. *Wickliffe*,

501. *Wicklisse, So long as a man is in deadly sins, he is neither Bishop nor Prelate in the house of God.* Lyes and Slanders are deadly sins, what then are these Moniters?

239. *The Saints in that day understood Christ and his Apostles to be against men's being called Masters:* I believe would not have called men Reverend Devines; I am sure not such men as these, that endeavour to expose Divinity out of the world.

485. *Every good man, though unlearned, is a Priest: that the Bishop, the Simple man, the Priest, the Layman, are of Authority, according as they live; and that no man is bound to give bodily Reverence to a Prelate.*

871. *The Saints of that day against Superstitious Burials.*

863. *One burned for not owning ungodly Priests Pastors of the Church.*

Cyprian, that lived in the 3d Century after Christ, who is applauded by the Learned; his Writings, they say, are next to the Scriptures: thus saith he, *Women that advance themselves by painting on Silks, and Purple; cannot put on Christ; they who colour their Locks with a Gold yellow, begin betime to prognosticate what colour their hair shall be of in hell: they that love to paint themselves otherwise than God Created them, may fear that at the Resurrection their Creator will not know them.*

John Knox, the famous Scotch Presbyter, *Fol.* 361. *History of the Reformation of the Church of* England, thus saith to the Gallants of those days: *How pleasant were this Life of yours, if it were to abide ever, and in the end you might pass to Heaven in this geer: but fy upon that Knave Death, that will come, whether we will or not; and when he hath laid on his arrest, then foul worms will be so base acquaintance to this flesh, be it never so fair and tender; and the silly Soul shall be so feeble, that it can neither carry with it Gold, Garnish, Pearls nor Precious Stones.*

These are short [illegible] very seasonable to mind these Moniters and the [illegible] who talk so roysomly of Envy and Pride.

THE END.

To all that would

Know the Way

TO THE

KINGDOM,

Whether they be in Forms, without Forms, or got above all Forms.

A Direction to turn your Minds within, where the Voice of the True God is to be heard, whom you ignorantly Worship, as afar off, and to wait upon him for the True Wisdom.

That you may know *Truth* from *Error*, the *Word* from the *Letter*, the *Power* from the *Form*, and the *true Prophets* from the *False*.

Given forth by G. Fox.

Printed in the Year 1675.

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END

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Printed in the Year 1675.

BRITISH MUSEUM

A Warning to all ſorts of People, who live in Sin and Uncleanneſs: *For the Wicked muſt be turned into Hell, and all that Forget God,* and all who are Workers of Iniquity, are accurſed from Chriſt; for he ſaith, *Go ye Curſed, ye Workers of Iniquity, into utter Darkneſs.*

I Am the Light of the World, and enlighten every one that cometh into the World: Chriſt hath enlightned every one that cometh into the World: Thou that loveſt that Light which Chriſt hath enlightned thee withal, thou bringeſt thy Works to the Light, that thy Deeds may be proved that they are wrought in God: And he that walketh in the Light, there is no Occaſion of Stumbling in him; it teacheth Righteouſneſs and Holineſs; it will keep thee from Lying, and not let thee Lye; and keep thee in Tenderneſs of Conſcience towards God and Man; and never let thee Swear, it will check thee if thou doſt; the Light will not let thee take God's Name in vain, it will let thee ſee if thou doſt, thou muſt not go unpuniſhed; and will never let thee follow Drunkenneſs, nor vain Company; for who live in that Nature, are without God, and ſhall never inherit the Kingdom of God: Therefore beware. This Light will keep thee from Adultery and Whoredom; for ſuch will God judge: And the Light will keep thee from Theft, Quarrelling, and Fighting, and Abuſing thy ſelf with Mankind, and Envy; and will keep thee in the Fear of God, this Light which is of God, and let thee ſee all the Works of the World, and draws thee out of the VVorſhips of the World, and keeps thee in the Fear of God, where the true VViſdom is made manifeſt; the pure VViſdom is made manifeſt to the Pure, and put into the pure Heart; and then thy own VViſdom thou wilt ſee, with the Light, ariſing out of the Earthly Part in thee; which VViſdom is Senſual, and Deviliſh, and Earthly; For while there is Enviouſneſs in thee, there lodgeth the Man-

ſlayer; and all the VViſdom is from below, while that Nature ſtands: There are Sects, and there are Opinions, and there are Conceivings ariſe out of this Earthly Part, where lodgeth this VViſdom, and ſelf-Conceit, and Pride, and by this VViſdom the Living God is not known; and ſo all who dwell in this VViſdom put the Letter for the Word, and give Meanings and Expoſitions upon it, and ſo gather together with the Outward Letter, not having the Power and Life that gave it forth; ſo there are Caſtles builded, and ſtrong Holds, and fenced Cities and high Walls, as the Jews, who had the outward Form of that which was given forth from the Power, the Form of the Prophets, and *Moſes*, and *David*, and *Abraham*, who ſaw Chriſt, who lived in the Power; but the *Phariſees* and the Prieſts getting their VVords, knew not Chriſt: So it is now with this Generation of the VVorld; for you ſay, *Ye know Chriſt*; the *Jews* ſaid, *They were of* Abraham, the ſame; ſo they had gotten the Letter, and others Words which had the Power; and all theſe are but Imitations and Likeneſſes which are above, lifted up above the pure, and here lodgeth the Serpent in this Earthly Part; but as the Eternal Light, which Chriſt hath enlightned you withal, is loved, minded, and taken heed unto, this Earthly Part is wrought out, the daily Croſs is taken up, the Fear of the Lord grows, the true Wiſdom encreaſeth, the Errors of the Wicked are diſcovered and made manifeſt, the Unjuſt comes to ſuffer, the juſt comes to reign, the VViſdom of the VVorld comes to be confounded, then the *Heathen* begin to rage, then Tumults ariſe. And dwelling in the Light, all Sects, and all Opinions, and Religions are diſcovered and ſtand naked before the Lord, and before all who are of God, and ſeen with the Eternal Eye, which all ariſeth out of the Earthly Part, and the Earth is but one, and all they do raiſe their Ground for the Letter, which is given forth from the Power. Now the Power dwelling in it, in the Eternal Light, all Sects and Opinions come to be judged and overturned, and ſeen to be Chaff, and is for the Fire to be burned with that which cannot be quenched; for the Light is but one, which is Chriſt, who enlightneth every one, and all are enlightned with one Light, every one taking heed to that Light which Chriſt hath enlightned you withal, it leads you out of Sects, out of Forms, out of the Beauty of the VVorld, to live in Life and

Power:

Power; and waiting in the Light which Christ hath enlightned you withal, you come to be Disciples of Jesus Christ, and Servants to the Truth, and not to serve the Lusts, nor the Desires, nor Pleasures; but the Light it judgeth them for serving the Desires and the Lust, thou turns into the beastly Nature in the VVorld, and into the Flesh, and comes to be darkned and vailed, then thy Throat is an open Sepulchre, that thou drinkest up Iniquity as it were VVater: but dwelling in the Light, it judgeth all that, and all thy VVorks, and Actions come to be judged by that Light; and all walking in this Light which Christ hath enlightned you with, you all walking in Unity and Oneness of Mind, and lay away all Guile, Sin, and Uncleanness, and all taught to fear the Lord God; and it will lead you to the Church in God, from the Church in the VVorld, and from your Teachers, to cease from Men, to be taught alone of God, who teacheth Eternal Things Eternally, and leads the Mind up out of External Things: And dwelling in the Light there is no Occasion at all of Stumbling; for all Things are discovered with the Light; thou that lovest it, here is thy Teacher; when thou art walking abroad, it's present with thee in thy Bosom, thou needst not say, *Lo here*, or, *Lo there:* and as thou lyest in Bed, it's present to teach thee, and judge thy wandering Mind, which would wander abroad, and thy high Thoughts and Imaginations, and makes them subject; for following thy Thoughts, thou art quickly lost; dwelling in this Light, it will discover to thee the Body of Sin, and thy Corruptions, and fallen Estate where thou art, and Multitude of Thoughts: in that Light which shews thee all this, stand; go neither to the right Hand, nor to the left; here is Patience exercised, here is thy Will subjected; here thou wilt see the Mercies of God made manifest in Death; here thou wilt see the Drinkings of the VVater of *Shiloah*, which run softly, and the Promises of God fulfilled, which are to the Seed, which Seed is Christ; here thou wilt find a Saviour, and the Election thou wilt come to know, and the Reprobation, and what is cast out from God, and what enters; he that can own me here, and receive me into his Heart, the Immortal Seed is born up, and thy own Will thrust forth; for it is not him that willeth, nor him that runneth, but the

Election

Election obtaineth it, and God that ſhews Mercy: For the firſt Step of Peace is, to ſtand ſtill in the Light (which diſcovers things contrary to it) for Power and Strength to ſtand againſt that Nature which the Light diſcovers; here Grace grows, here is God alone glorified and exalted, and the unknown Truth, (unknown to the VVorld) made manifeſt, which draws up that which lyes in the Priſon, and refreſheth it in Time, up to God, out of Time, through Time.

VVhom God loves, he loves to the End, where the Eternal Unity is, there is all Peace, all clean, no Jar, who are all of one Mind, hid from the VVorld's VViſdom, Knowledge, and Comprehenſion, and Thoughts can never enter, as it is written, *The World by Wiſdom knows not God*; and he is coming to confound the VViſdom of the VViſe. And the Church in God, is not in Imitation, gathered from the Letter, and a high-flown People in their Imaginations; but are them who are born again of the Immortal Seed, by the VVord of God, which lives and endures for ever, which the World knows not; for the VVord cuts aſunder, hews down all VVickedneſs, Corruption, Pride, and the Honour of Man, that all the Honour and Glory may be given alone to God; he hews down the firſt, that he may eſtabliſh the ſecond, and raiſe up the ſecond; and the VVord of the Lord is a Fire, burns up all the Corruptions, burns up all that it has hewn down, and as a Hammer to beat down, that nothing can ſtand it; and this is the VVord by which the Saints are born again; you are born again by the Immortal VVord, which lives and endures for ever, and feeding upon the Milk of the VVord, which VVord is God, which Word became Fleſh, and dwelt among us; ſo he is the Head of the Church, and they are lively Stones: But all you now who put the Letter for the VVord, and have gotten it in your Minds, and gather Aſſemblies by it, this you cannot witneſs; and it is Blaſphemy for you to ſay, the Letter is the Word, when the Letter ſaith, God is the Word; and it is a Lye to ſpeak and ſay, the Steeple-houſe is the Church, or to ſay, them that are gathered by the Form of the Letter, is the Church of God; for the Church is the Pillar and Ground of Truth, gathered by the Eternal Power, before Letter was; and

all

all who are in this Church, as it is called of the World, and live in the Comprehenſion of the Letter, and the Earthly Part yet ſtanding, there is Deviliſhneſs in your Minds, and Earthlineſs, and Pride, and Filth; and do but hearken to that in thy Conſcience, and it will let thee ſee ſo; and while that is ſtanding, ſuch Sacrifice God accepts not; and Praiſes while the firſt Nature is ſtanding, God accepts not, which is *Cain's*, which God has no Reſpect to, but to *Abel's*: And God is coming to judge the great Whore, all Manner of Opinions, and all Manner of Sects and Fellowſhips, as you call them; and all Manner of Forms which every one lives in, God is coming to overturn and overthrow; for they all lodge in her: All the Foundation of them is in the Earth, and Earthly Wiſdom, gathered in the Earthly Nature; he will overturn them, that he may eſtabliſh his own Truth, his own Truth in Righteouſneſs, his own Kingdom: Now the Stone cut out of the Mountain without Hands, begins to ſtrike at the Feet of the Image, that the Head of Gold begins to fall, and the Breaſt of Silver, and Thighs of Braſs, and Feet part Iron, and part Clay; and his Dominion is a Dominion for ever over all. And all who dwell not in this Light, which Chriſt hath enlightned you withal, you will be found too light; for he is coming to weigh all Things in his Ballance; and before him the Hills ſhall move, and the Mountains ſhall melt, and the Rocks ſhall cleave, who meaſures the Water in the Hollow of his Hand; and his Thunders begin to utter their Voices, that the Myſteries of God may be opened, and the Carnal Heart rent; great Earth-quakes ſhall be: the terrible Day of the Lord draws near; the Beaſt ſhall be taken, and the falſe Prophet; into the Fire they muſt go; for the Beaſt and the falſe Prophet have gone together, that one has holden up the other. Now is the Lord coming to ſit as Judge, and reign as King, who is the Law-giver which ſhall go forth of *Zion*. Now ſhall *Zion* ariſe and Threſh, to beat the Hills, and threſh the Mountains. Now is the Sword drawn, which gliſters and is furbiſhed, the Sword of the Almighty, to hew down *Baal's* Prieſts, corrupt Judges, corrupt Juſtices, corrupt Lawyers, fruitleſs Trees, which cumber the Ground: Drunkard, thou canſt not hid thy ſelf; Curſed Speaker, thou canſt not hide thy ſelf;

ſelf; Whoremonger, thou canſt not hide thy ſelf. Awake, awake all People every where who live in Forms, ſee what ye poſſeſs; not having that Eternal Spirit that gave forth the Scriptures, all your formal Prayers, formal Preaching and formal Singing, will be found as the Chaff, which is for the unquenchable Fire; for Chriſt is riſen, the true Light ſhines, the Glory of the Lord appears, and you are diſcovered to him to be empty of that Eternal Spirit to be born up in your Underſtandings, which gave forth the Scriptures: I am the Light which enlightneth every one, that Light you hate, and all who hate this Light, ſet up Teachers without them; but all who love this Light, it is of God, and teacheth the Way to God, which is a Croſs to all the World, and this Light it is in every one, waiting in it to receive Chriſt; and as many as receive Chriſt, to them he gives Power to become the Sons of God, which are not born of the Will of Man, nor by the Will Man, but of the Will of God; but theſe are them who are out of Imitations, and have no Images, nor no Likeneſs of Truth, but are in it, and poſſeſs it: Glory, Glory to the Lord God for ever, who governs his People, and is the Head of the Church; Chriſt is the Head of the Man, God is the Head of Chriſt; he that can receive this, if he had not known the Letter, let him; he is come, before the Letter was written. *In Beginning was the Word.*

To all you that hate the Light, your Deeds are Evil: Chriſt ſaith, *He is the Light of the Worla, and enlightneth every one that comes into the World:* The one he loves the Light, and brings his Works to the Light, and walks in it, there is no Occaſion of Stumbling in him: The other he hates the Light, and will not bring his Works to the Light to be made manifeſt, becauſe his Deeds are Evil, and the Light will reprove him. Thou that ſayſt, *this Light is Natural*, thou art a Blaſphemer; and thou that ſayſt, Chriſt doth not enlighten every one that comes into the VVorld, thou art a Lyar, and Denyer of Chriſt's VVords, and layes waſte the Scripture; and thou that ſayſt, this Light is natural, thou puts the Letter for the Light, which is natural; true it is, Darkneſs cannot comprehend this Light; but the Light makes manifeſt Darkneſs, and this is the Condemnation of the World, the Light; thou that hateſt this Light, thou haſt it. Chriſt ſaith, *Swear not at all*, this

his Light will ſay the ſame to thee, in thee. Chriſt ſaith, *He that luſteth after a Woman, committeth Adultery with her in his Heart*; this Light will tell thee the ſame, bringing thy Works to it, and loving it. Chriſt cryed Wo againſt the *Phariſee*, the *Hypocrite*; this Light will let thee ſee the ſame. Chriſt will ſay, *Go ye Curſed Workers of Iniquity*; this Light will ſay the ſame to thee, in thee, who art a Worker of Iniquity; here ſhalt thou be condemned with the Light, and judged with the Light, out of thy own Mouth; this Light will let thee ſee all thy hard ſpeeches, thy venomous thoughts, thy evil Intentions, and thy covetous Deſires, which is Idolatry, and all Diſſembling and Deceit to be Works of Darkneſs, & let thee ſee that all thoſe Things are Evil; there thou haſt learned thy Condemnation; there is thy Teacher, that would teach thee to know God; there is thy Condemnation, hating that Light it will condemn thee from him: Thou wilt ſay, thou knoweſt in thy Conſcience that Drunkenneſs is Sin; here thou loveſt Darkneſs rather then the Light that ſhews it thee; and Lying, and Swearing, and curſed Speaking is Sin, and yet thou followeſt it, and Pleaſures; there thou loveſt Darkneſs rather then the Light that ſhews thee them, becauſe thy Deeds are Evil, and there thou haſt learned thy Condemnation; when God's Righteouſneſs ſhall be revealed in Flames of Fire, thou ſhalt witneſs I ſpeak Truth. Thou knoweſt Theft is Sin, and all Unrighteouſneſs God forbids, thou wilt ſee ſomething in thy Conſcience tells thee ſo; if thou hearken to that it will exerci'e thy Conſcience, and bring thee to Repentance: Chriſt ſaith, *I call Sinners to Repentance*; that in thee calls thee to Repentance, and if thou hearkeneſt to that, thou hearkens to Chriſt, and if thou hateſt that, thou hateſt Chriſt and God, then thou turns into the Sorcery, into all Uncleanneſs, and then God is not in thy Thoughts: and then thou art the diſobedient One, which diſobeys the Light which God hath enlightned thee with, and there the Wrath of God abides on thee, and the Prince of the Air rules in thee, as he doth in all the Children of Diſobedience, who hate this Light. Now do not think that I hold Free will here, Man's Free will; I ſpeak of that which is contrary to Man's Will; and loving the Light, it will keep your Wills from running, and your Wills from willing any thing, and keep it in Subjection; but thou that hateſt this Light and makeſt a Profeſſion of God and Chriſt, and ſay'ſt, The Letter

is the VVord,and the four Books, *Matthew*, *Mark*, *Luke* and *John*, is the Goſpel, thou knoweſt not Chriſt,which is glad Tidings, the Lamb of God,*which takes away the Sins of the World*; for the Letter takes not away Sin; and thou that ſayſt,thou hadſt not come to Repentance,if thou hadſt not known Letter,thou denyeſt Chriſt, who came to call Sinners to Repentance before Letter was, but it is he that calls to Repentance Sinners,and not the Letter; but the Letter is a Declaration of the Word,God is the Word;and it is a Declaration of the Light,Chriſt is the Light; and a Declaration of the Spirit,but the Spirit is not in it; a Declaration of Power,but the Power is not in it; the Power, and the Life,and the Light was in them that ſpoak it forth, which ever the World hated; therefore waiting in the Light, which Chriſt hath enlightned you with, that is Scripture within you, and that will open the Scriptures according as you grow in the Light,the Saints Conditions, as you are ſanctified, and as you are cleanſed, and made free with the Son of God, for it is he that makes free; who are made free from Sin, from the World, are made free by the Son of God; and bleſſed be the Father of our Lord Jeſus Chriſt, who hath raiſed him from the dead, and by him raiſed up from the dead.

And to you that tempt God and ſay, *The Lord give us a Sight of our Sins*: Prieſts and People, does not the Light, which Chriſt hath enlightned you with, let you ſee your Sin, that Lying, and Swearing, Curſed-Speaking, Theft, Murder, and Whoredom, and Covetouſneſs, and Pride, and Luſt, and Pleaſures, all theſe to be the *Works of the Fleſh, and Fruits of Darkneſs*? This Light within you lets you ſee it, ſo you need not tempt God to give you a Sight of your Sins,for ye know enough; and waiting in the Light, Power and Strength will be given to you; for they that wait upon the Lord,their Strength ſhall be renewed; and living in the Light, and walking up to God, it will bring you to true Hunger and Thirſt after Righteouſneſs, that you may receive the Bleſſing from God, and give over tempting of God, to give you a Sight of your Sins. And to all ye that ſay, *God give us Grace, and we ſhall refrain from our Sin*, there ye have got a tempting cuſtomary Word; for the free-Grace of God hath appeared to all Men; and this is the Grace of God, which ſhews thee Ungodlineſs and Worldly Luſts: Now thou that liveſt in Ungodlineſs, Lying, and Swearing,

and

and Theft, and Murder, and Drunkenneſs, and filthy Pleaſures, and luſting after the World, thou art he that *turns the free-Grace of God into Wantonneſs, and caſts his Law behind thy Back, and walkſt deſpightfully againſt the Spirit of Grace*; here the Scripture is fulfilled upon thee, O vain Man! yet thou canſt ſay, *God is Merciful*; he is Merciful and Juſt, and that ſhalt thou ſee, when Deſtruction comes upon thee; for thou canſt ſay, *God is Merciful*, yet lives in thy Wickedneſs, paſſing on thy Time without Fear of God, ſporting thy ſelf in thy Wickedneſs. Oh ye covetous, Proud Prieſts, which deceive the Nations, who mind Earthly Things, whoſe God is your Belly, who glory in your Shame. Enemies of the Croſs of Chriſt, your Deſtruction is coming, that ye ſhall not make a Prey upon the People any longer, the *Lord hath ſpoaken it.*

Oh ye great Men, and rich Men of the Earth, weep and howl, for your Misery is coming, who Heap up Treaſures for the Laſt Day, your Gold and Silver ſhall eat you up, as the Ruſt and the Canker; the Fire is Kindled, the Day of the Lord is appearing, a Day of Howling will be amongſt your fat Bulls of *Baſhan*, that all the ſtrong Cedars and ſtrong Oaks muſt be hewn down, and all the Loftineſs of Men muſt be laid low, then ſhall the Lord alone be exalted.

The free Grace of God is the Saints Teacher, which teacheth them to *Deny Ungodlineſs and Worldly Luſts, to live Righteouſly and Godly* (like God) *in this evil preſent World*, denying all the World, Luſts, and Worlds Wayes, and Worlds Teachers, and Works of Darkneſs which Grace is turned in Wantonneſs, by thoſe who follow the Courſe of the World, and the Works of Darkneſs, Drunkenneſs and Uncleanneſs, and ſuch are they who *cannot abide ſound Doctrine, who heap up Teachers, having itching Ears.* And all who turn this Grace of God into Wantonneſs, deny it to teach them, and they live in their worldly Luſts and Ungodlineſs. Oh, how doth the Land mourn becauſe of Oaths! Oaths are heard in the Streets openly belched forth. Oh, how doth the Pride and Haughtineſs of Men and Women abound, they ſcarce know how to walk in the Streets? Oh, how doth Oppreſſion and Tyranny rule, that the Cries of the Poor are entered into the Ear of the Lord of Sabbaths? Oh how doth Drunken-

neſs and Drunkards walk abroad in the Streets, which devour the Creatures? The Lord is riſing, and ſurely he will be avenged of all his Adverſaries; he is come to ſweep the Land of Evil-Doers, that the Earth ſhall yield her Increaſe, and the Land enjoy her Sabbath; and he will ſit as Judge, and Righteouſneſs ſhall run down our Streets, and God alone be magnified and glorified, to whom it alone belongs for ever. Oh how doth all the Creation groan under this Bondage of Corruption! the Lord is pouring out his Spirit upon all Fleſh, that his Sons and Daughters may Propheſie up and down this great City, and none ſhall make them afraid, crying for Juſtice, crying for Righteouſneſs, crying for Equity; for the Cry of the great Whore is come up before the Lord, who is adulterated from the Truth, they who hate this Light, hate Chriſt, who is the Husband, and go from him: they who love the Light, have the Husband, who is Chriſt: But the Judgment of the great Whore is come, who made all Nations to drink of the Cup of her Fornication, who muſt drink of the Cup of the Indignation of the Wrath of God poured out without Mixture, who muſt have it filled double. Rejoyce, rejoyce all ye Prophets and holy Men of God, triumph in Glory; ſing aloud Praiſes to the Lord God Almighty and Omnipotent, who is come to reign; rejoyce over the World, over the falſe Prophets, over the Beaſt, over the Whore, which is adulterated from the Light, and tells all her Lovers, *That the Light is Natural*, and ſo denies the Husband Chriſt Jeſus, and lives in Fornication; but all who love the Light, and walk in the Light, witneſs Jeſus Chriſt to be the Husband, and this Light to be ſpiritual. Now ſhe is convinced of her Adultery, of her Witchcraft, or of her Sorcery, and that which doth convince her, is the Light which Chriſt hath enlightned her with; and this is her Condemnation. And now the Judgment of the great Whore is come, God will be avenged on her, who has drunk the Blood of all his Saints; who dwelt in the Light, and loved the Light.

All who hate this Light, they ſet up to be their Light ſuch as are called of Men Maſters, have the chief Places in the Aſſemblies, ſtand making long Prayers, lay heavy Burdens upon the People, which devour Widdows Houſes; the Widdow has not a Husband; all are Widdows who are devoured of ſuch; but who love the

Light

Light which Chriſt hath enlightened them with, it joyns them to Chriſt, and then they witneſs him to be their Husband, and ſuch are not devoured of them. And who hate this Light, hold up them who bear Rule by their Means, which *Jeremiah*, who dwelt in the Light, was ſent to cry out againſt. And they that hate this Light, who hold up them who cry for their *Gain from their Quarter, and never have enough*, which *Iſaiah*, who dwelt in the Light, was ſent to cry out againſt. And they that hate the Light *Go after the Error of* Balaam, and hold up ſuch who *Love the Wages of Unrighteouſneſs*; and all who hate this Light have the Spirit of Error; and they that dwell in the Light, know the Spirit of Error, and what the Spirit of Error follows. And all who hate this Light, hold up the Hirelings that *Micah* cryed againſt; and ſuch as *call for the Fleece, and cloath themſelves with the Wool*, that *Ezekiel* cryed againſt, who was in the Light, and full of the Spirit. Now where the ſame Light is made manifeſt, as was in the Prophets which ſaw Chriſt, the Light; and the Apoſtles in the ſame Light which gave forth the Scripture, all the Scripture is witneſſed; and here we are grounded upon the Prophets, upon the Apoſtles, and Chriſt, the Corner ſtone, in the Eternal Light, by which we ſee the Prieſts *Bear Rule by their Means* now, *and ſeek for their Gain from their Quarter* now, and are *greedy dumb Dogs* now; nay, worſe then *Balaam*, who *loved the Wages of Unrighteouſneſs*, but durſt not take it: but theſe Men ſue at the Law for it; worſe then *Simon Magus*, who *would have bought the Spirit*, but theſe ſell the Letter; this corrupt Doctrine hath long reigned, but now is made manifeſt, and in this Light we ſee the Hirelings that preach Peace, *But he that puts not into their Mouths, they prepare War againſt him*; and by which Light, we ſee Teachers, who profeſs they are ſent of Chriſt, to be in the Seat of the *Scribes* & *Phariſees*, and are called of Men *Maſters, and have the chiefeſt Places, going in their long Robes, love Salutations in the Markets, have the uppermoſt Seats at Feaſts, and under Pretence of making long Prayers, devour Widdows Houſes*, which Chriſt cryed *Wo* againſt, and ſuch we cannot own as ſent of Chriſt, nor hold up; for if we ſhould, we ſhould deny the Scriptures, and hold up that which Chriſt forbid; and if we ſhould hold up them who *Rule by their Means*,

we ſhould deny *Jeremiah* to be a true Prophet, who cryed againſt ſuch; and if we ſhould hold up ſuch as cry for *Gain from their Quarter*, we ſhould deny *Iſaiah*, who was ſent to cry againſt ſich; and if we ſhould hold up ſuch as go for Gifts and Rewards, who love the *Wages of Unrighteouſneſs*, we ſhould deny the Apoſtle, who cryed againſt ſuch; for the ſame Light is manifeſt, Praiſed be the Lord God, by which they are ſeen, and cannot be owned, but muſt be denyed, as they were by the Prophets, by Chriſt, by the Apoſtles; and if we ſhould hold up ſuch that ſay, *Revelations are ceaſed*, we ſhould deny the Son, as they do; *For none knows the Father but the Son, and he to whom the Son reveals him*; and ſo we deny thoſe to know any Thing of Chriſt, or to be ſent of Chriſt, who deny the Son, and deny Revelations; for the Apoſtle was not a Miniſter of God, nor a Miniſter of Chriſt, till the *Son was revealed in him*, and then he preached him, and preached the Kingdom of God; ſo all who deny Revelations, deny the Son and the Father both, and live in their Imaginations of the Letter: And the Apoſtle exhorts the Saints to *have the Loyns of their Minds girded up, and hope to the End, for the Grace that was to be brought to them at the Revelation of Jeſus Chriſt*; now he was a Miniſter, and did exhort to wait for the *Revelation of Jeſus Chriſt*; but now thou that denyeſt Revelations, doſt declare thy ſelf openly to be no Miniſter, and raceſt thy ſelf out from among the Miniſters of Chriſt, and thou goeſt in the Wayes of *Cain*, thou art raced out from *Abel*; for in thy Heart lodgeth Perſecution, and thy Mouth utters it, and thy Hand acts it. And you that ſpeak a Divination of your own Hearts, are raced out from them who ſpeak from the Mouth of the Lord; for the Prophets of the Lord cryed out ever againſt ſuch, and ſo they do now; and ye that *ſeek for Gain from your Quarter*, are they that are raced out from the true Prophets of God; they cryed out againſt you, and the ſame Light cryes out againſt you now, otherwiſe the Prophets ſhould be made of none Effect; for they ſpoak forth freely, and ſo they do now that ſpeak forth the ſame Light; the Light is free, which hath enlightened every one that comes into the World; thou that hateſt it, haſt learned thy Condemnation; it lets thee ſee all the Evil Deeds of thy Heart. And the Goſpel is free to every Creature, not to be bought or ſold for Money: Oh ſhameleſs Men, that tell People, *The Letter is the Word*, and buy

and

and ſell it for Money, which is but a Declaration of the Word, and the Grace is free, which hath appeared to all Men, which is the Saints Teacher ; and you need not have any Teacher, if you own the Grace, which ſhews your Ungodlineſs and worldly Luſts ; this Grace will teach you to deny it, and the Light which hath enlightned every one that comes into the World, there's every one of your Condemnation in particular that hates it ; and there's every one of your Teachers that love it, which is but one, and will open all the Figures, and the Parables, and Types to you ; and waiting in it, it will guide you to God ; there is your Teacher, there is your Condemnation: every one of you ſhall eternally witneſs me, to that which exerciſeth your Conſcience do I ſpeak ; for now the Mighty Day of the Lord is coming meet him, by putting off your Works of Darkneſs. God that made the World, and all Things in it, dwels not in Temples made with Hands, neither will be worſhipped with Mens Inventions : But *Iſrael*, when he had forgotten his Maker, builded Temples, and *Judah* builded fenced Cities ; but the Lord will ſend a Fire to devour them, and all your Songs ſhall be turned into Mourning, the Mouth of the Lord hath ſpoaken it. Oh then, all ye that profeſs, ſee that you poſſeſs ; and profeſs no more than you are.

G. F.

THE END.

BRITISH
15 MAY 1906
MUSEUM

15

Skirmish (Bream)

THE Unskilful Skirmisher rebuked FOR BLASPHEMY:

Being a Brief Answer to a Pamphlet entitu-led, *A Skirmish made upon Quakerism.*

I have read over a Book put forth by *John Cheyney*, called, *A Skirmish made upon Quakerism*, which he saith, is *a brief Confutation of a most gross Principle, or Point of Doctrine maintained by one* William Penn *a* Quaker. A meer Brag, as in time will be made manifest.

William Penn's Words are these following (to clear his Position) *Such Commands are either relating to Ordinary, or Extraordinary Cases; by Ordinary Cases I mean, such as chiefly concern Faith and Holy Life, which are General, Permanent and Indispensible.*

By Extraordinary Cases I understand, Moses *going to* Pharaoh; *the Prophets several manner of Appearances to the Kings, Priests and People of* Israel, *with other temporary Commands relating to outward Services; and so we do say, that what is commanded to one man, is not binding, as such to another.*

But when the Lord ſhall ſay, if thou ſinneſt thou ſhalt dye, if thou keepeſt my Commandments thou ſhalt live; be ye holy; for I the Lord your God am holy, quoting theſe Scriptures, 1 *Pet.* 2. 21. *Heb.* 13. 7. 2 *Theſ.* 3. And in theſe following Words ſaith, *Theſe Precepts and Examples are obliging upon all, why? becauſe they more or leſs meet with a Conviction in the Conſciences of all; for* (ſaith he) *I am perſwaded none that has a reaſonable Soul, who has not out lived their Day, and on whom the Night is not come, amongſt the* Indians *themſelves, but would readily ſay, theſe are true and weighty Sayings; for Faith in God and an holy Self-denying Life, are neceſſary both to Temporal and Eternal Happineſs.*

This with much more, beſides a dozen pages (in his *Rejoynder*) of ſober Confutation hath he beſtowed to clear this Paſſage from ſuch ungodly Conſequences; and in thoſe Pages bringeth *William Tindal* that ancient Proteſtant-Martyr, whom *John Fox* calleth the Engliſh-Apoſtle; *John Jewel* Biſhop of *Salisbury*, and *Thomas Collier* an Eminent Man amongſt the Weſtern-Separatiſts in Confirmation of this Poſition, which *John Cheyney* taketh no notice of.

But the very things he chargeth againſt the *Quakers*, is he guilty of in every particular himſelf, and greater Blaſphemy did I never meet with in ſo few Lines, then is aſſerted by *John Cheyney*; beſides, ſuch Contradiction, as none but a Novice durſt have ventured to have publiſhed to the World.

The Apoſtle *Paul* who was a faithful Miniſter of Chriſt, his Doctrine was (as all his Miniſters at this day is) to turn People *from Darkneſs to Light, and from the Power of Satan to the Power of God, Acts* 26. 18.

John

John Cheyney queſtions this Doctrine by ſaying, *what if the Light be idle, negligent, ſleepy, unfaithful, bribed and will let the Sinner ſin, and dye in Sin.*

The Scripture ſaith, John 3. 19. *This is the Condemnation that Light is come into the World, and men love Darkneſs rather then Light, becauſe their Deeds are evil; for every one that doth evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved, but he that doth Truth cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God.*

Now J. C's Doctrine is quite contrary, he ſaith, *The Light may be negligent, idle, ſleepy, will let men ſin and die in Sin.* O horrid Blaſphemy!

Job ſaith, *Thoſe that do wickedly rebel againſt the Light*, Job 24. 13. *Is there any Number of his Armies, and upon whom doth not his Light ariſe?* Job 25. 3. *David* ſaith, *The Lord is my Light and my Salvation, whom ſhall I fear?* Pſalm 27. 1. But *John Cheyney* ſaith, *The Light within gives the Drunkard leave to be drunk, the Worldling to be a Worldling, the Impenitent man to be Impenitent*, when the Scripture ſaith, *The Life of God was the Light of men*, John 1. 4. and *John* came to bear witneſs to the Light, that all men through him might believe, *John* 1. 7. But J. C. rather bears witneſs againſt it, ſaying, *The Light within takes Part with the Fleſh and Satan againſt God*, and ſaith, *There is never a Soul in Hell but he may blame the Light within; for if the Light within were faithful to God and the Soul, it would not ſuffer any man to live in Sin, and dye in Sin.* I do think greater Wickedneſs never came out of a Prieſt's Mouth.

Now in Contradiction to himſelf, he ſaith, *It's*

True, I grant that without the Light within we could not come to the Knowledge of the Scripture, which indeed is Truth, for the Light of Christ was the Original of the Scripture, and is and will be forever the Authority of the Scripture; for the holy men of God spoke as they were moved of the holy Ghost, in which is Light, Life, Power, Strength and Ability to all that believe in the Light, to perform those things that the Lord requires of them, according to the Scripture of Truth.

But saith *J. C. Penn and all his Partakers conceit strange things of the Light within, and set it above the Scriptures* (and what doth he less in saying, that *without the Light within we could not come to the Knowledge of them*) *and this is their very Principle* (saith he) *that the Light within should be our Rule, and the Scripture inferiour to it.*

Now let any moderate serious Persons, whose Consciences are not given up to believe Lies consider whether that which giveth a right and true Understanding of the Scriptures (which *John Cheyney* granteth we cannot come to know without the Light within, which is the Light of Christ) be not the more sure Word of Prophecy, unto which we do well to take heed, till the day dawn, and the Day-Star arise in our Hearts, as the Apostle saith; for God is Light and in him is no Darkness at all; and it is the Inspiration of the Almighty that giveth Understanding; for we cannot think a good Thought of our selves, much less do a good Deed; for it is the Lord that worketh in us both to will and to do of his own good Pleasure.

I do affirm in the Name of God, that it is preposterously absurd for any man to charge the Rebellion of wicked men to the Insufficiency of the Light within, as *John Cheyney* hath done, comparing it to a negligent drunken Coach man, who sleeps and the Horses run Wood, or he drives into Pits and Bogs; *so*, saith he, *the Light within takes Part with the Flesh and Satan against God, and suffers the Soul to be sensual, worldly and ungodly, and so is at least the permissive Cause of the Sinner's Sin and Damnation.*

This I do affirm is contrary to the Doctrine of Christ and his Apostles; for their Doctrine was to turn People from Darkness to Light, from the Power of Satan to the Power of God, *Acts* 26. 18. *In him was Life, and the Life was the Light of men,* John 1. 4. and this is the true Light that *John* bore record of, that lighteth every man that cometh into the World, *John* 1. 9. and it is in this Light that we believe, by which we are certainly perswaded that there is no Salvation nor Redemption from Sin, but by him who is said to be the true Light, that lighteth every man that cometh into the World, which doth reprove in secret, when no Eye seeth, as it is written, *All things that are reproved are made manifest by the Light; for whatsoever doth make manifest is Light,* Ephes. 5. 13. *And if we walk in the Light, as he is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin,* 1 Joh. 1. 7. *And God who commanded Light to shine out of Darkness hath shined in our Hearts to give us the Knowledge of the Glory of God in the Face of Jesus Christ;* so that we dare not blame the Light of Christ within,

if

if men through their Rebellion bring Deſtruction upon themſelves, the Light is their Condemnation, *John* 3. 19. But if the Light within which ſhould be man's Guide, be ſo unfaithful both to God and man, as through its Negligence and Idleneſs (as *John Cheyney* blaſphemouſly ſaith) ſhould give leave to ſin, then could not the Light be man's Condemnation, but muſt condemn it ſelf ; but I do affirm in the Name of the God of *Iſrael*, that the Light, with which Chriſt hath enlightned every man that cometh into the world, is God's faithful and true Witneſs, that never ſuffered Sin to go unreproved in the Conſciences of thoſe that hearken to it, and many can ſet to their Seals, that this is the Reproof of Inſtruction, which is the Way of Life.

John Cheyney ſaith, *now comes* Penn *and a Sect of People called* Quakers, *and cry up the Light within, and tell us we muſt hearken to this in all things, and further then this Light within ſhall teach and lead us, we are to give no hearkning to what the Scripture ſaith.*

Now obſerve, he hath confeſſed that *it's true, that without the Light within we cannot at all come to the Knowledge of the Scripture*, and if he would be faithful to what he grants to be true, what cauſe hath he to find fault with the *Quakers* for minding and crying up the Light within, whenas himſelf ſaith, *we cannot come to the Knowledge of the Scripture without the* Light *within.*

But I perceive *J. C.* was ambitious to be ſeen to do ſomething in print againſt the Light, and the People whom God hath bleſſed ; but it is my Faith in God, that

that it is to little purpoſe, except to publiſh his own Shame and everlaſting Contempt unleſs he repent; for Truth is not his Covering, but Falſhood and Deceit, which will be ſtript off him, and he left naked and bare to all whoſe Senſes are exercised to diſcern betwixt Good and Evil; for certain I am he doth err not knowing the Scriptures nor the Power of God: Many other things I have in my Mind againſt what he hath written, but believing ere long he will receive a more full Anſwer from ſome that are more particularly concerned, I conclude, having nothing in my Heart but Love to his Perſon, but I am an Irreconcileable Enemy to his pernicious Opinions of the Light within, which will be too hard for him to ſtrive againſt; for *the Nations of them that are ſaved ſhall walk in the Light of the Lamb*, Rev. 21. 24. which is the Light that the *Quakers* direct People to, and exalt over all.

Warrington the 3*d*. of the 8*th*. Moneth, 1676.

Bryan Sixmith.

THE END

BRITISH
15 MY 1905
MUSEUM

THE

MALICE

OF THE

Rebellious Husband-men

AGAINST

The True Heir.

Plainly discovered

In this Brief REPLY

TO THE

Blasphemies, Lies, and Slanders,

of *Ra. AUSTEN.*

By *JAMES JACKSON*, Author of the Strong Man Armed Cast out, &c.

Behold ye despisers, and wonder; for a work is wrought in your days, which ye will not believe, though it be told you.

And when they saw him, they said one to another, this is the Heir, come let us kill him, that the Inheritance may be ours.

Printed in the Year 1676.

Ra: Auſten,

I Regard not the Cenſures of wicked and unreaſonable men, 'Tis the living God that ſearcheth and tryeth my heart and reins; and ſince he juſtifies, who can condemn; yea, and I am known to many Thouſands in *England*, yet know I not one perſon that will, or at leaſt juſtly can, accuſe me of any one of thoſe damnable practices wherewith thy Book is ſtuft againſt me, who am a perfect Stranger to thee.

But no marvel thou ſpareſt not to traduce me and others, when thou dreads not to ſhoot ſo many envenomed Arrows againſt the manifeſt appearance of the Son of God, who is come the ſecond time without ſin unto ſalvation; and hath ſet up his Kingdom in the hearts of a Deſpiſed Remnant, and is Re caling his out-ſtretched Arm to all Nations, that the Inhabitants of the Earth may learn Righteouſneſs, and partake of his Salvation.

Now this is that which makes thee, and all the Merchants of *Babylon* angry, To hear of the great Shepherd and Biſhop of Souls, That he is come to lead and feed his Flock himſelf, And that the gathering of the People muſt be only unto him.

This is that little Stone which is ſmiting the Image, which though it be part Gold, part Silver, *&c.* yet his Feet are diſcerned to be mire, and clay, with Iron, ſo not able to abide the day of his coming, but is falling, and ſhall be utterly overthrown by his power, though his firſt manifeſtation be counted as the day of ſmall things.

And therefore I ſay 'tis for his ſake, that thou, and others like thee, are ſo full of indignation, blood, and revenge, againſt all that love his appearance.

Nay, for thy part *Ra. Auſten*, Thy Book beſpeaks thee to be tranſported with inveterate madneſs, inſomuch, That thou regards not what thou writeſt againſt him or us, nor how thou belyes and contradicts thy ſelf.

I have peruſed it, but will not trouble the Reader, nor my ſelf, with the many abſurdities, impertinencies, tautologies, lies, contradictions, and blaſphemies, therein abounding; but hint only ſome few particulars, that all men may ſee how thou haſt bely'd us, contradicted thy ſelf, and blaſphemed our principle, which is the everlaſting truth of God.

p. 6. Thou writes thus, *I ſhall not ſpeak to reproach thee, or rail upon thee, or any of thy way; I ſay* (ſaiſt thou) *I will not bring againſt thee railing accuſations*, (well ſpoken *Auſten*) but are not theſe fair ſpeeches of thine lies in Hypocriſie, (to uſe thy own words) which thou ſo often and falſely chargeſt upon us.

Ep. to R. For thou calls me as dangerous a perſon, with as ſubtile inſinuating as thou ever yet met with: That in my Book intituled, *The ſtrong man armed caſt out*, I aſſert and maintain a falſe principle, *viz. That the true light is in every man and woman, and is ſufficient, being believed in and obeyed, to bring them to Salvation*, and, *That whoſoever will not receive and own this Doctrine, are accounted by me, Enemies to Chriſt*; and I then charges me with lies in Hypocriſie and Blaſphemies, becauſe I aſſert this principle, and calls me uncircumciſed Philiſtine, that do challenge and defie the Hoſts and Armies of the living God, the Churches and Congregations of the Saints.

To which I reply, The Scriptures bear Teſtimony, *That Chriſt is the true Light, that inlighteneth every man that comes into the world.* So that there is the Light of Chriſt in every man and woman; and this is no more a natural light, then the life of Chriſt is a natural life. For' tis ſaid, *in him was life, and the life was the light of men*; ſo that the light in man proceedeth from the life of Chriſt.

2. But where in all my Book before named doſt thou read theſe words, *viz. That the true Light is in every man and woman*, although a meaſure of it, I affirm, according to Scripture, hath ſhone in, and appeared unto, all men; and is ſufficient for Salvation.

3. They that receive not this Doctrine are Enemies to God, and to their own Souls: *For this is the Condemnation, that Light is come into the world, but men love Darkneſs rather then Light, becauſe their deeds are evil.*

4. I will here appeal to the Conſciences of men, and to the witneſs of God in thee, whether thou or I be that bold daring preſumptuous Philiſtine, that defies the power and followers of the Living God.

Thou

Thou art indeed Angry with, and ingag'd againſt the King of Saints, the true and rightful Heir, who is come to take poſſeſſion.

Wo unto thee *Auſten*, for thou art one with thoſe Husbandmen, who deſpiſe the Heir, and therefore conſpire againſt him to keep him out of his Inheritance; for where he comes to inherit, thence immediately parts all Babyloniſh traſh and trumpery, deceit, ſorcery, and witchcraft, and every unclean thing, Then down falls the Falſe Prophet, the hireling Prieſt, yea, and begging Prieſts too.

There will then be no more Sale for their Wares and Merchandize, Then all falſe Births, Paintings, Images, dead Forms, and outward Worſhips, muſt all tumble into the dirt. And this is the reaſon why Thou *Ra. Auſten* and *Tho. Hicks*, who thou ſo often quotes, *&c.* are ſo full of fury and indignation at his appearance in the hearts of men and women at this Day.

Here thou chargeſt me and others in theſe words, *Thou art* (ſaiſt thou) *in the gall of bitterneſs, and bond of Iniquity. Thy Fruits diſcover thee to be a very corrupt tree, bringing forth ſoure, bitter, poiſonous, deadly fruits. Thy grapes are grapes of gall, and thy cluſters bitter; and the like are the fruits of the leading Quakers amongſt you, thou and they bring forth falſe Doctrines, Errors, Hereſies and Blaſphemies againſt God, his people, and his truth; ye give heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking lies in Hypocriſie.* And to make this good, cites my Book p. 12. and ſaith, that I ſay, of many Thouſands of the Lords peculiar people, *That they build not upon the true Foundation Jeſus Chriſt, &c.* And then *Auſten* breaks forth into a great rage, and ſaith in theſe words, *Now let me tell thee thou falſe Tongue, ſet on fire of Hell, hadſt thou the true Light in thee indeed* (as thou ſaiſt of thy ſelf) *thou wouldſt ſooner have choſen to have had thy tongue cut out, then to have ſpoken this Lye in Hypocriſie, or to have had thy head cut off, then to have wrote it; For if it be better for a man that a Milſtone was hanged about his Neck, and to be caſt into the Sea, then to offend one of thoſe little ones that believe in Chriſt, what thinkeſt thou will be the puniſhment of him that offends ſo many Thouſands.* So far *Auſten*, p. 66.

Reſp. 1. Are not theſe reproachful ſpeeches, and railing accuſations both againſt me and others, contrary to thy word? Art thou not now *Ra. Auſten* guilty of Lies in Hypocriſie.

2. But what ailes the man to be in ſuch a heat, ſure ſomething's the matter more then ordinary, for ye don't find him throughout his book to be ſo outragious as in this place.

3. Be-

3. Becauſe therefore he hath neither fully nor fairly cited that particular of mine, which occaſions this fret, and doth ſo vex him, that inſtead of propounding ſolid arguments againſt me, he runs into moſt bitter Invectives, I ſhall introduce that particular at large, for the clearing of Truth, the ſatisfaction of the Reader, and ſtopping the mouth of this peeviſh Enemy, my words are, 'Theſe, having plainly declared the reaſon of my 'departing from thoſe Aſſemblies, I ſhall witneſs faithfully to the 'truth, as it is known and practiced by the holy People of God 'called Quakers, with whom I now walk, and of whom I declare 'and teſtifie, That they are built and rooted in and upon the 'right Foundation, even Chriſt Jeſus the Lord, who is their Wiſ- 'dom, Righteouſneſs, Sanctification, and Redemption, in whom 'alone they are juſtified and ſaved, That Root from whence they 'receive life, nouriſhment, power and growth, is the only Foun- 'dation of the Prophets and Apoſtles, the Rock of Ages, the 'Stone which your Builders and their Brethren the Prieſts, ever 'rejected, diſallowed, and ſet at nought, which is Chriſt in us, 'the hope of glory; whereupon it is evident, That we differ in 'the Root from all the people of the World, though of ſeveral 'forms and perſwaſions; for plainly the Papiſts, Prelates, Presbi- 'ters, Baptiſts and Independants, though they all differ in their 'Forms, Appearances, and circumſtantial Opinions, yet do they 'all agree, and meet in one and the ſame Faith, Foundation and 'Root.

'The word and writings, declarations and teſtimonies of the 'Saints recorded in Scripture, are the foundation and ground of 'all other profeſſing people in the world (as they pretended) 'and all of them being Strangers to that one Spirit that gave 'forth the Scriptures, are run into ſeveral Sects and Opinions, as 'they do carnally underſtand and conceive they have Rule and 'Teaching in the Bible; but however they will own no other 'Light, Law, Goſpel, Rule, Revelation, and word of God, but 'their Bibles, [*viz. for their Foundation and Rules,*] But now 'this peculiar people, whom the Lord hath gathered from amongſt 'all the Babyloniſh confuſions and diviſions under Heaven, are 'built upon the Foundation of the Prophets and Apoſtles, Jeſus 'Chriſt himſelf being the Chief Corner Stone, in whom all the 'building fitly framed together, groweth into an Holy Temple 'in the Lord, ſo that they receive immediate Light, Life, Power, 'Rules, Refreſhing, Revelation, Peace and Satisfaction, from that

'word

'word which was before the World was made, even that Life, 'Power, Foundation, Root, Spring, and Fountain, in and by 'which the holy Prophets and Apoſtles were quickned, enlight-'ned, anointed, inſpired, and gave forth the Scriptures, which 'is Chriſt Jeſus the word of God, the power of God, the Son of 'God, the Light within, the only Saviour of the world.

Now I deſire the Candid Reader to obſerve theſe two things betwixt me and mine adverſary in hand. 1. How diſingenuouſly and impertinently he anſwers my Aſſertions. 2. How this laſt recited particular ſhakes him at Root, and occaſions ſuch a great Commotion in his Spirit, that like the troubled Sea, he caſts forth nothing but mire and dirt; but I have not done with him yet.

Rep. 4. But pray thee *Ra. Auſten*, how ill do's this become thee thus to ſcandalize and reproach the Leading Quakers, as thou calls them, I ſay, how ill do's this become thee to call thoſe ſpreaders of falſe Doctrines, Errors, Hereſies, *&c.* with thy Pen, whom thou haſt juſtified and commended with thy Tongue, and at the ſame *junctо*, thou went to moſt meetings of Friends in *London*, and heard ſeveral Friends declare; nay, after thou hadſt heard *Alexander Parker*, thou went to him, and diſcours'd with him, and came and told *B. Clarke*, Stationer in *George Yard Lumbard-ſtreet*, how ſound thou found this *Parker*, and how well thou liked ſuch and ſuch, and could willingly joyn with them. Ah thou ſelf-condemning *Phariſee*, what kind of diſſimulation is this; who ſpeaks Lies in Hypocriſie like unto thee? wilt thou charge others with diſſembling, againſt whom thou canſt prove no evil, and prove thy ſelf ſuch a Cheat, ſuch a deceitful deluding ſoothſayer, as no civil ſociety of men will tolerate. P. 66.

But to proceed: This Author tells us, *That the Scriptures are Chriſts love Letters to Mankind, of the Spirit ſpeaking in the Scriptures* (a ſtrange and unſcriptural expreſſion) Well, but he brings it in often, and ſpeaks of the Scriptures Revealing of Chriſt; *and how can a man know Chriſt, or believe in him, but by the Scriptures. A light to our paths, yea to our inward paths; And the tryer of Spirits, and the word of God*; but chargeth us, *that we ſleight and undervalue the Scriptures, and teach others to do ſo too*; and therefore calls us *unreaſonable and unthankful men, and infatuated*. P. 77. P. 23. P. 25. P. 27. P. 75.

Rep. 1. There's no people that I know upon earth, whoſe principles, Lives, and Doctrines, are more conſonant to the holy Scriptures then ours.

2. We

2. We esteem the Scriptures as a true testimony of Christ.

3. We slight not nor undervalue the Scriptures, neither do we teach others so to do; for they are of special service unto us in many cases; and serve also for the commending of our principles, lives and doctrines, to the Consciences of men, nevertheless we
Rev.19.13 prefer Christ before them, for he was before them, and his name only is called the word of God.

But *Ra. Austen*, wilt not thou believe that thy Bible (if thou hast one) is made up of Creatures? If so, why then, like the unbelieving Jew, dost thou think in it, or from it, to receive the Spirit or Revelation of Christ, or that therein thou shalt have everlasting life; I tell thee thy perswasion is unscriptural, irrational, and Idolatry; for *he only that hath the Son hath Life, but he that hath not the Son of God, hath not Life*, though he have an hundred Bibles.

5. If the Scriptures be Gods love Letters to mankind, Then why do the teachers of your several Societies make merchandize hereof, and sell them up and down the Countries, as Mountebanks deliver out their Wares for ready mony; And when they have made up a parcell thereof, as the Apothecary dispenseth his Bills, will sell a parcel of their own composing, for 5 10 or 20 l. per parcell, and to another place with the same parcell, and make as much more of it, and yet say these are Christs Love Letters to mankind, when in truth they use them to gull and cheat the simple of their mony, whereby some Families, to my observation, have been so fearfully Priest-ridden, that they and their posterity have been utterly impoverished.

6. As for the Spirit speaking in the Scriptures, 'tis such an expression as the Bible gives no warrant to credit. I read of the Spirit speaking in men, but never heard of the other before. In fine, this I affirm, That the Spirit of God speaketh neither through thee, nor in thy Book; for the Scriptures say, *no man speaking by the Spirit of God, calleth Jesus Christ accursed; neither can any call Jesus the Lord, but by the Holy Ghost.*

7. In the last place, As to the preceding matter, I reply, and desire the impartial Reader to take notice, That the Scriptures do not testifie of themselves, or bear witness for themselves, but the whole scope and tendency of them is, to direct to another object; yea, let me come near to you, they point mankind to a living inward principle, to an inward Law, to an inward Temple,

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an inward Word and Worſhip, to an inward Teacher and Comforter, and to an inward Kingdom, &c. as will more fully appear to thy ſatisfaction, if thou conſult but theſe few, inſtead of many.

The word is nigh thee, ſaith *Moſes*, *even in thy heart*, &c. ſo Ro. 10. 8. Deut. 30. 14.

Is not my help in me, ſaith *Job*, *and is wiſdom quite driven from me.* Job 6. 31.

And, ſaith he, *why perſecute you me without cauſe, ſeeing the root of the matter is in me.* chap. 19. 28.

There is a Spirit in man and the inſpiration of the Almighty giveth them underſtanding, 32. 8.

The Law of his God is in his heart, none of his ſteps ſhall ſlide. Pſal. 37. 31

Behold, thou deſireſt truth in the inward parts, and in the hidden parts thou ſhalt make me to underſtand wiſdom. 51. 6.

Thy word have I hid in my heart, that I may not ſin againſt thee. 119. 11.

Keep thy heart with all diligence, for out of it are the iſſues of life. Prov. 4. 23.

Iſaiah, *Jer.* *Ezekiel*, and other the Prophets, ſpake of Gods giving his Spirit, and putting it in man, and of writing his Law in their hearts, &c. So Chriſt in all his Doctrine and Parables, directed to an inward Spiritual Worſhip, &c. And expreſly told the Scribes and Phariſees, *That the Kingdom of God was within them*, Luke 17. 21.

And ſaith *Paul*, *That which may be known of God is manifeſt in men; for God hath ſhown it to them.* Rom. 1. 19

He is not a Jew that is one outwardly, neither is that Circumciſion which is outward in the fleſh; but he is a Jew that is one inwardly, and Circumciſion is that of the heart in the Spirit, &c. 2. 28.

For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jeſus Chriſt: but we have this treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us. 2 Cor. 4. 6.

Examine your ſelves, prove your own ſelves, know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates. 2 Cor. 13. 5.

Wherefore laying apart all filthineſs and ſuperfluity of naughtineſs, receive with meekneſs the ingrafted word, which is able to ſave your Souls. Ja. 1. 21.

We have alſo a more ſure word of prophecy, unto which ye do well to give heed, as to a Light that ſhines in a dark place till the day dawn, and the day-ſtar ariſe in your hearts. 2 Pet. 1. 19

Now it is evident from theſe, as well as from many other plain Scripture teſtimonies, *That there is an inward manifeſtation of God*, and the Scriptures ſay, *whatever makes manifeſt is Light*: And *Peter* in the laſt recited text ſaith, *they do well that take heed to this*

inward

inward manifestation; and calls it, *the sure word of Prophecy, a Light that shines in a dark place.* Now what place is more dark then the hearts of natural men; nevertheless, the Light shines in that darkness. And where any give heed to it, though its first appearance be very small, yet there, and in them only, that have respect unto this Light, doth the day of God dawn; and in their hearts only doth the bright and morning Star arise with healing under his wings: so that although a measure of this saving Light be universally dispensed into the inward parts of mankind; yet they only that are found in the well doing *Peter* speaks of, that is, taking heed thereto, shall receive saving benefit thereby: For though we own, and the Scripture bears witness with us, That there is an inward worship, The word nigh us, The Law written in the heart, and the Light within; yet we say, what are any hereby the better, that love not this inward Law, that heed not the Light within, and are not in that worship which is in spirit and truth. But lets see and consider a little what *Ra. Austens* sense is touching this inward principle, or the Light within.

See his Book page 11. *What Saul did against Jesus of* Nazareth, *was from the Light within.*

P. 28. *It is but Nature, it is not Grace.*

P. 45. *An Idol, a false Christ.*

P. 67. *The Light in men, all unregenerate men, is but Darkness, it is real natural Light, the Light of Reason, Understanding, Conscience.*

P. 108, 109. *Compares it to* Baal, *and bids cry aloud, for he is a God, but he is but a blind God: He hath eyes but he cannot see, ears but he cannog hear; hands and feet but he cannot move.*

P. 30. *The Light within shall be in Hell for ever.*

From p. 45. to 55. *Draws up, planteth and levelleth ten pieces of Ordinance against this Idol, this false Christ.* The Light in every man and woman, *that so it may fall as* Dagon *before the Arke*: with a great deal more like unto these.

Rep. 1. Unto whom I Reply, Many have uttered great Blasphemies against the Truth, and acted in a high presumption against Christs appearance; but in my time, and to my knowledge, this I will say of thee, thou hast exceeded and out-done e'm all.

2. If what *Saul* did against Jesus of *Nazareth*, was from the Light within, whence then were those pricks that he kickt against?

3. Here

3. Here I'le ſhew thee how abſurdly thou contradicts thy ſelf. Page 109. Comparing the Light within to *Baal*, thou ſaiſt, *he is a blind God, he hath eyes indeed but cannot ſee, ears but he cannot hear, hands and feet but he cannot move.*

Page 111, 112. Thou ſaiſt, *there is a Light within, which diſcerns many things both good and evil, and acts towards or againſt them accordingly. It ſees, and works, and moves ſeveral ways towards that which appears to be good, according as it apprehends it, and againſt that which is evil, according to the meaſure of Light that is in the Conſcience, which the worſt of men have in them, and therefore are inexcuſable in going againſt it.*

Let the Reader judge how much confounded thou art in this matter: But this is nothing with thee who heard Friends declare, bought Friends Books, and juſtified their Doctrines and Principles to *Ben. Clarke*, and yet haſt forged theſe Lies in thy Book againſt us and our principles.

4. Theſe 10 pieces of Ordinance as thou calls them, and haſt planted and levelled them againſt the Light within; I ſhall tell thee, they are not of Gods planting, neither haſt thou levelled them againſt a tottering wall, but againſt that name only which is a ſtrong Tower, even the Rock of Ages, wo unto thee *Auſten*, for thou haſt undertaken a moſt fearful, unproſperous, and ſelf-deſtroying enterprize.

No weapon that ever yet was formed, or that at any time for ever hereafter, ſhall be formed againſt it, ſhall proſper; and every tongue that riſeth againſt it in Judgment, will God condemn.

5. And who but ſuch an Impoſtor as this *Auſten*, nay, who but men infatuate, would trouble themſelves, and take ſuch pains to draw all their Forces out againſt that they call a Creature, an Idol, a God that is no better then *Baal*, then *Dagon*; I ſay what needs all this waſt labour, Did not *Dagon* fall before the Arke without any of mans help. And if the Light within were not of God, it had fallen of it ſelf long before now.

But I aſſure thee, thou and all thy partakers will find it that burdenſome ſtone againſt which ye ſhall weary and wear out your ſelves in vain. Neither your black Mouths, your paper Guns, nor the gates of Hell, ſhall ever prevail againſt it.

In Fine, To what end is all this clamour, outrage, and Blaſphemy againſt truth, but to prejudice peoples hearts againſt the appearance of the Son of God: For whom this is my Teſtimony,

but they rebelled against it

So sure and certain I am, That the same God hath sent forth his Light and his Truth now in these days, into the hearts of the sons of men, to strive with them, and to convince them of sin, righteousness, and to deliver them from deceit, darkness, and death:

Yea, as sure as the Father sent his Son into the world, and he was therein, and the world knew him not, yet was the love universal to all mankind, *that whosoever believed in him should not perish, but have eternal life.*

I do affirm and testify in the presence of God, Angels, and Men: That the same Jesus, according to his promise is come again (in and by that Spirit that raised him from the dead) to set up and establish his Spiritual and Heavenly Kingdom in the hearts of men and women throughout the Nations, and make known his saving health to all people; no Ornament to sin, and to bring an everlasting Righteousness, To whom be Glory and Obedience for ever.

Now I am clear, even the Blood of All, wherever found upon the unfruitful, unprofitable, and rebellious, and deceitful unclean spirits.

No weapon that ever was formed, or that at any time for ever hereafter shall be formed against it, shall prosper; and every tongue that riseth against it in Judgment, will God condemn.

5. And who but such as Innocent as this Age, may, who but men in a rage, would trouble themselves and take such pains to clear their Innocency from the guilt of Crimes, as I have done in this Book? But then Pages I say what needs all this way about? For I need fall before the Arbitrary of many of mens Judgments if the Light within were not of God. It had fallen of itself long before now.

But I allure thee, whoever thou art that reads this, that it may never come from me as a witness against you, that you have received the grace of God in vain. Neither you nor I shall escape the pains of Hell, that

The End.

In Fine, To what end is all this clamour, outrage, and Blasphemy against it, but to resist the Light, despise, deny and quench the appearance of the Son of God: For whom this is my Testimony,

A ſerious and earneſt Exhortation *and ſeaſonable* Warning *given forth in two* Epiſtles *to the* People *and* Inhabitants *of* Aberdeen, *being the Breathings of one of the deſpiſed Sufferers for the bleſsed Truth (in ſcorn called a* Quaker*) within their City, while I was under deep* Exerciſe *of ſpirit, & Travail on their behalf for ſeveral dayes; ſo that I was made to become as a ſign unto them, to warn them to flee from the Wrath to come by ſpeedy Repentance, who am known by the Name of*

Andrew Jaffray.

To the Magiſtrates and Inhabitants of the City of Aberdeen; *and Country there about.*

YET once more am I moved of the Lord to warn you in his Name; and that I may clear my ſelf of your Blood in his Sight, do I at this time warn you, cry unto you and beſeech you in true Love to your Souls, that you

go not on any longer in the Hardneſs and Impenitency of your Hearts, ſlighting, deſpiſing, and ſhutting your Eyes againſt, mocking at, and perſecuting the Work of God, and cruelly handling the deſpiſed Witneſſes of his bleſſed Truth, in this day, leſt he give you up ſpeedily, and ſeal you up under judicial Hardneſs, Impenitency and Blindneſs, and ceaſe to ſtrive any longer with you, having ſo long waited on, warned and called you to Repentance, both by his Witneſs in your own Conſciences, and by his Meſſengers and Servants; and that even while ye have (many of you) been continuing to deſpiſe, mock and perſecute them and their Teſtimony, to your Power; and ſeeking to have them and their Teſtimony rooted out from amongſt you; who yet have been thoſe, who (while thus uſed by you) have ſtood in the Gap, wreſtling and praying for you, that the burning Wrath of an offended God, might not break forth and conſume you, becauſe of the ſo great Oppreſſion of his Innocent Seed and Witneſs in your Hearts, by the ſo abounding of *Deceit and Hypocriſie, Pride, Drunkenneſs, Uncleanneſs, Cruelty and Perſecution*, & other Abominations among you.

Oh be not any longer deceived with the Falſe Doctrines, & Sin-pleaſing ſmooth things that your Teachers propheſie unto you; who, while they ſeem to cry out againſt, and dehort you from Sin, yet really they ſooth and harden you in it; being ſo far from telling you of any Power whereby ye may ſo overcome Sin, as to be fully ſet free from it (as by that meaſure of the Light and Life of Chriſt, to which we direct you in your own Hearts, ye may, if ye would heed and obey it) that on the contrary they teach you, that there is no Poſſibility of keeping out of Sin, or being fully ſet free from it in this Life; as if Chriſt were not a compleat Saviour, and both able, and willing fully to cleanſe his People, and ſave them from the Filth of Sin, as well as from the Guilt of it, and Puniſhment thereof.

Oh be not any longer deluded, nor led to Deſtruction by

theſe

theſe Sin-pleaſing Doctrines; for I declare unto you, in a meaſure of the Fear and Dread of the living God, God is not, nor will not be mockt; as every one of you do ſow here, & not otherwayes, ſhall ye reap hereafter, whether to Fleſh or Spirit: And notwithſtanding all your profeſſion and Lip-labour, if ye go on in your Iniquities, and come not to Repentance by turning in your minds to th at Meaſure of the Manifeſtation of the Spirit in your Hearts, that thereby you may feel Sin diſcovered unto you, and dayly coſumed in you by the Brightneſs of his Comeing, as a Refiners Fire, and Fullers Soap, till you be fully purified and cleanſed there-from; otherwayes (I ſay) for all your great Profeſſion, you ſhall periſh forever, and the Wrath of God will break out upon you. Oh that you may repent, and be awakened, and leave off ſpeedily the Evil of your Doings, and your Deſpiſing and Perſecuting the Work and Servants of the Lord, before the Cup of your Iniquities be full, leſt the Cup of Red Wine in the Hand of the Lord be poured out upon you; for it is full, and if ye repent not, *Ye ſhall be made to drink it off, even the Drugs of the Cup of Trembling*. Oh! how near is it to be poured out, if thus ye continue, and upon ſuch of you as ſhall continue thus to provoke the Lord by ſlighting all his Invitations and Warnings, to break off your Iniquities by Repentance, and to leave off to perſecute his Servants and Witneſſes, and their Teſtimony, which muſt and ſhall prevail over all, though now ſo much deſpiſed, and its Followers, as Men wondered at, accounted as Fools & Mad-men by the wiſe of this World. Ah how will ye anſwer the Lord when he comes to judge you for theſe things; when ye ſhall be found to have been Fighters againſt God & his Work? Repent, Repent therefore, and do no more ſo; otherwiſe, I warn you this day, the Lord will not always bear with you; but for the Sake of his own oppreſſed Seed in your Hearts, and his Deſpiſed and Perſecuted Work & Witneſs, *He will ariſe and eaſe himſelf of his Adverſaries*. And ah! how

Dreadful, and Terrible will his Judgments be? Oh that ye may ſpeedily flee from them; and ſo that this poor City may be ſaved from the Stroke of the *Deſtroying Angel*, which is ready to break in upon it, if not by ſpeedy Repentance and Amendment prevented.

The Lord the Searcher of Hearts knows, I nor my Brethren, who have been mocked, deſpiſed, reproached and perſecuted among you, have not, nor do not deſire the haſtening of this evil Day nor that it may come upon you at all, but rather, if it be poſſible, that it may be prevented by your Repentance and Amendment.

So Dear Friends and People, lay it to Heart, lay it to Heart in time, and harden not your Hearts, neither be ye Mockers, leſt your Bands be made ſtrong; and that ye may, even all of you, find yet a place of Repentance, and ſo be forgiven, and obtain Mercy, is the true Deſire of

Your Friend and Soul's well-wiſher

A. F.

Aberdeen Priſon the 26th
of the 3*d* Mo. 1677.

Some dayes after my writing of this Paper, my Travail and Exerciſe continuing, and having got my outward Liberty for a little time, upon an outward Occaſion, I was moved upon the 1ſt *day of the* 4th *Moneth (being a publick Market-day) to go through the Streets of the City Naked, with Man's Dung in my Hand, and afterwards to ſcatter ſome of the above-written Papers at the Market-Croſs, from which being carried, and haled again to Priſon, it aroſe a little after with me, to write and give forth the following Paper, for clearing my Mind more fully, and giving Satisfaction, ſo far as I may to all, concerning my Call to, and the Ground and Matter of the Exerciſe I had among them the ſaid*

A Warning and ſerious Exhortation, to the Inhabitants of the Town of Aberdeen, *and Country there about.*

Friends and People;

THe Lord God of Heaven and of Earth, whoſe Eyes are piercing, and purer then to behold Iniquity, ſees through all the Coverings of Profeſſion that are not of his Spirit; and he will ſpeedily diſcover the Nakedneſs of all ſuch as are covered with any other Covering, as *Painted Sepulchres, and Whited Walls, while inwardly full of dead mens Bones and Rottenneſs*; full of Pride, Hypocriſie, Wantonneſs, Earthly-mindedneſs, and all manner of Abominations, and yet boldly profeſſing themſelves to be Chriſtians, and offering Daily Worſhip and Sacrifice to God, while they know not the inward Purity of Heart from whence the pure Offerings of *Judah* and *Jeruſalem* are offered up, and accepted of the Lord, and are as a ſweet Savour in his Noſtrils, coming from the Leadings and Movings of his own pure Spirit, and that pure heavenly Birth of its begettings in the Soul; which whoſoever knows not, nor their Hearts thereby in ſome meaſure turned from, and begun to be redeemed out of the Earth, Vanities, Wickedneſs and Filthineſs of it, and yet go on with their Mouthes and Lips mocking God, by Deceitful, Hypocritical Profeſſion, and Will-worſhip in their own Will, Time and Strength, all the Profeſſion and Worſhip of ſuch is but as Dung; Yea, as a Stink and evil Savour in his Noſtrils, which he will caſt back in your Faces, and ſtrip you naked and bare; as in the Day that ye were born; and pour out the Vial of his Wrath upon you, unleſs you ſpeedily repent

pent, and turn to his Light and Witneſs in your Hearts, and bring all your Deeds and Outſide Profeſſion thereto, that thereby ye may be ſearched, and diſcovered to your ſelves; and redeemed and purged by a Spirit of Judgment and Burning, in your inward Parts, from that moſt Deceitful, Wicked Spirit, that ſo blinds and hardens you, as to make you believe, you are worſhipping and ſerving God; and are Chriſtians, while ye are ſo contrary to the meek and lowly Nature of Chriſt, who prayed for, and commanded to *Forgive and Love Enemies*, that your Hands are full (as of many other Abominations,) ſo of of Cruelty and Perſecution, either by acting, or conſulting to the oppreſſing and bearing down the innocent Servants and Witneſſes of God, and his Work in and among them, having no other Crime to lay to their Charge, but their Faithfulneſs, and Obedience to God, *Not forſaking the aſſembling of themſelves together*; for worſhiping God in Spirit and Truth, according to his Leadings and Guidings; while in the mean time the *Drunkards and Swearers, the Whore-maſters and profane Stage players* are entertained, kept Fellowſhip with, and ſuffered to live peaceably among you.

Oh how is the Wrath of God burning againſt you for theſe and other Abominations among you! And how near is your Cup to be full, and the Sickle to be thruſt in, to cut you down, as ready for the Wine-preſs of the Wrath of God, if ſpeedily ye turn not, and break off your Wickedneſs by Repentance.

Oh how long hath the Lord born with you, invited and called unto you ſaying, *Turn you, turn you, why will ye dye?* even while ye have been going on perſecuting, and cruelly handling his Servants, mocking at and deſpiſing his Work, which ſhall proſper over all Oppoſition: But Wo to them who are ſtumbled at, and continue to ſtumble at this Stumbling-Stone, and Rock of Offence; which, though the Builders have rejected, yet ſhall it, muſt it become the Head of the Corner, and will

grind

grind all to Powder upon whom it falls, who refuſe to fall upon it to be broken off from, and made to part with all their Inſquities, and Hearts-Luſts and Idols. Oh turn to it, obey it, even the Light of Chriſt in every one of your Conſciences. *Kiſs the Son leſt he be angry, and ye periſh from the Way; for if his Wrath is kindled but a little, bleſt are all they that put their truſt in him;* & verily Friends, his Wrath is burning as an oven, & ready to break forth, unleſs you ſpeedily repent; for he will not always ſuffer his Seed to be oppreſſed by the Wickedneſs of Men; and his Work & Witneſſes to be deſpiſed, mocked and perſecuted among you.

But Oh! how willing is he, who delights not in, nor deſires the Death of any one Sinner, that ye ſhould turn and repent, that ſo his Wrath may be yet turned away from you; therefore he hath ſent you Line upon Line, Warning upon Warning, both by his Witneſs in your Hearts, and his Servants and Witneſſes without you: Yea, Signs and Wonders have been ſent among you, as of old he ſent to the Children of *Iſrael*, and the Nations about, by thoſe who were then as much deſpiſed as we are now.

And among other Warnings ye have got to call you to Repentance, before your Cup be altogether Full, was I, as one of his deſpiſed Followers, moved of the Lord, preſſed in Spirit, and conſtrained by the Love of God to give up my Body as a Sign and a Wonder unto you, by going Naked through your Streets, with Man's Dung in my Hand, as a Sign from the Lord that your Nakedneſs was ſpeedily to be diſcovered, if ye repent not; and that all your Fig Leaves of Profeſſion, and Outſide Will worſhip (being a Covering too narrow for your Nakedneſs) while walking in the Spirit and Vices above written, was much more loathſome, and abominable in his Sight, and of a more loathſome Savour in his Noſtrils, then the vileſt Dung can be in yours.

And whatever the worldly and carnal Wiſdom of Man in you

may

may judge of the ſeeming Madneſs and Folly of this my Behaviour, yet the Day is coming, and haſtening apace, that either in Mercy (as ye take warning and repent) or in Wrath (as ye continue to ſlight and mock) ye ſhall be made to confeſs, I wanted not a Warrant for what I did.

A. F.

The Lord is making, and will yet more make the Diviners mad in this Day, and confound the Wiſdom of this World by Fooliſhneſs; and things that are (eſteemed of Man) will he bring to Nought by things that are not.

Aberdeen *Priſon, where I with many of my Brethren have been detained in Bonds for about fiveteen Moneths by-gone, becauſe of our peaceably meeting together, for worſhipping God in Spirit and Truth, the* 6th *Day of the* 4th *Mon.* 1677,

THE END.

Some Books for a general Service.

Iſaac Penington, *To the* Jews *Natural, and to the* Jews *Spiritual, with a few Words to* England *my native Country; whereunto are added two or three Queries touching the River and City of God, and the pure Stilneſs, wherein God is known and exalted.*

George Fox, *The Spirit of Man the Candle of the Lord; the Candle of the Wicked often put out.*

George Fox, *A Teſtimony for all the Maſters of Ships and Seamen to read over.*

Geoge Fox, *Chriſt's Parable of* Dives *and* Lazarus *for all called Chriſtians and others to conſider.*

BRITISH
15 MY 1906
MUSEUM

TESTIMONY

AGAINST

Perriwigs and Perriwig-Making,

AND

Playing on Inſtruments of MUSICK among CHRISTIANS, or any other in the days of the GOSPEL.

BEING

Several Reaſons againſt thoſe things, by one who, for good Conſcience ſake, hath deny'd and forſaken them,

John Mulliner.

But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is Crucified unto me, and I unto the World, *Gal.* 6. 14.

But ſhe that Liveth in pleaſure, is Dead while ſhe liveth, 1 *Tim.* 5. 6.

Wo to the Crown of Pride, *Iſa.* 38. 1. Wo to them that are at eaſe in *Zion*, and truſt in the Mountain of *Samaria*, which are Named chief of the Nations to whom the Houſe of *Iſrael* came. Paſs ye unto *Calneh* and ſee, and from thence go ye to *Hemath* the great; then go down to *Gath* of the *Philiſtines*, be they better than theſe Kingdoms? Or their border greater than your border? Ye that put far away the Evil day, and cauſe the ſeat of Violence to come near: That lie upon Beds of Ivory, and ſtretch themſelves upon their Couches, and Eat the Lambs out of the Flock, and the Calves out of the midſt of the Stall: That chaunt to the ſound of the Viol, and invent to themſelves inſtruments of Muſick like *David:* That Drink Wine in Bowls, and anoint themſelves with the chief Ointments; but they are not grieved for the Afflictions, *Joſeph.* Amos 6. 1, 2, 3, 4, 5, 6.

It is better to go to the Houſe of Mourning than to go to the Houſe of Feaſting; for that is the end of all Men, and the Living will lay it to Heart. Sorrow is better than Laughter, for by the ſadneſs of the Countenance, the Heart is made better, *Eccleſ.* 7. 2. 3.

Printed in the Year 1677, and Re-printed in the Year 1708.


MUSEUM

The Reasons Why John Mulliner *Barber in* Northampton, *left off his Imployment of* Borders *and* Periwig-making, *and how it Was with him as to his* Inward Condition *before he Joyned with the People of God, in scorn called* Quakers; *as also his Testimony for them, and his earnest Desires to his Neighbours and Acquaintance of the Town of* Northampton, *that they would as well as himself, be reconciled to the* Principle of God *in their Conscience, now after this Fudgement of God that hath been upon this Town by Fire.*

Loving Neighbours and Acquaintance,

Since I have left off my Imployment of making Borders and Perivigs, it hath occasioned several of you to speak harsly of me, and many reports there are and have been concerning of it, insomuch that I have been told I have made myself a town and Country talk. Now for the clearing of myself and the Truth of God in which I am concerned, and your understandings, it hath been much in my mind to acquaint you with the reasons why I left it which I would fain have avoyded, and not to appeared so openly amongst you, for I have sent several letters to some persons whom I have been concerned with in Town and Country to let them know why I left them; but this would not satisfie me, but as I have been a public Proffessor of this Employment for many years, I found I could not be clear in the sight of God and man till I had publicly given my reason why I

left it off; and likewise how it was with me as to my inward condition before I joyned with this people of God who are in Scorn called Quakers.

Ever since I was about ten or twelve years of age, that I began to think that there was a God, it hath been my earnest breathing desires to know Peace with him; and often when I was walking in the field, I have thought that the very Fowls of the air and the Beasts of the Field were in a better condition than I was If I did not know peace with God when my dayes were at an End. And it hath been my earnest cry to God in the time of my apprentiship and since as I have been walking in the Field and other places, as I have been in private by my self. that I had rather have my Hell, or Sorrow and Trouble here in this life, than to endure the Everlasting Displeasure of the God of Heaven hereafter; and in order to this good desire which was begotten in me by the Lord, I did love to write Sermons, and to hear the best of Teachers as I thought then, which I have gone two miles to hear in the time of my Apprenticeship, rather than I would have gone to Sport or play my time away; and at that time as I have been going I have cryed and begged of God, That I might not miss of something that might be for my Souls good when my dayes were at an End; And after this manner have I gone out in those dayes; and since I came to the town of Northampton to set up for my Trade, I was a great Hearer of Simon Ford who belonged to the Parish of Allhallows: and I have writ his Sermons, and after I had done I have come home and locked my self in, and took my Bible and read the Scriptures, and after I have read his Sermons, and have laid them before me and have kneeled down and cryed and prayed to God, that if there was any thing in them whereby I might come to the knowledge of God's Everlasting truths that he would not withhold himself from me that I might have

an Understanding of it; For Lord (I have said) thou knowest my Desire is before thee, and that I did not beg for any thing in this life, but for my Souls peace with thee, when my dayes were at an End: And the more I prayed and cryed, the more trouble I had so that I knew not what to do I was so much distressed but I thought to go to Simon Ford, who was my Teacher, in hopes he would have satisfied me, but finding that I could not declare my Condition as I had felt it upon my Spirit for some time, I took a sheet of Paper and writ my Condition, and read it to him; how that I was in great trouble night and day, so that I could not tell what to do, though I had writ his sermons, and laid them before me, and cryed and prayed to God that he would give me a true Understanding of his way that I might have my soul saved when my dayes were at an end: And much more I did write to this purpose which writing some of my neighbours at that time did see, as I shewed it to them; So he confessed these were good desires, and could say little against me, but after pretty much discourse to that purpose he advised me to read a book which I did get and read it; but no comfort could I get from him nor the Book neither though I went to him and several more of that Coat several times before I joyned with this people called Quakers: And I was satisfied that there was that in me that time, that no man could satisfie except the God of Heaven appear in him. And sometimes I have seen this people when they have come amongst us when I was a hearer of Simon Ford into the very Assemblies and though they have said very little what a confusion there was amongst the Teachers and Hearers. And sometimes I have seen them two or three that came into this place which was suffered by the Judgment through Fire to be laid waste, that they

have

have come into the Assembly at Alhallows with Sack-cloth and Ashes upon their Heads, barefoot and bare headed, which I did at that time very much strange at; And another time I saw another come into the school when they were acting their parts in strange dresses and wished them to train up their children in the Fear of the Lord; and they did lay violently upon him with their Sticks so that I was much troubled to see it; and several times I have cryed and prayed to God to know why it was so, that this people came amongst us after this manner; what is the matter with them! notwithstanding though it be so, and they are never so uncomely, yet if this be thy people, give me an understanding concerning it; for thou knowest what my soul travails after; and before I joyned with them it was very hard for me to deny myself and become a fool by reason of my great acquaintance and Business in way of my trade: I thought I did not care if I had been of any Religion so I had not been of that; Many of my Acquaintance would make a mock at me; so one time I purposed to go to Halsom Horse Race about two miles off Northampton, and then if went thither I thought they would not take notice of me and said, What we hear you are turned Quaker: but the Lord knew what pain my soul was in at that time; but I thought long to get by myself to cry and pray to God, and coming home my brother M came with me, for I knew his very heart ... was concerned for me at that time; but there was such a load and pain fell upon me at that time that made me cry out with many tears running down my cheeks, Lord God of Heaven have mercy upon me, what shall I do to be saved? Lord God of Heaven what shall I do to be saved? So he fell a crying to me and said what ayleth thee Brother the Lord will have mercy upon thee: And I knew not any one living in all the world that could afford me any comfort except the God of Heaven did.

Neighbours and acquaintance I write no Lye to you this day God is my witness; and so long (I do believe) as my Brother hath Life and Sense he will not forget that time, as he hath told me since; And about this time there were several of this people carried out dead out of the County Gaol which lay in the Dungeon For the Testimony of Jesus; which I know not but might be by reason of the Straitness of the place as they were confined in For want of Common Air: And then I began to enquire what

what was the matter, and I could not underſtand that any thing was laid to their Charge, except it was as concerning the Worſhip of their God; and then I wiſhed, if they ſuffered for God's ſake, and for Righteouſneſs ſake, that I might ſuffer with them too; for I did not care if they Burned me, if I was ſure it was for God's ſake; but all the Buſineſs was to know whether I ſhould be ſure of it: So I Diſcourſed with ſome of my Neighbours and Acquaintance, and they ſaid it was a Fancy and a Whimſie, Bewitching and Deluſion; and after this rate they talked; but the Lord knew my Heart: Was it a Whimſie, and Deluſion, and Bewitching, to cry and pray to God to have Mercy upon my Soul, when my Days were at an End? The Lord knew this was, and is the very intent and breathing of my Soul, and if this was Deluſion, I will be deluded more; for I am ſure God hath promiſed, *Seek and you ſhall find, Knock and it ſhall be opened*; and do they ſay, this is but a Fancy and a Whimſie. And many times I have gone into the Field, and have got into a Land of Corn in private, when no Eye or Ear hath ſeen or heard me, and there have I kneeled down, and prayed and cryed to God, and pleaded with him, as I was Created, and he my Creator, and I had a Soul to be ſaved, that he would not withhold himſelf from me; for I knew not any one living upon the Face of the whole Earth that I could have any Comfort in, if thou, O thou God of Heaven and Earth didſt not help me; and whither ſhould I go, or how ſhould I pray? for thou, O God of Heaven and Earth, *haſt the Words of Eternal Life*, and I ſhall not let thee reſt till thou haſt Mercy upon me; for I cannot truſt my Salvation upon this Man's Faith, or the other Man's Faith, but upon thee, O thou God of Heaven and Earth alone: And after this manner I went on.

And I was a great lover of Muſick, and many times as I have been thinking of God, and of the Condition that I was in, it would have brought trouble upon me; ſo that many times I have took my *Cittern*, or *Treble Viol*, or any Inſtrument as I had moſt Delight in, thinking to drive away theſe Thoughts, and I have been ſo troubled, as I have been playing, that I have laid my Inſtrument down, and have reaſoned with my ſelf after this

this manner, and fell a crying to God, it is true I love this Muſick, but what good can theſe ſounds do me when my Soul wants Peace with God; and this doth but ſtir up Laughter, and Lightneſs of Spirit, to make me forget my Maker, and this will laſt but a little while, and I had better ſeek my Peace with God, and then, *At his Right Hand there is Pleaſures for evermore*; and theſe Thoughts I had then: So that my Muſick began to be a Burthen to me, and I would fain have ſold them, my Inſtruments, but that I had not freedom in my Mind to do; for if I did, thoſe who bought them would have made uſe of them as I did, and I thought I would not be the cauſe of it; ſo I took as many as I ſuppoſe coſt forty Shillings, and BURNED THEM, and had great Peace in my mind in doing of it, which is more to me than all the Pleaſures in this World: And often I have cried to God, and ſaid, as the Scriptures ſay, *Thou art no Reſpector of Perſons*, tho' I am but a poor ſimple Man, why may not I know as much of thee, as to my Salvation, as another Man, ſince my Sincerity is before thee, and thou ſeeſt what my Heart earneſtly breaths after; for it was not this Name, or that Name that I minded, but Peace with God, when my days were at an End.

Then as to my Employment of *Perriwig-making*; it is more than twelve Years ſince I began to make them, and much might be ſaid for the making of them by ſome, yet much queſtioning and reaſoning have I had within my ſelf for ſome Years; ſo that at ſometimes I have been troubled when I have been making of them, and I could not tell what was the reaſon of my Trouble, except that was; and ſometimes when I have ſeen ſome of my Friends come in I have been ready to put them out of my ſight, and could not go on with any Content, but Trouble, ſo long as they were looking on me, and ſome have ſpoke to me, and told me, They thought I did not do well in making of them; and to this purpoſe they have ſpoken, and many times I have reaſoned with my ſelf after this manner, what need I make ſuch ado, and be ſo much concerned, there is hardly any Man but is deſirous of a good Head of Hair, and if Nature doth not afford it, if there be an Art to make a decent Wig or Border, what harm is that? Object.

Object. *But are there not ſeveral of thy Friends, who wear Borders and are accounted honeſt Men?*

Anſw. As for thoſe whoſe Hair is waſted, fallen and gone off their Heads thro' infirmity of Body, and for want of it do find that their Health is impaired, or leſſened, if ſuch do wear ſhort Borders for their Healths ſake, and for no other End, or Cauſe whatſoever, I judge them not; but let none make a pretence that they wear Borders or Wigs for their Health, when, in reality, another thing is the cauſe, for God, the Righteous Judge, ſees in Secret, and he hates Pride and Hypocriſie, the Spirit of which is judged, and for ever to be judg'd with all its fruits by the Lord and his People. And let all thoſe who have Hair growing upon their heads, ſufficient to ſerve them, I mean what is really needful or uſeful, be content therewith, and not find fault with their own Hair, and cut it off, and luſt after and put on others Hair.

And further, thus I reaſoned, is there not ſome of thy Friends who make them, and ſell Hair for the making of them, and drive a great Trade, and what, do I not think that they have not as much care to go to Heaven as I have, and what need I make ſuch ado, and be ſo concerned? But all this would not do, but here lay that which *was very near me, that was, if God ſhould call me to Account at this very time, while I am reaſoning after this manner, whether or no I could ſtand clear in his ſight and make them*; for if I ſtood condemned in God's Sight; It was not this Man's Making of them, nor the other Man's Wearing of them, that would juſtifie me in God's Sight; for if God Condemns me in my Conſcience, I know no Man Living, who can juſtifie or take away that Guilt: And here I ſtood in this Condition for ſometime; and the Lord knew the Travel of my Soul in theſe things, and I knew not what I ſhould do to be cleared of them, ſo that I have been almoſt out of Hopes ſometime, and ſaid within myſelf, and cry'd I am afraid I ſhall Die with this upon my Conſcience, and then what will become of me hereafter, and how can I ſtand clear in the ſight of God, that am Condemned for it in my Conſcience? But my Prayers and Cries were, for God

to deliver me; for I could not deliver my ſelf out of it; but here I lay one Day after another crying to God to be delivered: So ſuddenly after our dreadful Fire, in which I was, with the reſt of my Neighbours, a Partaker of that Judgment, then I was more concerned than before; ſo that I knew not what to do to get over it, it lay ſo hard upon me to bear: But ſtill this Curſed Enemy of my Soul, this *SELF-END Spirit*, began to work with me again, and reaſon with me after this manner; what, am I reſolved to ruin my ſelf, and turn away all; if I do leave this, I muſt expect to loſe a great deal of my *Trimming Trade*, and I had better leave off that, than leave off this Perriwig-Making; it ſits ſo well with me in the Condition I am in, by reaſon of my Lameneſs: I had a conſiderable Trade in it with ſeveral of my Acquaintance in Town and County, and ſome of them are Perſons of Quality, and wiſh me very well, and if I leave that I ſhall diſoblige them much, and what will I do then? Am I minded to undo my ſelf? But ſtill there was an inward cry in me, *Lord ſave my Soul*; for that lies at Stake, and it is that I Plead for, and I care not what I go through, ſo my Soul may have Peace with thee, when my Days are at an End, for my Soul is for Everlaſting, but this Trouble cannot laſt long: Theſe things ſtruck very hard with me, that made me cry out Night and Day, *Lord deliver me, and help me over this Weight and Pain that is upon my Spirit, and I care not what I do, ſo I may be clear of them*: So through much TROUBLE OF SPIRIT I was willing to leave them: But this would not clear me, but as I had been a publick Profeſſor of this Employment for ſome time, I muſt bear my Teſtimony againſt them; and that was, I ſhould ſend for my two Men, as I had inſtructed in that way, and tell them how I was troubled, and take a Wig and burn it before them, as a Teſtimony for God againſt them: But this was very hard, but no Peace could I have before I did it; and no Comfort, and much Pain and Sorrow I had before I did it; but Torment of Mind I had till I had given up to do it; ſo according to the Pain and Sorrow that lay hard upon me I gave up to do it, and I thank God, I have much Eaſe and Comfort of Mind ſince I have done it; for the Lord hath not put me upon any thing, but what he hath given me Strength to go thro', and he is not a hard Maſter, and I have great Peace

and

and Comfort in what I have done, which is more to me than all the Periſhing Fading things in this World: And whoever he be that doth expect Peace with God in himſelf, he muſt know a Croſs to his own Will, to croſs his Sinful Thoughts, Words and Actions; and what ever he knows God requires of him, he muſt do it, though it be a great Croſs to him, though it is very hard to Fleſh and Blood; *Fleſh and Blood cannot Inherit the Kingdom of Heaven; but a Man muſt be Born again:* And as truly it is witneſſed, as ever it was Writ in the Scripture; God's People this Day do know this Spiritual Birth, Bleſſed be God for ever; and they Travel in Spirit till God gives Encreaſe and delivers them: And I am ſure, and can ſpeak by Experience, I never met with a better Friend in all my Life than the Spirit of God; for it never croſſeth that which is according to God's Will, but if God's Will be not done, this Spirit brings Pain and Trouble upon the Soul, if it be minded.

So I would deſire any ingenuous ſober Reader, without Prejudice to judge, if it had been their own Caſe, whether they would not have left off this Employment of *Perriwig-making*, rather than to have went on with ſo much Condemnation in themſelves; and theſe be the Reaſons and Occaſions why I left them off: And now you, my loving Neighbours and Acquaintance, I would not have you think, that now I have denied my ſelf, and took up this Croſs, as to come among this poor ſcorned People, and left off my *Muſick*, which was a great Delight to me, and likewiſe this Employment of *Perriwig-making*, which I have told you was ſo hard for me to part with, that now I think my ſelf ſafe enough: No, God is my Witneſs this day, from whom I have my Breath and Being, I have as much need of keeping my Mind ſtaid upon God, as ever I had in all my days: And whatever I have done, it is no more but my Duty to God, to anſwer his Requirings in my Conſcience; and here I lie ſtill upon the free Mercies of God, thro' his Grace in his Son, Chriſt Jeſus, my Saviour to be ſaved; and I care not what I go thro' for Chriſt's ſake: And here I find a preſſing forward to the Mark of the Price of the high Calling which is in Chriſt Jeſus: And at the End, I do not queſtion, as I keep Faithful

to God, I ſhall obtain the Salvation of my Soul, and that is enough.

And whereas there is moſt dreadful Speeches caſt againſt this poor, ſcorned, and ſcoffed People of God, who are called *Quakers*, as if they had their very Principle from the darkeſt Hell; and ſome have told me, They come from the *Jeſuits* and *Papiſts*; and very hardly People have ſpoken concerning them: But truly, Neighbours and Acquaintance, I would intreat you to let me ſpeak in this matter, and I hope I have not behaved my ſelf ſo badly amongſt you, for almoſt this twenty Years, but I may have a little Credit for what I ſay: So long as I have come amongſt them, which I think is 13 or 14 Years I never underſtood any ſuch thing, but the very main Aim that they have and do drive at, is to have People be faithful to God in what they know in themſelves; and this is that plain downright way they have drove at and do, and God hath proſpered them and will do, let all thoſe that are Oppoſers of this Principle of God, do what they can: They can as well ſtop the Sun from ſhining, the Rain from falling, as hinder this Spiritual Work from proſpering in the Hearts of his People; for it is beyond the ſtrength of Man to hinder it: They were not ſet up by Man, nor can Man pull them down. And as for the *Jeſuits* and *Papiſts*, I know not what they are, as to their Principles, neither indeed do I deſire to know, but thoſe that are not as they ſhould be, I deſire the Lord may make them ſo. But as to my own part, I will tell you what my Faith is, and what I do believe, call me what you pleaſe, nor I never deſired to believe otherwiſe: That is, *I do believe in God, who is the Father Almighty, Maker of Heaven and Earth, and in Jeſus Chriſt his only Son, our Lord, who was Conceived by the Holy Ghoſt; Born of the* Virgin Mary; *and that he did ſuffer under* Pontius Pilate; *and the third day he roſe again from the Dead, and ſits at the Right Hand of God his Father, who ſhall Judge both the Quick and the Dead*; and I do believe that *God hath a Church, where there is the Communion of Saints in his Spirit and Power*; and I do believe *The Forgiveneſs of Sins, the Reſurrection of the Body, and Everlaſting Life*, according to the Teſtimony recorded in the Holy Scriptures:

tures: but indeed, I do not believe that at your Publick Places of Worſhip, that this is the Church of God, nor your Aſſemblies are the Communion of Saints; for it is not the Saints Life to live in Curſing and Swearing, in Pride and Drunkenneſs, in Envy and Malice, Hatred and Covetouſneſs, *&c.* but in the Spirit of Truth, which leads into all Truth: But alas! What of all theſe Evils is there not committed in this Age amongſt thoſe that do aſſemble themſelves together in your Publick Aſſemblies, where there is ſo many Prayers of, *Good Lord deliver us from them*; which, I ſay, I am a Witneſs for God, he ſtands ready to deliver you, if you will come to him; *But you will not come to him that you may have Life*, John 5. 39. And again, the Saints do not believe, that Chriſt Jeſus, the Son of the Living God, did pray to his Father to put his poor Creatures upon thoſe things which were impoſſible to be done; for when he wiſhed his Diſciples to pray, he ſaid to them, *Pray thus, Our Father which art in Heaven, hallowed be thy Name, thy Kingdon come, thy Will bed one in Earth as it is in Heaven*, and ſo forth. Now ſome among you ſay, God's Will cannot be done here, we muſt live in Sin ſo long as we live [*There is no Freedom from Sin on this ſide the Grave, no Peace with God to be known here.*] Oh! what a damnable Doctrine is this; if Men would but plead for God's Kingdom, as they do for the Devil's, and would but believe that God was as able through the Light and Life of his Son Chriſt Jeſus, *Rom.* 5. 10. *For if when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life.* To ſave them from their Sins, as the Devil was to keep them in their Sins, we ſhould have brave living; and yet all will ſay, God is above the Devil.

For the Lord's ſake, Neighbours and Acquaintance, conſider theſe things; for God is my Witneſs this day, I plead not with you for your Silver nor your Gold, nor for any thing that you have in this World, but beſeech you to be reconciled to the Principle of God in your Conſcience: And how many Scriptures is there to perſwade you to a Holy Life; as, *Without Holineſs none ſhall ſee God.* Heb. 12. 10. *For they verily for a few days Chaſtened us after their own Pleaſure, but he for our Profit, that*

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we might be Partakers of his Holineſs. Except a Man be born again, he cannot enter into the Kingdom of Heaven, John 3. 3. *We know that whoſoever is born of God, ſinneth not: But he that is begotten of God, keepeth himſelf, and that Wicked One toucheth him not. Be ye therefore Perfect, even as your Father which in Heaven is Perfect*, Mat. 5 48. And many more Places to this purpoſe, and yet you ſay the Scripture muſt be your rule, ſee how contrary you walk to it, and ſay it is impoſſible to be done; and Chriſt he ſaid, Mat. 7. 14 *Becauſe ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.* The Saints they were Perſecuted and Impriſoned, and Chriſt ſaid, *For if they do theſe things in a green Tree, what ſhall be done in the dry?* Luke 23. 31. *If they perſecuted me, they will perſecute you alſo; if they regarded not my Sayings, they will not regard yours:* I pray you do but look back, which look more like Saints, thoſe as aſſemble themſelves together in your Aſſemblies, or theſe whom Chriſt ſpake off, who are Perſecuted for Righteouſneſs ſake? And truly I look upon theſe to be *Real Saints*, and had rather take my Portion among ſuch in this day, if it be in Perſecution, than to enjoy the Pleaſures of Sin for a Seaſon. And when I came amongſt this People at firſt, what a ſtrangeneſs did it cauſe amongſt my very Relations and Acquaintance, inſomuch that my neareſt Relations were ſtirred up, in Envy and Bitterneſs againſt me, ſome ſignifying as if I had not been fit to live upon the Earth; and the Lord knows, I had no other deſire in my Heart, but to do that which my *Godfathers and Godmothers*, as they call them, promiſed I ſhould do, as is the Cuſtom now-a-days, which People talk of; but if they come to do it, they riſe up as an Army againſt them, Father againſt the Son, and Daughter againſt the Mother, and *All Evil doers* againſt Chriſt's Appearances Spiritually, ſo that in effect they ſay, *They will not have this Man to rule over us*: And whoever he be that is a true Spiritual Traveller, will find theſe things to be true: And that was, *That I ſhould forſake the Devil and all his Works, the vain Pomps and Vanities of this Wicked World, the Sinful Luſt of the Fleſh*, and ſo forth; but as long as I could talk of theſe things, and not do them, no notice was took of me, as to be offended with me; but when I came to do theſe things, what ado was

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here, and what ſtrangeneſs did it beget amongſt my very familiar Acquaintance: And God is my Witneſs, at this time it is the very end of my Travel in Spirit, *To make my Peace with God when my days are at an end.*

And now, Neighbours and Acquaintance, I being one that have had hard Speeches caſt upon me by ſome of you, I thought I could not be clear in the ſight of God and Man, till I had acquainted you how it was with me from a Child to this day, which I hope will give no occaſion of Offence to any; but could heartily wiſh, that you may not be always Profeſſors, but Poſſeſſors of that Life which is beyond all the Profeſſion in the World; and that you may know the Lord's Will to be done in your Hearts, as it is in Heaven, and then you will pray as you ſhould do, and know what to pray for: And truly, my loving Neighbours and Acquaintance, if it had been poſſible for you to have ſeen the inſide of me, I have told you the very Travel of my Soul in theſe things, and what I have here writ I have had the Experience of; and do not think it is a Whimſie, or a Fancy and a Deluſion to ſerve God; it is your Concern as well as mine, your Souls lie in danger of Ruin, as well as mine hath done, and therefore for the Lord's ſake conſider theſe things, which belong to your everlaſting Peace, before they be hid from your Eyes; for here is but a little while before your days be at an End, and we ſhall ſee Man no more, and what is all this World worth then! It is not all the Words of Earthly Wiſe Men, though called Teachers of this Age, or any Man that can juſtifie you, if God Condemn you by his Light and Spirit in your own Hearts; therefore for the Lord's ſake, think not that God will be mocked, nor make not ſlight of theſe things; for ſuch as you Sow you muſt Reap: Your Souls lie in danger of everlaſting Miſery, and it is an inward Reformation, a new Heart, a right Spirit, as God looks for of us all: And it is the earneſt Breathing of my Soul, you may ſeek after it as well as my ſelf.

And now you, my loving Neighbours and Acquaintance of this Town of *Northampton*, where, among you, I have drawn my firſt

firſt Breath, how hath my Heart been pained, to behold the Ruins of this poor Town, and I have, and do from my very Soul deſire, that this Affliction which God hath ſent amongſt us may be for the better, and not for the worſe: And it is not long ſince there was another Warning by Thunder, Lightning, and Hail-ſtorm, ſuch, that in all my days I do not know I have heard or ſeen the like; what Dread and Fear were the poor Inhabitants in at that time? Oh that you would have kept your Minds exerciſed, as I do believe ſome did, and had ſome Senſe of the Dread and Fear of this Terrible God, that can ſhake Terribly the Earth, *And make the Inhabitants fear before him!* I ſay what Fear were they in at that time, running up and down, thinking that the Town had been Fired by reaſon of the Lightning that was at that time? The Lord grant that you may be of that Principle or Religion, as it hath been my deſire from a Child to be of that Religion which would endure a Thunder-Clap, that is, if God ſhould have called me or you to Judgment at that very time, we might be ready with Oyl in our Lamps; and not put it off to buy when the Bridedroom comes; for, bleſſed be God, at that very time, I do not ſpeak it for any Praiſe among you, God is my Witneſs, but as I felt it upon my Spirit at that very time; I cou'd Sing for Joy in my Spirit, when others were running up and down in Dread and Fear; and for ever my Soul ſhall truſt in this God, who is mighty to Save, and mighty to Deſtroy, God bleſſed for ever: And the very Inhabitants themſelves could not but at that time confeſs, that God had ſent another Judgment amongſt them, in my hearing; but yet for all this, what Blaſpheming the Name of God is here, and Drunkenneſs, and all manner of Wickedneſs almoſt committed, Envy, Malice and Hatred, and what not, inſomuch that ſome have told me ſeveral times, that you think in your Conſcience, you are a great deal worſe than you were before the Fire, and why is it ſo with you, for the Lord's ſake conſider, what will become of you that go on in this reſolute way; God will not always ſtrive with you; put not (I beſeech you) this Day of the Lord afar off, but while it is to Day, harden not your Hearts: I would intreat you that you would look back, for about this twenty Years, what have this poor, ſcorned People of God called *Quakers*, Preached amongſt

amongſt you, but this Principle, to have People mind God in their Conſcience, and to be faithful to what they know of God; and what hard meaſure have they met with? How have they been Stocked and Stoned, and Whipped, and Impriſoned, their Goods rended from them, and for nothing but for God's ſake, to keep their Conſcience clear in his ſight? And how have ſome ſealed it with their Blood, and ſtill are ready, tho' patient Suffering in his Power, God be magnified for it, with their Lives given up, and if God ſhould ſuffer them to be brought to the Stake for the Teſtimony of Jeſus: And let the Rain fall, and the Wind blow; and the Storms beat, they are Anchored upon that Rock, Chriſt Jeſus, which the Gates of Hell cannot prevail againſt: And do not think, that this Pearl of great price which they have Sold all for, they will part with for nothing, or for the Glory of this World, which Periſheth; and this I ſay of them, that are faithful to God in what they know, they are the People of God, and there is no more required of any of us, but to be faithful to what we know, be it much or little. So this is my Teſtimony for this People, if I ſhould write no more; for I wait for my Diſſolution, nor I know not how few my Days may be amongſt you.

And now, you my loving Neighbours and Acquaintance, ſince it hath been the good Pleaſure of the God of Heaven, to ſend this Affliction of Lameneſs upon me, ſo that in the prime of my Age, my Strength is taken from me; I dare not charge God with Injuſtice; nor murmur againſt him; he is Juſt and Righteous in all his ways, and if he had not ſent this Affliction upon me, I know not whether I ſhould have been conformable to his Heavenly Will; but in Love and Tenderneſs to my Soul hath he ſuffered this Exerciſe to come upon me, and I have for ever Cauſe to bleſs his Name, that ever he hath dealt with me after this manner, if he never reſtore me to my former ſtrength again, his Will be done, though to look at it, it is very hard, and I know, I am an Object of Pity to many of you; but why ſhould I murmur at it? *Shall the Pot ſay to the Potter why haſt thou made me thus?* No, I ſhall not, but bleſs his Name that ever he hath ſpared me to this day, that I ſhould anſwer what he required

of this poor weak Body of mine; and this is the greateſt Joy and Comfort of my Soul, that as I have found my Strength go from me outwardly, my Faith, and Hope, and Strength hath renewed in God inwardly: And here I have great cauſe of Joy and Comfort, and to God let the Honour and Praiſe be, who is worthy over all Bleſſed for ever and for evermore, ſaith my Soul.

And one thing more I would deſire of you, to have a care of ſpeaking ſlightingly of the Spirit of God and Chriſt, and making a Mock thereat, as ſome have done, as ſaying, *What the Spirit will not let you do this or that?* Let me prevail with you to have a care what you ſay, as to this thing, leſt you Sin the unpardonable Sin againſt the Holy Ghoſt. I have wondered when ſome Men have ſpoke to me after this manner, who profeſs to be Wiſe and Religious, ſhould offer to ſpeak ſo flightingly of this Spiritual Appearance of Chriſt; for if ever you know God, you muſt know him Spiritually; *For God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth:* And do you not read how *The Spirit Wars againſt the Fleſh, and the Fleſh againſt the Spirit: And to be Spiritually minded is Life and Peace, but to be Carnally minded is Death.* And again, *Quench not the Spirit; Grieve not the Holy Spirit, whereby ye are ſealed unto the day of Redemption,* Eph. 4 30. *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all Fleſh; and your Sons and your Daughters ſhall Propheſie, your Old Men ſhall dream Dreams, your Young Men ſhall ſee Viſions,* Joel 2. 28. And ſeveral more Scriptures there are, that we may read, concerning their Spiritual Conditions; but this Spiritual Appearance of Chriſt is ſo Mocked and Scorned at, that when any of God's People are brought before ſome of you, you are ready to ſay, What, you are troubled with the Spirit, you cannot Swear, you cannot give us Reſpect; you muſt come with *Theeing* and *Thouing* in your Mouths, and be brought before whom you will, all is one to you; Bleſſed be God that it is ſo, that there is a People have more regard to pleaſe God, than to pleaſe any Man living as to theſe things: Some time I have had Concerns with ſome of you, that rather than I would have come before you with my Hat on, if I could have been clear in God's ſight, I had rather have lain at your Feet; but

but at any time, if I did not ſtand faithful to this ſmall thing as you count of, what Pain and Sorrow have I had quickly after it in my Conſcience, that I knew I had not done well in it, and it hath cauſed me to cry ſometimes to God, ſurely I ſhall take more care next time.

Now if you would but keep to your rule the Scriptures, as you reckon them, methinks you need not be ſo much offended, when as the Scriptures ſpeak againſt having Men's Perſons in Admiration, becauſe of Advantage; *He that reſpects Men's Perſons commits Sin:* Chriſt ſaith, *Learn of me, I am meek and lowly, and you ſhall find reſt to your Souls.* Who learns Lowlineſs of him will not take Offence at thoſe who in Obedience to him, ſpeak his Language [*Thee* and *Thou*] to a ſingle Perſon, and who wear their Hats upon their Heads, for which they were made. If Men would but truly come to ſerve the Lord their God in their Hearts, it would teach them better Manners one to another, than a few diſſembling Titles of Honour, and worſhipful with the Cap and Knee; I pray you what do they all ſignifie, but to make Men Proud? and there is too much of that already: But this let them do, *Do juſtly, love mercy, and walk humbly with their God*, and then there will be no Offence taken. And why ſhould you take occaſion at *Thee* or *Thou*? In the Scripture you may plentifully ſee, that when the Servants of God went to declare his Word to the Kings, they went and ſaid, *Thou O King, hear the Word of the Lord*; and in your very Prayers when you pray to God, do you not ſay, *Thou Lord*, or *Thou God?* And what, do you expect better Language than you give to the God of Heaven, which if you ſhould ſay [*You*] it would be Nonſenſe; and People would think ſuch were not in their Wits, as ſhould ſay [*You Lord*] or [*You God*]

Then again this Rule ſaith, that formerly it was ſaid in the time of the Law, *Thou ſhalt not forſwear thy ſelf*; but Chriſt, (*Who is the end of the Law for Righteouſneſs ſake, to every one that believeth*, Rom. 10. 4.) ſaith, *Swear not at all, but let your Yea be Yea, and your Nay be Nay*, Mat. 5. 34. And *James* ſaith, *Above all things, my Brethren, ſwear not*, Jam. 5. 12. And now you

can make ſome, by your Law, pay for Swearing, and others have got Money by Swearing, and others you would force, contrary to the command of Chriſt, and their Conſcience, to Swear; and becauſe they would not Swear, they have been Impriſoned, ſome until Death, and I pray you do but ſee what Confuſion here is amongſt you. Much more might be ſaid from ſeveral places of the Holy Scriptures, as to the preſſing of you to a Holy, Godly Living, but many of you will not, but even *Hate to be Reformed.* I verily think, there may be ſome that are tender hearted, that have a Love for God, but yet to leave all the Glories and Vanities of the World, and deny themſelves to *Follow him*, appears to them very hard; but this you muſt do if ever you know Peace with God: And as ſure as ever the Scriptures declare of it; for as Chriſt ſaid, *He that loveth any thing more than me, is not worthy of me:* For verily, I do look upon it to be Man's greateſt Happineſs and Felicity to be a true Servant of God, and the moſt Honourableſt Title in the World, to be a true Chriſtian; for their Name is had in everlaſting remembrance, when the Name of the Wicked ſhall rot; and threfore let them Mock and Scorn if they will, the day will come that God will clear the Innocency of his People, and think not that it is impoſſible to know God as his People did formerly when it was ſaid, that they *Did taſte and ſee how good the Lord was*; and they *Taſted and handled of the Good Word of Life*: And do not think it is enough to believe as *Your Church* believes, and becauſe your Anceſtors went in this way, you may; and what ſhould you trouble your ſelves any further; and truly, if I could have been ſatisfied here my ſelf, I would willingly have went along with you, but I could not, though many times with Tears I have cryed to God and ſaid, why cannot I be ſatisfied to do as ſuch, who are eſteemed Wiſe Underſtanding Men, that I muſt ſeparate from them, and become a Scoff and a Scorn to them, but, bleſſed be God, he hath made known himſelf Spiritually to a little Remnant, who have followed him through the great Tribulations; and bleſſed be his Name for ever, he hath confirmed the Truth of it to this poor People under his Hand and Seal, as it were by his Eternal Spirit; ſo that they do taſte and handle of this good Word of Life, as they keep faithful to

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him in what they know; for no more God requires of me nor you; for if it be but one Talent, if we keep faithful and improve it it was ſaid, *Well done, faithful Servant, thou haſt been faithful in a little, I will make thee Ruler over much; enter thou into the Joy of the Lord:* So it is Unfaithfulneſs to God as is curſed in the inward Parts.

The Lord give you an Underſtanding of theſe things is my earneſt Deſire; for God is my Witneſs, I have no ill will to any of you, but my earneſt Deſire is for you as for my own ſelf, to pray and beſeech you to be reconciled to God, and not to grieve and quench his Holy Spirit in your Conſciences, by living in known Sin and Tranſgreſſion; for whoever they be that will not accept of Mercy, they muſt expect Judgment; for God is Juſt and Righteous in all his ways, and he will and hath been clear of the Blood of all People in all Ages and Generations that are gone: And therefore for the Lord's ſake and our own Soul's ſake, let us not ſlight Chriſt's Spiritual Appearance in our Conſcience, but be perſwaded to let him have the whole Heart; for it is an inſide Work: And whoever he be, if he hath never ſo Eloquent a Declaration at Preaching, let him profeſs what he will, if it be the Truth it ſelf, let him Preach and Pray, Sing Pſalms and Hymns; if they be not Spiritual, they are as if they cut off a Dog's Neck, and as ſounding Braſs, and tinkling Cymbal in the ſight of God, and no Profit in them at all.

So this is my Teſtimony for God, that he doth appear as he is *Spiritually*, and doth more and more appear by the Light of his Son Chriſt Jeſus in the Hearts of this poor Scorned People called *Quakers*, as ſure as ever Chriſt did appear *Perſonally* upon the Earth to his Diſciples, according to the Holy Scriptures of Truth: And therefore ſlight not this Spiritual Appearance of Chriſt I beſeech you, that which condemns you for Sin in your Conſciences, as you tender the welfare of your Immortal Souls, and though this come from a ſimple Inſtrument, yet I would intreat you to bear with me, for it is in Love to you all.

And before ever I ſet Pen to Paper to write this, I have in the very

very ſecret of my Soul deſired, that I might have lain in a Cave in the Ground, and have cry'd out theſe few days I have here upon the Earth, to the Lord, rather than I would have appeared ſo openly amongſt you, but I could not be clear till I had ſignified my mind to you; and ſo I do appeal to the Principle of God in all your Conſciences; I being one that have had my Being amongſt you almoſt all my Days, what damnable Practice or Principle have any of you ſeen by me, that makes you talk at this rate? Except you call this damnable which checks and reproves you when do you not well; and which of you all dare to ſay he hath it not in him? Which is the great Love of God unto Mankind, which doth either excuſe, or accuſe, if they do Good or Evil; and this is that Witneſs that God hath not left himſelf without, in the Hearts of all Mankind.

And certainly, if there had been any thing in your Teachers Doctrines, Reaſons, Uſes and Applications; if Crying and Tears, Sighs and Groans, would afforded me any Comfort in them the Lord would have ſatisfied me in them; but I could not get Peace in them, tho' the Lord knows it was my dayly Prayers from a Child, to be ſatisfied: And therefore, having dealt plainly with you, and having told you how it was with me from my Childhood, do you think that I am Deluded; and do you think that I with many more that have known this Spiritual Travel, will be ſcoffed and ſcorned out of this experienced Principle of God in our Conſciences? My God be Bleſſed, we know better things: And tho' you may, *Goliah* like, come in defiance againſt this Hoſt of the Living God, yet be it known to you, *You are but Men, and not Gods*, and tho' we are but poor Striplings, and ſimple Mecanick, poor Tradeſmen, and ſome coming from their Flocks and Herds: We do not encounter with you, with Swords or Spears; but in the Name of the Lord we go on, and here the Lord hath given Strength and Patience to ſuffer, whatever hath come upon his poor People, for the Trial of their Faith: So that *They are more than Conquerers, thro' him that hath loved them*, as above twenty Years Experience can witneſs, ſince the Lord firſt brought them forth, out of this Northern Part of this Nation; and this is that Lamb's Spirit in which we War, of which God hath ſaid, *Shall have the Victory.*

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And do not think 'tis *Excommunication*, or rending our Goods from us, or Baniſhment, or any other thing, that ſhall be ever able *To ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord:* And if Chriſt be not in *Us, we are Reprobates*; and if it were not that this Principle of God were in us, and if we did not know and enjoy ſomething that was above this World, we were of all People, as the Scripture ſaith, *Of all Men in the World, the moſt Miſerable*: For indeed, the Caſe is God's, as we are concerned in, and if he doth not carry it on in us, we cannot go any further; and this is that City that God hath ſet on a Hill, which cannot be hid: For alas, *Our Profeſſion* is as empty as any Profeſſion, if we find not this Principle of God in our Conſciences to Proſper, which teacheth us to deny all Ungodlineſs; and if it be but a Sigh or a Groan, a Cry or a Tear, that cometh from an Honeſt Heart, God hath regard to it; for alas, tho' there may be Tricks that Men may ſhuffle or cut one with another, we cannot deal ſo with this All-ſeeing God, with whom we have to do; for alas, without God we can do nothing, therefore it is to this Principle in your Conſciences I direct you; for no further than you find me Plead for God, no longer own me.

My Neighbours and Acquaintance of this Town of *Northampton*, I pray you, do you but a little conſider what Condition were you in ſuddenly after this Judgment of God that was amongſt us by Fire, at which time we met one another, ſeveral with Tears in their Eyes, telling one another of their Loſſes by this ſad Judgment: O what a tender Frame of Spirit were many of you in then! O that you had kept to that! and it would have been greatly for your good; for then you would have gone forward in that which is good till you had found Reconciliation and Eſtabliſhment with your Maker, and you would have remembred his Judgments and Mercy, and have ſpoken of them to his Praiſe: But how little is this minded now! So that many live as if there were no God. To hear the great Abominations that are committed in your Streets, is a Grief to the Upright now, as ſuch things were a Grief to the Upright in all Ages. O that theſe things may be conſidered, laid to Heart, and amended, before it be too late; for our Days are ſwiftly paſſing

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paſſing over, *as a Weaver's Shuttle, and as a Tale that is told.* The Lord grant, that unto this humble, tender Frame of Spirit you may come, and not let thoſe former Afflictions ſlip out of your Remembrance; for God hath promiſed, he will *Not break the bruiſed Reed, nor quench the ſmoaking Flax; but if your Sins were as Scarlet, he would make them as Wooll; if as Crimſon, he would make them as Snow;* and this is the Lord's doing, and it is marvelous in our Eyes; and this is that humble Way that my Soul hath found Favour with him, and for ever my Soul ſhall praiſe him. And I know not how few my Days may be amongſt you, yet this is my Teſtimony and my Belief concerning this People, thoſe of them as are Faithful, I could wiſh I could ſay ſo for all as are called ſo, that they are the People of God. So whether you will be reconciled to this Principle of God in your Conſcience or no, I am clear in my ſelf concerning you.

Who am a Well-wiſher to your Immortal Souls,

John Mulliner.

THE END.

BRITISH
MUSEUM
1906

A RELATION OF A MANS RETURN and His Travails

out of a long and sore

CAPTIVITIE,

To partake of that REST, which Remaineth to the PEOPLE of GOD.

Written

For the sake of those who wants the Consolation of Israel, and would walke in the HEAVENLY WAY thereof, if they knew it.

Jer. 4: 1.
If thou wilt return, saith the Lord, return unto me.
Ibid. 17: 10.
I the Lord search the heart.

Written by one of Zyons Travellors,
Th. Bayles.

Freindly Reader,

IT is the manner of Mariners ſayling in unknowne places and discovering dangerous Rocks ſands, or shoules, and being delivered from the danger thereof; To procure buys or beacons to be placed upon them as warnings and markes to them who afterwards shall have occaſion to ſayle that way that they may alſo eſcape the dangers thereof. And this is but to preſerve the outward life with ship and goods which are all at beſt but temporall: how much more is it needfull for thoſe who have travayled the way of Regeneration and have discovered the many dangers that are in that way to give notice thereof to thoſe that are willing to travayle in that way that ſoe they may eſcape the shipwrack of their immortal Soules. And indeed many are the perills hazards and dangers that ſuch meet withall, ſomtimes in danger of being deceived and beguiled; ſomtimes of being affrighted and dismayed and ſoe disheartned and turned back againe when they have made ſome progreſſe; and at other times of being made over confident and preſumptious of their skill and underſtanding and of being made to think they are at their jorneys end when they have made very ſmall progreſſe therin.

All which this Author as an experienced Travellor in Zyons Narrow way hath ſet forth, as he and many more hath found it; that ſoe all that have a mind and earneſt deſire to travell that way, may be aſſiſted with warning and good information at every turning, and at laſt may be content to ceaſe from all falce guides and from ther owne reaſon and imaginations, and from their owne ſtrength and wisdome, and may lay hold of that ſure giude that God in his infinite love hath appointed to lead all ſimple and upright ſoules to reſt by. And therefore whoevcr thou art that shall read this Treatiſe doe it ſeriously and conſideratly, and then shalt thou ſee as in a glaſſe where thy preſent ſtate is, and if thou find thy ſelfe on the right hand or on the left to be erred from the certaine way of life, wayte thou for the compaſſionate viſitations of thy ſoules inward freind, the faithfull and true witnes of god in thy conſcience; and he will call thee back into the right way, and lead thee in the midſt of the paths of Judgments untill at length thou arrives at that haven of reſt to thy immortall ſoule, which will anſwer all thy labour, tryalls, travells and exerciſes that thou may meet withall: and if this deſcription of the way and the difficultys thereof doe prove any help and benefit to thee; then the Author and I have our deſire, and let god have the glory to whom alone it doth belong he being the Fountaine of good to all that diligently ſeeke him.

S. C.

THere was a man ſeated in a goodly place, fitted with allthings needfull for a happy life, he being inconſiderate of his waies and doeings and of the event thereof, in the time of his youth frequented the vanities of the world, and the idle pleaſures of it; whilſt this man was in the participation of them, and runing on therein from one thing to another; there was one which beheld his doeings, who was greived in him ſelf to ſee the man ſoe deceived; in great compaſſion and tendernes (ayming at his deliverance) waited when he might viſſit him, and afford his help: And ſo it came to paſs, that the man being in the coole of the day, in ſome kind of recollection from his labour, and the cumber of it, in the heart ſearching word of his owne eternall power and goodneſs, this compaſſionate one ſaid unto him: *Where art thou?* and left him (as far as he perceived then) to ruminate there on: the man knew not who it was, that in this inquireing word ſpake unto him, or from whence the voice came, being a great ſtranger and unaquainted therewith, although he dwelt neere unto him: but ſuch was the ſecret authority and force thereof, that ſome entrance was made thereby in to his mind; ſo that he was ſitting downe to conſider of that which had happend unto him, and whilſt he was getting into the conſideration thereof; *One*, haveing too much interreſt in him and eaſy acceſs, ſayd: Let not diſtruſtfull thoughts and vexing feare have place within thee, for all is well enough; if thou look about thee, thou shall ſee that there is no cauſe for them; hereupon the man rowſed him ſelf, as if he would have thereby diſcharged his heart, of that ſorrow and greife, which ſo lately had aſſailed him, and ſo ſaid, he would not bow under he knew not what or be dismayed thereby: and ſo returned to his beloved enjoyments againe, and did rejoyce, as if all had been well with him; Now this man, as one whoſe heart was whole, proceeded on according to the counſell and ſecret inſinuations of his deceiving freinde who by reaſon of his neere habitation unto him, counted him his neighbor, and did not perceive the ſnares which was layd for him, and afterwards did appear, or that there was any at all; ſo neere and cloſe did his heart comply thereto: But his tender and compaſſionate neighbour, ſaw that his feet went downward to death, and ſteps to take hold on hell, he (as at the firſt) waited to ſhew his love unto him, and the lifting up the light of his countenance; and in his owne time ſaid, *If thou doſt evill ſin lieth at the door*; which viſitation came more neere to the man (as he thought) entring as a ſhaft into his liver, which although he ſtrove much to pull it out, yet in no wiſe could he do it, nor get a remedy, or releive him ſelf of the ſmart thereof: but after all his paines and carefull labour to quit him ſelf (ſtill the ſtroak remained as a burthen, and incureable) and he could ſee no way for that, by all the undertakeings and attempts which he could do; and now began the burthen of his thoughts and the perplexitie thereby, ſo that he often feared the diſpleaſure of the Lord would breakforth upon him by reaſon of them, even whilſt he was young and tender in yeares, and hath at diverſe times ſaid in the ſence of the evill thereof, in the words of the Prophet: How long should vaine thoughts lodge with in him: as finding them too burtherſom and heavy for him to beare, and bring into ſubjection, and as that which alone was the work of his ſufficient grace, although then he knew not that, or what it was, or where.

Thus he groaned in him ſelf and ſaid, what is the matter with me, and why am I ſo often troubled, and in my trouble feare exceedingly, and in my feare to have torment; O! ſaid his beloved neighbour (for he whoſe voice made this inquiring in him, he looked upon him as his enemy, and had not a thought that he that wounded, did it that he might heal) Come come, ſee thy neighbours and acquaintance, they are merry men, and they refresh them ſelves (thou ſee) and be jocund together; come drinck of there cup, and eate

of their dish, that a melancholy ſpirit may not come over thee, and thou go drooping up & downe, untill thou makes thy ſelf ridiculous unto them, and rob thy ſelf of the comfort of thy life, what wouldſt thou have? behold thy poſſeſſions, may thou not compare with them, what wanteſt thou, or what wouldeſt thou have?

The man was afraid, and knew not well what was the matter with him, but as it afterwards appeared, the conſcience of ſin ſtirred in him, and there by his peace was broken, which he had in the freindship of this world, which is enmitie againſt God; he could not ſwallow his ſweet bits as formerly, but was therein perſued to his aſtonishment: and his pleaſures become burthenſome unto him; then he ſaid, he knew not how to live thare, and therefore would go to his neighbours habitations, & take of theire mirth and pleaſure, and refresh himfelf in their company, and caſtforth (thereby) the trouble that was in his mind, (for there the mans greiffe aud trouble was) ſo he went and took of of their cup, that thereby he might wash down his ſorrow (as he hoped) and other eſſayes he made, which are abounding in the world to divert him from his trouble, and endeavourd to talk at any rate, that he might be deliverd and be quiet.

By this time the man might have perceived, that when God viſit man for his iniquity, he makes his beauty to conſume as a moth; for his face begon to gather paleneſs, and his endeavours proved vaine; for he could not get rid of this ſearching inquiring voice which had viſited him, it would be ſounding in his eares, and perſuing him, and often in the midſt of his laughter, ſorrow would ariſe, and fill his heart, ſo that ſometimes he was ready to throw of all his companions, and to bid adieu to his idle pleaſures and paſstimes, and then would hang down his head.

And heavineſs of ſpirit (like a tallent of lead) ready to ſinck him, would come over him as if he should have ben ſwallowed up thereby: but ſtill he knew not the hand that perſued him, neither did he care for acquainting himſelf with it, he looked upon it as his enemy, he could not hope for deliverance from that, which wounded him, for he ſaw no freindlyneſs in it; and he would have bin at eaſe, and enjoye his frolicks (as his neighbours did) and not have bin ſo afflicted as he was; but he that ſmot him, ſtill did ſmit him, and his peace which was broaken, ſeemed as if it had bin quite removed from him

Now on the other hand he that had enticed him to the drawing his minde out into worldly vanities, and the unprofitablenes thereof; and thereby drawn him from Remembring his Creator in the dayes of his youth, before the evill dayes come, where in he could ſay he had no pleaſure, he I ſay continued his inſinuations and flatteries, ſeeking by all wayes and meanes of his owne to dawb the man up, and that anſwerable to the deſires of his owne heart; for when he was wounded and afflicted, ſo that what ever he put his hand unto, viſitations of ſorrow and diſquietnes aroſe in him; he ſaid unto him, well, if ſin do ly at thy door, at whoſe door doth it not, have not all ſined, and all faln short, why canſt thou not be content, & quiet thy ſelf; The Prophets they propheſied of a ſaviour to come, and thou haye read that he came, beleeve thou that; they are the elect that beleeve in him, beleeve thy ſelf to be one of them, and apply the promiſes, and it wil be well with thee; all muſt carry about them ſo long as they are in this world a body of ſin (thou knows) thour willbe rid of that when thou comes to dy, and rid of all theſe legall feares and frights of minde, which now thou give way unto, and readily receive into thy minde, and from whence things proceeds, and lyes in thy way, (for which there is no cauſe or reaſon) to greive and offend thee; do thou beleeve the promiſes (they are many and large) and that Chriſt dyed for thee, then all will be well: do thou ſee thy neighbours, thy acquaintance, thy freinds, they do not acquaint them ſelves, with ſuch petyfull feares as thou entertaines,

nor

not with ſuch needleſs diſtracting doubts and queſtionings; and it concerns them as well as thou, to ſee that they lay hold of their ſaviour, and his merits; although they perplex not themſelves to their owne wounding, and make their lives uncomfortable, as thou do: Thus ſtrove the adverſarie to hold the man in the deceivablenes of his owne unrighteousnes, that ſo he might have withſtood the viſitations of the Lord, untill there had ben noe remedy: who had viſited him by his gentile reproofs, that his heart might bow before him and in th ſence of his evill, have humbled his ſoule before his holy throne in great contrition of Spirit, but notwithſtanding the favour of the Lord thus appearing for him, he ſubmitted not unto him, but ſought out to him ſelf many inventions, thereby to have been delivered: And ſo the man he would go read the ſcriptures, as he ſaw others did (for he began to think of Religion) and ſee to get ſome good promiſes into his minde, to comfort and ſatisfy him ſelf with all; and thought that if he could make out him ſelf to be one of Gods elect, one in whom his ſoule delighted; and one whom the Lord took care of and did ſuſtaine by watching over him, and leading him by his eye, in the way of the bleſſing, and ſure mercies of the Lord; that then he might ſometimes enjoy him ſelf with his freinds and neighbours, (after which there was a ſecret working in his minde) which he could not then part with all; not having learnd the dayly croſs) and might pertake of their cups and neighbourly freindships; for the man did take notice that ſome of them would ſometimes be talking of Religion, of Chriſts ordinances and Chriſtian duties, and ſuch good things; and the other (which they abſented not them ſelves from) he thought would be good fellowship, good neighbourhood and the maintaining good ſociety with them; and many he ſaw eſteemed them ſo to be; and then he should not be judged (by them) as a man ſinguler, or of a moroſe temper, and frowardly inclined; ſo tumbled over the ſcriptures forward and backward, like thoſe who ſearched the Scriptures (as ſince he underſtood) but would not come to Jeſus that they might have life; to ſee for ſome comfortable places to ſtay him ſelf upon, or thereby to releive him ſelf, upon ſo great an occaſion, as he in his diſtreſs deſired; and amongſt many good things recorded there, concerning the Lords deare and tender love to mankinde in Jeſus Chriſt, calling unto him to forſake the evill, and to cleave to the good, and much more; and that then he would ſoon confouud his foes, and give him an inheritance in the promiſed land of bleſſings: And he alſo took notice how that David cryed out and mourned long (as well as he) and of Jobs affliction and Pauls bewaileing him ſelf, and ſaying o wretched man that I am; and others, which he took notice of in that his inquiſition; here upon he concluded that he muſt not bee to curiouſs, or nice in that his ſearch, he might in ſo doing (for ought he knew) tempt God, and be diſtruſtfull of his Saviours merits; and ſome he ſaw cautioned thus in their preachings; and ſome told him, (whom he acquainted him ſelf with for advice, which he ſought after) that although it be ſaid, that thoſe who are born of God (or are Gods elect) they ſin not, that is (ſaid they,) they ſin not willingly, or conſtantly, as reprobates and wicked men do, but with reluctancie; and it was to keep them humble in their own eyes, God ſaw it good to be ſo, or elce man would be puffed up in ſpirituall pride, and grow forgetfull of Gods mercies, and wax wanton, and careleſs in an eaſefull Spirit; ſo then thought he, its as well with me (it may be) as with others; as is my ſtate, ſuch is there then, onely they lived over a diſtruſtfull and perplexing ſpirit, which he gave way unto, and muſt be content, it muſt be ſo (he thought) he could not help it; ſo endeavourd (according to the practiſe of the world) to diſeſteem or ſlight him that ſmot him, as judging him not his freind at all, but his enemy; and as ſome thing ſtarting in his minde (like an idle dream) to fright him, and to ſtir up doubts and queſtionings in him, concerning his ſalvation, and obtaining the Love of God in Jeſus Chriſt, then that he through and by that, should at laſt come to attaine thereunto.

For by this time he had heard so much, (by the report that was thereof in the world, and by his searching of the Scriptures) concerning death and judgment, salvation and damnation; that he thought, that if he was not one of the elect, and so besaved, know and inherit the joyes of the blessed, and ransomed of the Lord, that then he must be in a wofull and wretched state in deed; for he had heard and read, that hel was a place (and did beleeve it to be so) of endless torment, endless paine and miserie; burning with fire and brimstone, and that the fire should never go out, or be extinguished, nor the worm dy or the damned come to an end of their torment; as at a time, hearing of one in a despayring condition, he with others visited her who amongst other things she sayd; O that the Lord had preserved me, as he hath preserved you, but I am seald down under damnation for ever, were it to be but for a hundred thowsand yeares, there would then be hopes of an end, but it is (sayd she) for ever, for ever.

The man he thought them happy, which knew the right way, or way of salvation, and did beleeve that there was one, although he did not understand it; or know where, or which it was; for there was many wayes which he heard, & took notice of; Men crying up one while one, and crying downe at another; & crying downe one another for them; which verifyed that saying, that there is a way that seemeth right to a man; but David sayd: I have chosen the way of truth, and here by he could not attaine at any certainty, or come to an assurance, or infalibilitie of judgment amongst them; now he had read of a perfect and everlasting way, but saw not him self in it, neither could he find it, for he saw men beleeving at a large rate, and applying promises in a strange way, which he could not understand (by what knowledge he had attained to) by reading the scriptures, or his owne condition, to have been the foot steps of the antient travellers, in the way of Syons salvation, which is redeemed with Judgment; here upon he fought more strictly to inquier in to religion, and to take a more seriouss observation thereof, by considernig those who so much seemed the promotion of it; and he found them in a strange contradiction and contrariety; One crying lo here, another lo there, that he knew not how to resolve, or come at any certainty, or where to center himself, in so great a concern, as the salvation of his soule was; for he was for that, namely the reall and infalible salvation of it; or elce, if he could not come thiter, he should not esteem of religion and salvation, so much talked of up and downe in the world, more then afiction or a dream which is deceiveable; the talk thereof, according to the custom of the world, he had proved, and must know it saved, or nought would be of advantage and satisfaction unto him. Here upon he sayd, that he saw no reason why he should order himself by other mens Methods and Prescriptions; and the rather, because he had read (as well as proved them void of answering to his necessitouss state) that he must give an account for him self, and that to a vaine thought, and idle word, as well as for transgressions of greatest evils; and that none could answer for his brother, and he had a desire (it was so with him) that he might give his account with joy, and receive the heavenly blessed reception, Well don good and faithfull servant ... enter into thy Masters joy.

Afther this he thought with him self to make tryall, and to serch into the matter, very strictly, as he could, or should be able; for the voice of the awackening Word of the Lord, and the entrance of it in his heart he felt, and the disquietings it wrought there; peace he would gladly have had, but it fled from him, and in stead thereof astonishments, and perplexities; and he was as a wounded heart, which fearfully fled to escape its wounding, even whilst she carried them along with her; for the more he strove for releife, the farther off it seemed to be removed from him.

Some did reflect upon his actions, and him accounted as a fool, and lightly esteemed they

they him, becauſe they ſaw his viſage Marring, and that he had not that felowship or frendly ſociety with them, as formerly; ſeeming to be aman disreſpecting that, rather then eagerly perſuing of it, or rejoiceing in it, as ſome times before he had don; ſome againe thought he was mad, or would be distracted, or ſome thing of evill would happen unto him, and be his ruin: ſo that theire acceptation or eſteem of him, was, as if he became a burthen or load unto them, and not a joy or delight; thus his wonted freinds ſeemed to frown upon his frequenting their ſocieties, accounting his life madnes, and that his end would be with out honour.

Well, the mans greiffe remained, and his ſorrowes did not abate, heſtill as one overwhellming in them, would try and prove, if at laſt he might arrive at a place of content; therefore ſought he after meanes, which might be effectuall to him, and that of the beſt, that was to be had, at leaſt wiſe according to his owne Judgment, for he deſired Judgment, and underſtanding, that they might be as the guirdle of his loynes, and that he m/ght not go on with fooles, for then he thought he might miſs of a cure, and not be better by all his travels, and paines; for fooles perished for want of knowledg, and the heart with out it could not be good.

Now there was ſome what held forth in thoſe dayes as a comfortable way of releiſe, for ſome that had been wounded, or afflicted, and a phiſitian of good experience reported of, which had choice medicines, of rare vertues and operations, for ſuch diſtempers as his was (as ſome ſayd) who had like occaſion and made uſe thereof: whereupon the Man (as glad to heare thereof) applies him ſelf (upon theire report) and makes his eſſay, and enters upon the applycation: and at firſt tryall, there ſeemed a hope, and from thence a joy, as if ſome good effect would have ſucceeded, but continuing his applycations, his hope, and with it his joy they abated; ſo that the Man grew as heartleſs as comfortleſs: almoſt dispayreing of releiſe; and ſitting downe in his ſorrow and in his greiſe, as one at his witts end, alone by him ſelf; it enterd into his minde to viſit a people neere adjoyning, and hoped that thereby might be adminiſtred ſatisfaction and ſuch releiſe as his ſoule ſtood in ſo great want off, and the man was ſo well pleaſed with the motion, which inclined him there unto, that he was ready to reſolve with himſelf, that he should go amongſt Angels; ſuch was the perſent affection of his minde unto them, and therefore endeavourd to qualifie himſelf accordingly, and to fashion himſelf what he could with gravity, ſobriety and ſeriouſnes, which he inclined after and ſought to be ſuch a one indeed, that hipocriſie might not have place in him, as a thing which he allwayes deſired, he might not be defiled with, Judging that it muſt like wiſe be ſo, or their ſociety would not admit of him, to pertake with them in theire holy felowship, and that good order, which he thought, yea and concluded, was amongſt them, but ſo it happened unto him, that in a short ſpace of time, after his frendly viſiting of them, their Nakedneſs and his owne disapointment appeared; and he ſaw them to be with out eyeſalve, and as men groaping in the dark, and night of ignorance, where the occaſion of ſtumbling and falling is.

And thus ſtill was the Man left with his wound, and the greiffe of it, with out releiſe: and Juſt was it with the Lord, and his great mercie unto him that it should be ſo, and he left with out redreſs, ſeeing he ſought in the wrong place, and endeavourd to enter into the holy reſt of the Lord, at the door which he had not ſet open to him; and left him disapointed becauſe his eye was a broad at man for help, which ought to have bin turned inward, that the Lord might have brought nere his owne ſalvation, by his owne right arm and have given him an inheritance therein, which alone could anſwer unto the neceſſity of his ſoule, and the great want that he was in.

So that being well ſencible of his not attaining unto the ſalvation of his ſoule, there upon

upon he retireing to sit downe as forsaken and comfortless, his deceiving enemy pretending freindship and good will, sayd, retire thy self from their feliowships and societies, and take thee to thy secret closet, its a more probable way for thy releife; read the Scriptures, apply what thou readest with diligence, pray earnestly, refresh thy self somtimes amongst those that can discourse and reason about religion, and pine not away in solitarines, through vexatious sorrow.

For by this time the man could have been glad of any hole or bycornet of the earth, to have bewayled himself (although he concealed his greife what he could) and there was a harkning to the advice, and frequenting reading and meditation, applying promises, and praying morning and evening, and could not well let that pass at any time least there should have been neglect of dutie, growing into remissnes, and a waxing worse and worse, untill hardnes of heart should have entered, and all Religion ben shut up thereby and extinguished.

And here the man leaned awhile, being in some hopes of releife, he was ready upon all his essayes to promise that to him self, as well as to propound it upon his undertakings; and now he was ready (although it proved but as a reed of Egipt) to hope he was not so bad, or in such a desperate state, as he before was in; but that his greiffe and sorrow was abated, and that he enjoyed some satisfaction in his minde, which before now he was in so great distres for want of; thus he was willing to hope for him self, for he was got under some good duties, and godly practises, and so hoped, that the Lord would look mercifully upon him, for Christ Jesus sake, and give him some of the necessarie releife, which he had read some had received at the Lords hands, in the time of there need and distres.

And thus for some litle season of time proceeded the man, thinking him self some body; he thought him self now not as this man and that man was; and that he had escaped that bondage and servility, of hanging upon other men, as many did or as pinning his faith upon others sleeves (as men was usd to say) and would compare him self (for information sake) with others, and say; surely it is better with me now then they, for he accounted that he had some what of his owne to rely upon, and rest him self with all, but as he was thus resolving he began a gaine to remember his former visitation, and the sorrow and greife it brought with it, and did occasion; so that he said, is this my hope also cut of, and doth my joy abate againe, and am I still short of such an effect as I have sought after for to enjoy?

For he had labourd to enjoy acure to be made inwardly of a secret wound in his heart; and had sought after meanes to effect it, even by all wayes and meanes that he could be acquainted with, or seek out him self, both rising up and lying downe: and hath not been wanting of carefull thoughts, and all endeavours imaginable, that so he might attaine unto deliverance, which he had been and still was in so great need of; but all availed nothing, nor nought that he was seeking by could reach the wound and make releife; then said he in groaning wise; O! that he knew of a phisition that were able to give remedy unto him, and that he could gladly endure a corrosive, that so he might be healed.

Now he was thus groaning and sithing forth himself, in his sorrowfull state, being alone and haveing no eye, minde or desire after any outward help or deliverance, haveing tryed all wayes and meanes (as a foresaid) that he could think of or imagine, and being at times affected with this kinde of way, as feeling then some thing of satisfaction and rest of minde, to flie or glaunce through him; he at this time was againe visited in the opening word of the Lord, by his tender and compassionate freind, although he had not an eye as yet to look upon him so to be, nor a heart so to esteem of him: it being strange (or not at all) to be considered off by him, that he that did wound and kill, should do it thereby to heale and make a live, yet he in the movings of his deare tender and everlasting loveing kindnes

sayd

ſaid thy deſtruction is of thy ſelf, thy help is in me: then the man thought there might be help ſtill, but the deceiver he ſecretly wrought thus; whence come this, knowes thou whence it comes, or whither it will? give not way to a fancie, a dream, flying through thine imagination, thou knoweſt not whither; leaſt thou build caſtles in the ayre (as men uſe to ſpeake) and thou be left at laſt to fall, not haveing a foundation.

Thus the man hurried to and again, knew not what to do; willing he was to have releife, glad he should be to receive comfort; a ſaviour cryed he for, and deſireous was to have, but knew not where to finde him; in want and deſtreſs, anguish and perplexity he was; theſe things abounded in him; what should he do, to whom should he ſpeak, or call to, or cry unto; or by what hand might he have hopes, and finde releife; he found all as miſerable comforters, and none that could tell him where his beloved was; or whilſt he ſaid tell me, could anſwere: if thou knoweſt not, get the forth by the ſteps of the flock, and feed thy kids by the tents of the shepheards.

He had read much (& talked ſometimes) of a feaſt of fatt things which the Lord would make; he wished and deſired, ſuch hunger was in his ſoule, with deſire of ſpirit, that he knew where it was, and might at laſt come to eate thereof, or at leaſt wiſe get ſome crums of it, that would be better to him then that pineing woefull ſtate that he was in, and be more hopefull of affording ſome redreſs in his neceſſity.

What help had not he tryed and ſought after to enjoy, that ſo he might know a releaſe from his perplexities? Men he had tryed, and their writings (many) read, had made diligent ſearch and inquiry into their lives, their deeds and converſations, wherein their face was religiouſs? and he found not thereby him whom he deſired: and marvelling at the ſight of ſome, whom he caſt upon an eye of obſervation; they ſeemed to be heart whole, and merry, without ſuch heart ſmart as he felt, untill he was ready to murmer in him ſelf for and becauſe of their proſperity; and he hoped at ſometimes, that they might have been phiſitians of worth to him, by the long profeſſion, that they would be ſeemed, or thought to have made in Zyons wayes, which not withſtanding were ready to over look him in his adverſities; as one whom they had no bowels of compaſſion for, and paſſed by, as one whoſe miſeries they had no fellow feeling of; ſo could not ſee them skilfull enough, nor of that profiſſiencie, (after all their noiſe and great ſtir in the profeſſion of Religion,) as to ſpeak a word in due ſeaſon, to a man afflicted as he was.

And upon this he was confirmed in his former reſolve, concerning them, that he ſaw noe reaſon, why he should lean upon them for help, for he found no ſtabilities in their goings, or ſound judgment whence counſell and advice should proceed; or that they were eſtablished on a rock, or come to the munition of rocks, (the center of the righteouſs in all ages and generations) but were as men treading in ſlipperie places, and ſeemed to be tottering, and as ready to fall, although not in their owne eyes.

Then he deſired to retire againe, and thought in him ſelf ſo to do, from any hope or expectation of ſuccour from them, and chouſe rather a ſolitary place to mourn in; eſteeming him ſelf increaſing in his perplexities, rather then the enjoying, or haveing reaſon to hope for an abatement of them. & concluded that vaine was the help of man, why should he deſire it: for he met with nought but disapointments and vexation whilſt he ſought after them, and ſaid: O that the time were come! ſpoken of and borne witneſs unto by the Prophets, that the Lord would be teacher him ſelf, and write his Law in the heart, that man might ceaſe from man, for where in was he to be eſteemed: the more ſolicitouſs was he in theſe his deſires, becauſe ſo often had he been perplexed whilſt his eare was open, or heart ſeeking after them for help: and becauſe he had read concerning the Lord, and

his teaching, by thoſe who had attained formerly unto it, thus: What teacher is like unto him? by which it ſeemed unto him, as if there was none like unto him, and therefore none to be deſired but him alone; and he thought and did beleeve that ſuch a ſtate would be bleſſed, for then he should ſit under his owne vine, and no man should make him affraid, which he longed for to enjoy.

But againe he was ready to feare and not to beleeve, that that should be in his day, or whilſt he lived, for he did ſee little or none appearance for hope of it, although ſome beleeved that ſuch a time should be, becauſe they beleeved, that thoſe Prophets, which wrot, of ſuch a thing were true Prophets, but not yet (ſaid ſome) afterwards it wil be, but not at preſent; but this could not anſwere the man neither, he wanted at preſent, being in preſent want, through his preſent greife, and afterward was too tediouis, like unto a man that muſt perish through hunger, if he did not attaine unto releife, by getting bread; and it would be a vaine thing to ſay unto ſuch a one, next yeare or afterwards there wil be bread enough, although now, none: whilſt he was ready to ſtarve & famish for want of it.

And thoſe who puts the day of the Lord a far of, and that ſaith he defers his comeing, wo is unto ſuch (as ſaith the Scripture) and they are of thoſe who ſo beleeve; who was rather for a little more eaſe to the flesh, and a little more of the ſleep of the night, and of the darkneſs thereof, wherein the fashions of this world and the diverſe luſts and vanities thereof are, rather then to be ſuch, as breaths for the [illegible] of the knowledg of the glory of the Lord, to cover the earth, as the waters doth the ſea.

So that the man ſaid, O! that he knew the Lord, and his way, and his will, he would then obey him, and walk therein; and ſaid, Lead me o Lord in the way everlaſting (which is righteouſs in thy ſight) that I may feel of the joy of thy ſalvation. For the way in which he was, was croocked and perverſe, and he in it fild with lamentation, and mourning and woe, and would therein end (he feared) if he helped not: and he had heard that there was a way which was right in the eyes of the Lord, and that the Lord could bring alone to the knowledg of it, and lead there in.

Thus breathed the man before the Lord, and unto him, and frequented ſolitarineſs and lonelynes, and loved conſideration, and hoped for Judgment and underſtanding, that he might know and do aright, and ſerve the Lord with an upright heart; continuing in his addreſſes before him: Oh that he knew the Lord, and his way and his will, that he might order his converſation a right before him, and enjoy the light of his countenance lifted up upon him.

For by this time he had got a notion of a light, or that there was ſuch a thing: given of God to man kinde, but had not an underſtanding of it, or where it was, or the way of it, or its work and operation in mans heart; but thought them happy that did walk in the light of the Lord, and he would at times talk of ſuch a thing, and of great matters (which in the Light of the Lord he beheld) farr above his then ſtate and condition; and pleaſe him ſelf therewith for a while; but there being no roote of life in them, nor proceeding from the effectuall working of the light in him, but at moſt from a flash or glaunce thereof which might appeare unto him at ſome times, to let him ſee, but did not poſſeſs; they vanished away; and every pleaſant picture of his by little and little was defaced, and his images ſtruck at, were shattered, and tumbled downe, which he had had at ſome times ſome hopes in and comforted him ſelf by reaſon of their pleaſantneſs, which to him ſeemed in them.

He had many inventions, deſires and imaginations ſuggeſted into his mind, by the old flattering deceiver, who had before this got a ſeat in his heart; but notwithſtanding all his

his insinuations and false promises, thereby to hold the man in the snares and darkness of his owne kingdom; he the compassionate one, visit him in his tender love, and would not suffer his wound to be falsly healed, or dawbed over deceitfully; so as he could not get rid of the smart and the wounding, which made him oft times to cry out, of the emptiness and unprofitablenes of all his former wayes and courses, as being weary of them, to this compassionate one; yet not knowing him, or that he was so neere unto him, or ready to help him, as afterwards (when understanding had opened his heart, and the eye of his minde) he saw him to be; but contrarywise, loked upon him to be far off removed, in the heavens, he knew not where, but as men said, above the skies, at a distance and far remote; well, he thought that at the last salvation must come to his house from or by him, or elce he must never be saved, and how to tarry for it (for he was in present necessitouss want) he knew not, and that occasioned the earnestnes of his labour after it, being in a hunger, which could not be sustaind with out it.

So continued he in the persuit thereof, by reading, by meditation, and loved to heare the conference thereof, and satisfyed himself to be silent at such times, that he might prove and try thereby; but was not yet submitted in his heart, to waite upon the Lord, that his arm alone might be salvation to him: therefore to his old waies and courses, and then thought him self againe in a prety good way, allwayes propounding to him self, the knowledge of the Lord and his way; which if he could attaine thereunto, and finde out by his search and inquiry, that then he would obey him, by walkeing according thereunto.

Now on a certaine day, in a retirement by him self, he takes a bible into his hands, and it was done in a kinde of wearyness, of all his former labours and persuits after the knowledge of the Lord, and at his opening of it, his eye fell upon a place (without seeking for it) which he had not acquainted him self with (that he remembred) before, and it was this *the Lord is in his holy Temple, let all the earth keepe silence before him*; he fixed his eye upon the words as fast as he could, even with great earnestnes, as accounting it pertinent to his purpose, and that thereby there might be a door opened of hope or direction for understanding, which he had sought for, for ought that he then knew, and seemed to be as answering to his present state and condition; whereupon he entered into the consultation concerning it, and that according to the best of his skill or judgment; that there by he might finde out the matter, and arrive at such an effect (namely a resting place for his weary soule) as he had long been searching after; but ahlas, it shortly proved to be a leaning to his owne, and not to the Lords help and assistance, for he tooke the way of the many foolish builders, and unprofitable talkers; for he would be at worke still, a busie part acting in his minde (as Nimrod, the mightie Hunter before te Lord) not comeing back to the voice behinde him, or to learn, be still and know that I am God.

But this was the way he went in, to consider the text and the chapter and whole Prophesy; and to open the word, and fetch forth the meaning, and the interpretation thereof; not contenting him self to be still, to waite to feel the Lords counsell and direction, and his presence and teaching, and the silenceing of the earth before him.

And indeed the man, as yet (although he delighted at some times to be talking thereof) had learnd little, if ought of that, so as to abide there; yet he thought with him self, that there were many offering to their own nett, and burning insence to their owne yarn, but few that leaned upon the Lord, or that looked at him alone, as he began now to thinck that he did.

Thus haveing for some time exercised his witts about the words, aud marvelling at the providence that had cast them before his eyes, he thought with him self now to be

ſome body indeed, for that he did not cumber him ſelf with wearyſome and teadiouſs labours, as formerly he had don, whilſt he was runnig a broad, after men, their notions and conceptions, and with which he ſaw many inwrapped and lamentably in bondage.

But whilſt he thus concluded concerning himſelf, he was like one in a dream of eateing and drincking, and of haveing good and needfull refreshment thereby; but ſoon he awakes, and inſtead of being fed and nourished, hee feeles pinching want, and waſting hunger to conſume him, as if thereby he should be deſtroyed.

Such was his caſe, for pawſeing a litle, and acquainting him ſelf with conſideration, in a kinde of repoſe or ſilence, which he had got the notion of, and did at ſome times feel ſome reall motion and inclination thereunto; the compaſſionate one, which waited to doe him good, brought him back againe, by his inquiring word, which remained within him, to his ſtate and condition, and to the shewing of him that, and to the feeling the wound, and the ſmart thereof, which formerly was made, when it was ſaid unto him; *Where art thou?* and he began to ſith and lament, and to wish for a hand or that hand, which could releive him, marvelling with in him ſelf, that ſo great and continued a greiff and trouble should ſeiſe upon him, upon the occaſion of them, or that thereby should be occaſioned ſo incureable a greiffe as was in him, and under which he had ſo many yeares groaned.

Thus as yet he kiſt not the rod with the which he was ſmitten, nor yet did heare it, and him who appointed it; nor ſubmitted to the hand of him that afflicted him; he thought ſtill that his enemy, which broke his peace, and in the midſt of his mirth and jollity, miniſtred ſorrow and disconſolation to him.

He had heard of the pleaſant name of a Saviour, who had given his life a ranſome for all men, and was willing to be ranſomed and ſaved by him, according to the conceptions or beleife which men had of the way thereof in the world; but to be made like unto him whom men gave vineger and gall to drinck, as thoſe were who ſayd, as he is, even ſo are wee in this world, this no: not to toutch with him in his ſufferings; he had read of his reſurrection and of his crowne of glory, he liked well that to enjoy, he being ariſen out of his ſuffering ſtate, into his fathers glory; but to learn of him, to the takeing up the dayly croſs, the crucifying to the world, and the affections and luſts of it; the being made conformable unto the death, and the bearing about in the body the dyings of the Lord Jeſus, this was not in his thoughts; the other, the other; the right hand of God where are pleaſures for ever more, that he looked for, and a river the ſtreames where of makes glad the Citie of God; and had not a thought or expectation to the contrary; although it be ſaid, that I come not to ſend peace on the earth but a ſword; and if you be without correction whereof all are partakers, then are you baſtards and not ſons; that that and ſuch things should be his from the Lord, and yet the dawning or breaking forth of the Light of the glorious day of Chriſts comeing was upon him, in which he could ſay he had no pleaſure.

For his vaine expectations failed, and his peace fled far from him; the more he ſought or deſired after it; and his ſtate the more miſerable; no releiſe, no comfort, no help, nor none, nor nothing to rely upon: but on the contrary, dayly woundings and aſtonishments; ſo that he was ready to deſpayre of being releived, and to be an aſtonishment unto him ſelf; ſuccour there was none, nor help, every thing which might have efforded him of that kind, was fled from him; or ſo imbitterd, that nothing availed they to his refreshment, ſo that he was more ready to hide him ſelf from the eyes of all men, in a ſecret cave or rock in the earth, that there he might have ended his dayes in mourning and weepeing, then to have remained in the glory greatneſs and wisdom of this world, without the inheritance of him, whom his ſoule had ſo long ſearched after.

But

But this could not do neither, nor none to him, nor nought remained, wherein he had hopes to obtaine releife by; his hope as to that was gon, and his former lovers remained as gall and bitterneſs unto him; knowledg that vanished away, and experiences (which he formerly at times thought had been good; and beneficiall unto him,) proved voyd and empty; and him ſelf left in his wound, more then ever; in his ſmart, in his blood, and none to pitie him, or to shew redreſs unto him; then ſaid he, I will lift up mine eyes unto thee, o thou that dwelleſt in the heavens; O that thou wouldeſt lead me in the way which is everlaſting, that my poor afflicted and deſtreſſed ſoule may have a hideing place, a place of reſt to ly downe in, with the flocks of thy companions.

But loath he was to turn to him that ſmot him, as yet he had not learnd that. Neither did he thinck that that was don by him who would at laſt be ſalvation to him. So eſtranged is mans heart natuarly from the Lord, and to have faith and beleif in him: his eye was a broad (like the fooles) in the corners of the earth, and in the dark places thereof he ſought for a habitation of quietneſs: but the Lord fruſtrated all thoſe devices of his, that he might shew unto him the vanity of his way, and the vexaiion by it; and bring him at laſt to waite upon him for his ſalvation; who hath ſayd, looke unto me all yee ends of the earth and be ſaved.

Thus ſtrove the old deceiver thereby to keep the man from bowing unto the Lord, and to ſtand at a diſtance, feed on, beleeve in, or give way to any thing rather then to him that afflicted him; and whoſe hand was come neere unto him to chaſtice him for his iniquity, and to deliver him through obedience, and ſubmiſſion to his will, from the evill of his owne heart: and thus wrought the compaſſionate one whoſe compaſſions failed not, and waited to be graciouſs unto the Man (that his minde might be turned inward, and home againe, to the Fathers houſe, and the mantions of it; to know the holy Temple, and the Lord in it; and the earth to keep ſilence before him; and the City of the King, and the King in his Throne, and the Tower of David, and their glory ſtrength and protection; which now he ſtood in alienation to, and aſtranger; in a deſolate place of Dragons; with out a wall, in the open feilds: and in this perplexed deſolation, lyable and in danger to be preyed upon by the beaſts thereof, who ſayd unto him; return unto me; the Man ready to anſwer who art thou, but the ſubtile one (whoſe Depths of Sathan he had not knowne) by his eaſy acceſs (as aforeſaid) haſtily ſteps in, to ſave his kingdom and ſtronghold in the mans heart, ſaid unto him, to whom; return unto me, to what; doſt thou know? thereby to divert the mans mind, from a farther ſearch and inquiry into the matter, or of acquainting him ſelf with him whoſe voice utterd it ſelf in the earth; and ſaid, what wouldſt thou be better then every one, or one of thoſe that ſay to his neighbour, ſtand off, I am more holy then thou. . . . Thus induſtriouſs this deceiver was, to hold his kingdom, ſtanding armed to defend his houſe, and keep his goods in peace, as afterwards the man underſtood, when he was thereunto in light ned, by the light shineing out of darkneſs, which before he was with out know lege of.

Now the compaſſionate one ceaſed not to shew him ſelf, and great kindnes unto the man, who had harkned to the counſell and direction of a deceiver, an enemy, but masked, and pretending freindship: and met with disapointments and fruſtrations, in what ever he put forth his hand unto, in anſwer unto the motions of the deceiver for releife, and that which the man ſeemed to have of wiſdom, knowledg and underſtanding, of faith, hope and experience, and of ſuch good things, waxed old, vanished away and were come to an end (as hath been ſaid) ſo that he thought him ſelf as comfortleſs and as poor as Job was, for by the light of him that ſearched his heart, he ſaw he was empty and voyed, but

of a nature and ſpirit, froward and perverſe rather to tempt him (as Jobs wife) to curſe God, then to live as he did: that was the truth of his then ſtate and condition, as for dying, he would have been glad of that, and did rather ſeek it then otherwiſe, and thought that thereby he should be at quiet, and at reſt; and that then an end would have been, of all his woefull afflictions, but as for curſing of God, he was afraid of that, as the thing which would be very wicked and provocking, and he knew him ſelf to be wretched and miſerable, and it was Gods goodnes and mercie which perſerved him from it.

But through all and much more then hath been ſaid, he could not flee or make eſcape from the hand of him that ſmott him; no citie of refuge (although he ſought for ſuch a one) could he finde: but ſmitings ſtill came upon him, and afflicted and toſſed he was, not comforted; rather to dispayre of releife, then knowing where to addreſs him ſelf for it; for all wayes and meanes, men and Judgments, that his wit could thinck of, or any wayes conceive, might prove advantagiouſs to him; had he been inquiſitive into, and proving; if at laſt he might attaine unto the beloved of his ſoule; but men failed, men of note and learning failed; men of account and eſteem, for experience, for ſanctity, for great abilities and endowments failed; Ordinances, (which men cryed up, and made ſo much a doe about, crying downe one another, and wearying them ſelves in a labyrinth of perplexities thereby) failed; ſelf righteousnes failed; disapointments came over all expectations; faith vanished away, hope failed; and that which remained to the Man (more then ever) was his infirmity, his wound, his burthen; ſo that he renewed his murning, his Lamentation, and ſayd: Is there any ſorrow like unto my ſorrow? and wished that he knew a phiſition, a phiſition indeed, which could releive him, and unburthen his ſoule, and give him an inheritance with the ſanctifyed ones? with the called, and faithfull and choſen in Jeſus Chriſt.

For ſo he had read, that there had been ſuch, and that they inherited ſubſtance walking in the Light, as he is in the Light: but that which he inherited, was ſorrow was mourning, was lamentation; and knew not a place, where on to lay his head in peace; being in darkneſs, a place of deſolation.

Thus he, as one over whellmed in ſorrow, and one, whom the Lord had hedged up his way with thornes; in his deep mourning groaned forth his great miſerie, which the compaſſionate one made a time of love; and ſeeing every releife, ſuccour, hope and help of his owne failed, extended of his owne deare ſuccour and releife; even he who kils and makes alive; I have wounded thee, that I may heale thee: and there is none other God and Saviour, which can do this, which broke the man, and in which breaking ſtill knew not what to do: being ready to ſay in the ſight of his owne wofull ſtate, how can I eſcape deſtruction.

And here may be remembred the caſe once of a people of old time called my people, who being in Egypt and greatly oppreſſed by the taskmaſters who were ſet over them to afflict them, there God moved with compaſſion, to releife them, ſent his ſervant Moſes, to Pharaoh King of their great oppreſſions ſaying, Let my people goe: who got paſſage through great Judgments, wrought by a mighty hand and an outſtretched arme; but their enemies ſoon perſued after them, ſo that great deſtreſs and fear came upon them, becauſe of the perſuings of their enemies behinde, and becauſe of the ſea, which was before, and unpaſſable hils on either ſide: and in this their Jeopardy of deſtruction: the ſervant of the Lord ſaid unto them; Stand ſtill and ſee the ſalvation of the Lord.

Which

Which paſſages, let all conſider who breaths after the ſalvation of the Lord; without which nothing can proſper their ſoules, or give unto them ſatisfaction unto life; and that with ſeriouſnes humillitie and due regard, as unto that which affore time hath been written (for the ſake of thoſe, who afterwards should come to beleve in him whom God hath ſent a light into the world) to be fullfilled, in the fullfilliug of which as they shall ſtand ſtill, in Gods due time and way, his ſalvation shall be knowne, and that beyond what formerly they could have beleeved, or hoped for.

And the man giveing himſelf up to be a little quiet, from all his former attempts and ſtrivings after his owne deliverance, (by which none hath ever come to know Gods ſalvation) here in he ſeemed as if he would have throwen him ſelf upon the goodneſs and mercie of the Lord; and feelt him ſelf in a little inward ſatisfaction and tranquilitie of minde, beyond what before he had enjoyed, whilſt in thoſe teadiouſs-wearieſom labours and travells, he had been ſeeking by, to have come to a reſting place for his ſoule; And ſo ſomewhat enterd him concerning a ſtill voice, which utterd it ſelf ofttimes in his hearing in the earth, which the world was ignorant of, and which the wisdom of this world ſtood allwayes in contradiction unto, and was alienated from, in which was more (as to thoſe that obeyed, or dilligently hearkned thereunto) as to inward tranquillitie and peace of mind; then was, in all the ſtrength knowledge and underſtanding that was enjoyed, or could ſo be in the world, by the men thereof, in all there acquirings or induſtriouſs labours therein: and there by all men were filled with vanity and vexation of ſpirit (in due time to be revealed in them) who cumbred them ſelves there with, or there in were perſuing after the knowledg of the Lord; for the mean time they (as well as him ſelf had don) forſook the phiſitian of true vallue, and forſook their owne mercies; which (he ſayd) he hoped now to abide and continue with for ever.

But neverthelefs, ſo it came to paſs, that in a short time, and ſuddainly the old ſubtile adverſarie (for by this time the man had cauſe enough ſo to look upon him to be) he with his cunning craftines (as of old) drawes his minde, from the holy viſitation of his compaſſionate freind, which had received and beleived, as conduceing to his ſatisfaction; ſo that inſtead of ſetling downe, in heart and mind, into the holy operation of it, thereby to feel his deliverance, he ſteales away his heart therefrom, and begets him into a boaſting, and exalting ſpirit, to talk of that his enjoyment; and thereby to a loſs he came, and an abatement of the ſupply thereby, which he had ſome hopes of, whilſt it manifeſted it ſelf unto him, and he joyning him ſelf thereto, for its aſſiſtance and releife.

And being made deſtitute thereof, by ſo doing, more then a knowledg in his braine and vaine boaſting; he ſoon felt the former miſerie to revive, which made him to groan within him ſelf: as one, like unto a ship toſſed in the troubled ſea by the reſtleſs waves thereof, without a rudder, and in danger of perishing every moment.

This made the man to recollect him ſelf, whereby he ſaw not that ſubjection, feare and humilitie in his heart, which he was inclined to, by the former viſitation: nor him ſelf proſecuteing that former deſire of his, of caſting himſelf upon the goodnes and mercie of the Lord, that ſo he might know a ſettlement, in a habitaton of quietneſs and peace.

And began to ſee and underſtand, that there was an adverſe part, ſpirit or power in him unto his ſalvation, which did get and ſteale away his minde from waiting for it: And

further,

further, rhat there was alſo a Spirit principle or power in him, which wrought in his minde againſt the former, and him for joyning to it; which brake his peace, and made thoſe woundings in his ſoule, from whence aroſe all thoſe feares, diſtreſſes and miſeries, which he had ſo long (in deepheart ſorrow) groaned under; and from whence ſprang forth thoſe hopefull, and true refreshing beames of comfort, which he had at ſometimes had ſome feeling of, and was good cauſe and incouragement unto him, further to waite thereon, as on that alone, which might worke his deliverance.

And in the conſideration of this he ſome time was, and the Lords ſecret and ſtill drawings of his minde inward, often viſited him, to draw him to him ſelf, from whence he was departed into folly: ſo that the man in tremblingwiſe, or broakeneſs, began to be, before the Lord, and to encline his heart to him, who before now had viſited him, to his wounding: even he who ſearcheth the heart, and tryeth the reines had ſmitten him; that in everlaſting kindneſs he might ly downe and ſorrow be removed from him. And as the compaſſionate one unvailed the man, and underſtanding began to reſide with him, this was unto him, as if life had enterd to the raiſing of him up above his former troubles; like unto a woman for joy that a man was born into the world; and remembring how he had been deceived (for he could not but with greiffe of heart reflect back on that) he began to have regard thereto, in more bowedneſs of ſpirit; leaſt that he alſo should looſe the fruition of ſo great mercie: and therefore ſaid, Let me know thee, O thou ſearcher of my heart, that I may obey thee, and deliver me from all my enemies, and that was it, which he was earneſt for, and had his eye at, and hoped to enjoy: but it was in a haſty mind, out of true ſubjection and underſtanding, as thoſe of old time who ſaid, Lord wilt thou at this time reſtore the kingdom to Iſrael, ſo apt is man to make haſt and not to waite reſignedly upon the Lord, that his will might be don, and work effected in the earth.

And it is to be noted (for ſo it came to paſs) that as the man ſunck downe or bowed before the Lord, and breathed for the manifeſtation, and teaching of his holy power and Spirit, to effect and work there in his ſoule, according to the good will of his owne tender goodneſs and compaſſion; that the Lord further enlightned his underſtanding, (although contrary to his owne) giveing him to ſee the darkneſs and confuſion in which he was wrapped about, as with a mantle; and fetterd as with chaines of Iron, where at fresh cauſe of lamentation and mourning aroſe in him, in conſideration of that enimitie, disobedience and rebellion that he had lived in indayes by paſt, againſt his maker; for of this he was perſwaded in his minde; who before now thought, that although he had not ſpent his time ſo circumſpectly, or with ſuch holy conſideration and ſobriety, as he should or ought to have don: yet far was it from him to think or beleeve, that he had ſo far faln short of his dutie, or ſo far been alienated from his Maker, as now he began to be convinced that he had, and was.

And concluded that it had been well for him, to have remembred his Creator in the dayes of his youth, and not to have ſpent ſoe much of his pretiouſs time, in ſuch idleneſs & vanitie, according to the evill courſe of this world, as he had don; which if he had not hearkned unto, nor inclined his heart to follow after; but had ſought after the Lord to know him, according to his early viſiting of him to return unto him, to walk before him in his holy feare, he had come to know (with thoſe which ſo do) no great travell; for its ſaid, that wisdom preventeth thoſe which earely ſeek her, by firſt shewing her ſelf unto them; and he did really beleeve the ſame, and hath ſince ſeen the fullfilling of it in many, who hath ſought after her betimes.

But

But as the Light of the Lord did ariſe and shine forth in him, letting him to ſee things which differd from it, this cauſed him to confeſs his guilt before the Lord; he could in no wiſe deny or extenuate it, for he read it in his owne conſcience, which ſtood as an everlaſting record againſt him; and now he thought him ſelf in a more deſperate and diſtreſſed condition then ever before; for he could not ſpeak for him ſelf, he could not call for mercie, he was afraid to lift up his eyes to heaven, the preſſure of his owne iniquity lay ſo heavy upon him; neither knew he how to eate or drinck, poſſeſs or enjoy; he was afraid and his feare increaſed day by day; for underſtanding was given unto him, and the revealation of his wretched and deploreable ſtate in meaſure ſtood open and bare before him: So glorioufs was the outgoings of the Lord, in the removing the vayle of his heart, ſo as he needed not any one to accuſe him, or to lay things to his charge, or to make him guilty in his owne eyes; And as he ſaw him ſelf at firſt deceived, ſo now how forward he had been to yeild to the deceiver, which ſtood as an aggravation of his former evils, in which he had lived.

Thus ſaw he, that he ſtood in covenant with hell and death, and alienated from God, in enmity and ungodlyneſs; or as that of Salomon, when he thus concluded, I ſayd in my heart concerning the eſtate of the ſones of men, that God might manifeſt them, that they might ſee, that they them ſelves are beaſts.

Whilſt thus he ſtood, what to do he knew not, he was ready to loath and abhor him ſelf, and to wish that he had never been born; for the booke which was opened was as a thouſand witneſſes, he ſaw he could no wayes evade its record and teſtimony, no eſcaping no fleeing from it; and what he read therein, he read it all to be againſt and not for him, nor no wayes tending to his releife, that he could ſee, but the contrary.

For as for thoſe things whereby he might have had hope, as the receiveing of him whom God had ſent, in the miniſtration of a wakening conviction, and drawing neere in true holy ſubjection thereunto: and thoſe good things of his before ſpoken of, which could not ſtand or remaine with him to his ſupport, in this the day of the appearance of the ſon of God in clouds: becauſe his worke was, (and for ever is) to make a deciſion for the Lord in the righteouſs judgeing and ſcattering of thoſe things, which had not been effected or wrought by his holy Spirit, who hath ſayd, without me you can do nothing: but were produced and taken up (as before hath been ſayd) to ſeek and obtaine life by, and not acting or working from it, ſo was climbing up a wrong way, and not ſtriveing to enter into the true sheepfold at the right door; ſo that when he came to have need indeed, his Lamp proved without oyle, for ſo he ſaw himſelf to be, as the heart ſearcher found him out, to lay waſt the inheritance of the wicked for ever.

So that an anchor to have held his ſoule by, in this the day of his ſore troubles and afflictions, he had not, nor nought to defend himſelf withall therein, but was founde out to be by him, (who is the Amen, the faithfull and true witneſs, whoſe eyes are as a flame of fire) naked and blinde and miſerable; darkneſs and ignorance filling his heart, and the wofull effects thereof; and what to do more he knew not; for the revelation of this his deſtitute and forſaken ſtate; and the opening his heart in the manifeſtation thereof, and bringing things forth into his remembrance; and ſetting them before his face; all this and what ever might beſayd of that kinde, was not deliverance, it was but manifeſtation; not a ſetting him at liberty from the night, and the chain of it; neither a ſetting him at the table of the Lord, to eate of the flesh of Chriſt, and to drink of the conſolateing wine of the Kingdom; but the ripping open of his corrupted heart, that he might learn to know him ſelf, and what it was to go from the Fathers houſe, to feed him ſelf with husks amongſt ſwine.

And herein, in meaſure was the great love of God manifeſted unto him, in not ſuffering him to go on in his former wayes and courſes, untill thoſe things which belonged to his peace had been hid from his eyes.

Thus the Lord proceeded with him, and then the vialls of wrath was not poured forth, nor the recompence and reward in flames of fire from heaven, to execute vengance on that ungodly nature and Spirit, which he had cleaved to and lived in, and thereby had been adulterated from his maker; Of theſe things he knew not as yet, as afterwards, when the day burned as an Oven, to conſume the ſtuble and the droſs, in which day (he might have ſayd) who shall abide, or who shall dwell with devoureing fire? The man dyed in greiff unutterable, and ſuch ſorrow as never was before; nor can demonſtration and greateſt utterance tell of, as he shall know, who thereunto shal be brought, by the righteouſs correcting hand of the Lord, when he wil be eaſed of his adadverſaries, and avenged of his enemies, in which day the Lord will judge with fire.

Some times whilſt ſorrow hath fild his heart, and perplexity his Spirit, by reaſon of the diſquietnes and trouble which was there; he hath walked into the feilds, and ſeen allthings in a ſweet ſerene calm, ſcarſly a leafe of a tree to ſtir, he hath been affected therewith, and ſayd with in him ſelf, the creation is more happy then I, which is at reſt in its place, from ſuch ſtorms and tempeſts, as he was fild with: and wished and deſired that he might know ſo great a calm inwardly, as thoſe creatures outwardly did enjoy; for he concluded ſurely a bleſſed ſtate it would be unto him, who now was fild with reſtleſs thoughts and greiffs, as the ſea is troubled when the mighty winds rowleth the waters thereof on heapes, for then he should know tranquilitie of minde, and reſt in the holy one; which nothing but his power could ſay be ſtill, and effectually worke it for him; for all his attempts had proved short, and whilſt he was ſtriveing was disapointed, and ſo in ſorrow lay.

Thus was it with the poor and comfortleſs man, who in miſery was and diſtreſs; good things was removed away from him, and his pretented freind manifeſted to be his enemy, a bad one indeed, for ſo he thought him now to be, who through all his pretences, deceivings and flatteries ſought his ruin and deſtruction; but how to get rid of him out of his heart (for there he had ſeated himſelf) and to redemption and ſalvation (the thing which all along was in his eye) he knew not.

And thus lay the man in his greife and the terrors of the Lord revealing in him, becauſe of his tranſgreſſions; And ſo glorioufs and dreadfull was the Majeſty thereof, that he exceedingly feard and trembled; and how help should come unto him, or when; or never, he knew not, he was a fraid to look to the Lord (as hath been ſayd) or to hope for his help, for with what (thought he) shall I look, I who am in a ſtate rather to greive and vex the Lord, rather then to hope or truſt in him and to rebell againſt him and tranſgreſs, rather to curſs then to bleſs his holy Name; well if it be thus with me (ſaid he) as it is, and ſurely ſo it was with him, as the Prophet ſayd; that as every battle of the warrior is with confuſed noyſe and garments rowld in blood, ſo this is with burning and devoureing fire; then in a bed of ſorrow I am, out of which I can not ariſe; but oh that I might be helped and releived I even I who am without comfort or releife, like unto the poor deſtitute people of old time, who for many dayes were with out a King, and without a Prince, and without an offering, and without an image, and without an Ephod, and without Terraphim, but afterwards its ſayd of them, that they should ſeek the Lord and David there King.

Now although it was a lamentable ſtate and condition, yet it might be, it was poſ-

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ſible with the Lord, that at the laſt, he might know the repayrer of breaches, and the reſtorer of pathes to dwell in, and that at laſt he might come to walk in the Light of the Lord, (with his ranſomed ones) and be taught of his wayes; and to know his ſecrets, as thoſe did, who feard his holy Name; For Job was miſerable, when he ſcraped his ſoares with a potsheard, and the Lord reſtored him; and David cryed long and ſought the Lord, and at laſt he ſayd, that the Lord had heard him, and granted unto him his requeſt; ſo that he in truſt in the Lord ſayd, ſurely mercie and goodneſs shall follow me all the dayes of my life, and I will dwell in the houſe of the Lord for ever, ~~ſo dearly did the Lord for ever~~, ſo dearly did the Lord engage his heart unto him: And Paul cryed out: O wretched man that I am, and yet afterwards he ſayd, that the Law of the Spirit of life in Chriſt Jeſus, had ſet him free from the Law of Sin and death, which was the great occaſion (the Law of Sin and death haveing dominion over him) of his wretched wofull ſtate; and many others which he had read of, and ſayd why not I, why should not I pertake of the goodneſs and mercie of the Lord, as well as they, for he concluded that neither they nor yet any that did pertake thereof (which is the benefit that comes by Jeſus Chriſt) had more need of it, feelingly then he had.

Thus he entertaind a belief into his heart, and ſayd that he hoped the Lord was the ſame to day as yeſterday; even a God gratiouſs and mercifull pardoning iniquity and ſin for his owne name ſake; and that is arme was not shortned, that he could not bring forth deliverance, as of old time; and therefore ſayd, that he would hope although it were but a litle (leaſt he alſo should be cut of through unbeleife, as thoſe who fell short thereby) and though he found in him ſelf litle or no cauſe for it, but his neceſſity; I'l hope and I'l waite (ſayd he) although it be againſt hope, there may be ſome what in it, more then I know at preſent. This was when he in the deep ſence of his ſtate, ſtood as one broken and pouredforth before the Lord, in teares and ſorrow days and nights; and he muſt have it freely and of good will or not at all; and in mercie and loveing kindneſs; for he had nought but miſerie and neceſſitie to part with; being naked and bear before him, for his coverings weare rent, and he remained as empty and void of any thing, which should have been life or refreshment unto him. Now he had read thus, I counſel thee to buy of me white rayment that thy nakedneſs may not appeare, and that thy shame may be coverd, and in ſuch a ſtate of need he was, and neceſſity; unto which that counſell was given; and he had tryed many ſellers, and many merchants, whoſe merchandiſe he found anſwerd not to releive him, in his neceſſity; and their garments were too short to cover his nakedneſs with all; and haveing eſſayed for releife where by he might have had hopes, and not walked too and fro under the ſubjection of diſconſolation and amazement; he thought at the laſt, by the conduct of a ſecret ſtill and inward vertue, that he muſt buy enjoy and poſſeſs that covering, which can hide and be ſufficient thereunto, from the ſtorm in Gods ſight, of him which ſearched his heart, and tryed his reines, which brought to light the things of profane Eſaw, and that ſtretched forth the rod of Juſtice and Jugment, upon the back of the fool, which had ſayd in his heart, there is no God; and that as it is written, he ſtood at the door, and had long there ſtood knocking, that he might be opend unto, and come in; and this he could not deny but muſt confeſs, although he had an eare, and did often heare him knocking, yet ſtrove he againſt him, and was loath to yeild or ſubmit thereunto, through the unbeleife and hardneſs of his heart, begotten in him, by his falſe and deceitfull adverſarie, then diſguiſed like a freind.

But now his neceſſitous ſtate, and deplorable condition enforced him (ſuch conſtraint

had the love of God upon his ſoule) to receive him in, that he might and his father come in alſo and ſup with him, and he with them; ſo the man expected the ſupper, the food, the refreshment; the covering and ſalvation: and thought it no more then ſo, ſo alienate and eſtranged was he from the right way of the Lord in darkneſs and ignorance; but otherwiſe he found it to be, as at a certaine time the Lord ſaid unto him, when in a ſad bewilderd ſtate he was; I will lead thee by a way which thou knoweſt not, and ſo it came to paſs, an unknowne way it was, wherein he never could make a right or ſtreight ſtep, but as his minde inwardly was directed, by the guidance & hand of his holy power; no longer could he ſee his way, or the path in which he was with ſafety to tread; that ſo he might have hopes at laſt to paſs through into the deſire of his ſoule; but as his heart was fixed in relyance upon the Lord, out of all his owne ſtrivings motions and contrivances. And ſo the opening of the door was to be, which his owne hardneſs of heart and unbeleife ſtood againſt, before that he that ſtood at the door and knockt could get in, and the crookednes and perverſsnes, that the way of the Lord migh be prepared, and his entrance in be through faith in him; and thus the voice of a burning and shining Light cryed, prepare the way of the Lord, make his path ſtreight.

Thus the doing of all thoſe forementioned lets and hinderances away, and leagues and covenants with hell and death muſt be parted with, broken and made void, and that by him & his aſſiſtance, who comes with his fan in his hand, thorowly to purge his floore; till when no ſupper could be enjoyed, although here a litle and there a litle of the crums thereof, might fall downe unto him, by way of encouragement, and to teach him, that worthy was the Lord to be waited upon, and ſought after, in the way of his Judgments.

For ſo began they to be manifeſted with in him as a refiners fire, as fullers ſoape; the burning heat whereof and sharp pierceings, made him to feare exceedingly, that the wheat would have been conſumed with the chaffe, that his ſmall hopes, which did ariſe in him, from the experience he had, as in the twinckling of an eye beheld, of the mercie of the Lord; and weak reſolution, and himſelf muſt for ever have been conſumed, in its glorioufs and righteouſs workings; thus was he fild with dread and feare before the Lord, and the ariſeings of his glorioufs power.

And Moſes ſaw a bush burning with fire, and the bush not conſumed thereby; and Moſes turned aſide to ſee that great ſight; and the Lord ſpoke from out there, and ſayd unto him: put of thy shoes from of thy feet, for the ground where on thou ſtands is holy, and Moſes hid his face, and was afraid to look upon God. And the man ſayd, that he ſaw that his feet was not to be shod with his owne shoeing, but with the preparation of the goſple of peace, or he could not make ſtreight ſteps with his feet on the holy ground.

And hee had read of ſome that turned a ſide like a deceitfull bow, and that Joſephs bow a bode in his ſtrength, and he was renowned and ſtood in a bleſſed and holy record, amongſt the antient worthyes of the Lord, who thorow faith ſubdued Kingdoms, of weake were made ſtrong, obtaineing throw faith a good report: and the man ſaid, Well, if the Lord will deſtroy me for ever, my mouth is ſtopt: he could not raiſe a defence for him ſelf, he dared not to complain, for he had ſind aganiſt him, and ſaw that he muſt beare his indignation, whither or not that ever he knew an end, or redemption out of it.

His diſtreſs and miſerie was great, which thoſe not acquainted with the jugdments of the Lord, that proceeds out of his mouth as conſumering fire (as David ſayd) can not beleeve, although told unto them, by thoſe who have been acquainted with them, and traveld through the way thereof.

But at laſt it pleaſed the Father of mercies, according to the counſell of the working of the Lord in his wisdom and goodneſs, to inſtruct the man, and wrought in his minde,

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to cauſe him to lye downe in his will, and ſubmit him ſelf to the rod of his chaſticeing hand, which as he yeilded him ſelf thereunto, he felt ſome what working, and enlargeing, or opening it ſelf unto his incouragement; whereby he in ſome hopes began to ſay: True and righteouſs are thy Judgments, and that if he perished everlaſtingly, from beholding his face with joy, and his ſalvation, yet he muſt and would juſtify him and his righteouſs judgments for ever more, and after this he felt a joy to ſpring in him, and to feel ſome Spirit to revive, and did at ſome times ſeem as if he ſaw ſome glimpſes of a great glory (as a farr off) and of a heavenly Arm, and that there was ſalvation in it; but could not get to it, he thought if he could, and therein continue, that the winter would be paſt, and the time of refreshing from the Lords preſence would be come, and the hearing of the voice of the turtle, where in his teares would be wiped away (according to the Prophet) and that the ſorrowing and ſithing would flee away, and inſtead thereof joy and rejoiceing would be, which he longed for, haveing ſome expectation or beleife in him, that the antient Prophecies, were many of them as really to be fullfilled in theſe latter dayes, as ever they were at firſt ſpoken forth, and that becauſe of the unchangeable faithfullnes and goodneſs of the Lord.

But now he rather ran into haſt, then to run the race which he ſaw in meaſure ſet before him, and that was to waite for Gods ſalvation; for without that manifeſtly he ſaw, ſalvation he could never attain to; ſeeing all his former wayes and courſes proved ineffectuall to him; and no wayes advantagious; and he rejoyced in ſome meaſure, and was glad in the beholding of it, although it ſeemed to be, and was a far of, and not brought neere unto him; and earneſt he was to inherit it, and not to ly in the fire for the utter conſummation of the droſs, and thorow purgeing of the floor: and ſo earneſt indeed the man was, and in haſtines of Spirit, that he had all moſt loſt his ſubmiſſion to the will of the refiner, and inſtead of wayting patiently upon him, to hear what he would ſpeak to him, and to ſee what he would do for him, who is the mighty Counſeller, and of whom he had read, that he would ſpeak comfortably to Jeruſalem, and peace to his people, who feared his Name, notwithſtanding he was for takeing the Kingdom (ſome thing of his old practiſe and endeavours) not conſidering, that he ought not to make haſt, nor to fly with the ſwift, and cry as ſome did, Nay, wee will flee upon horſes (ſuch whirling Motions men choſe, rather then to bow before the Lord, that he might be exalted Lord and King over all for ever.)

Now the race is not to the ſwift, nor the battle to the ſtrong, thus the man had read, and ſo there was another leſſon that he was to learn, and that was as an honeſt Prophet of the Lord once ſayd, In returning and in reſt you shall be ſaved, in quietneſs and confidence is your ſtrength; which the Apoſtle anſwerd unto, when he ſayd, The Lord direct your hearts into the Love of God and into the patient waiting for Jeſus Chriſt: That he might know & feel therein, that the Lords Arm alone brought ſalvation, and that he might have nought nor none to glory in but the Lord, who for his owne mercie ſake doth ſave & deliver. Thus he was to turn off his haſt, and not to take the Kingdom by force, but to feel the meek peacable Prince thereof, to lead him into it, and to give him therein a portion and priviledge, amongſt the Princes, upon the Throne of judgment and mercie for ever. And thus learned the man again to return in his minde, into the enlightning opening light of the Lord, which in his heart was as a fire and a flame, and to reſign up unto it, to feel the effect thereof, which he hoped might be at the laſt bleſſed and greatly advantagiouſs to the ſtay and comfort of his then greived minde; as others had enjoyed before him, whom the Lord had lead by his owne right arm, into a habitation of joy and ſalvation.

But nothwithſtanding all this, he againe fell to contriving of a ſpeedy way and to

wish for the enjoyment of that, which before this time by way of incouragement had visited him; to teach him, that not by might nor strength, but by the Spirit of the Lord and its holy leading and teaching, he was to hope for, and enjoy his deliverance; And the voice sounded in his eares be still, according to what he had read in Habbakuk: Let all the earth keep silence before him.

Here upon he againe enclined to sinck downe in his Spirit, unto the messenger of the Lords glorious holy power revealed within him, and there to abide and endure in patience of minde and Spirit, for its holy purpose and work to be wrought in the earth, that it also might be replenished, and bring forth its encrease to the Lord.

Whereupon he sayd, O Lord! lead me on in the way which is clearing, for to the day of claering thou knoweſt that I have earnestly desired, (with desire of spirit) to come, and now I am in some measure come, throw thy draweing, by thy blessed hand held forth unto me; O Lord God of mercie and compassion, guide thou my feet, and uphold me by thy free Spirit, that in that thy holy way, which is the way of the blessed, and of the ransomed ones, I may be kept and perserved.

Yet still againe and againe, the old deceiver and adversary of the soules blessednes, at diverse times and on diverse occations, threw some thing or other into his way, that thereby he might stumble and fall, or be discouraged and offended; so that he might grow weary and not hold out, but faint and go backward, and not forward, and to seeke for releife amongst his old lovers and acquaintance; or might dig to himself a cistern for water which could hold none, or take some other way or meanes for his deliverance; and here with the man was so besett by the adversarie, to divert his course, and to draw him back againe to perdition, and from following on to the salvation of his soule, as is beyond utterance- - -

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And can not be declared or beleeved, as experience and the same state condition, worketh the understanding of it.

And in that day, when man is so surrounded by the devoureing enemy, as it is said of him, he goes about like a roaring Lyon, compassing the earth to and fro, seeking whom he may devoure; he must make God alone his trust and hope and deliverer, eying him in stedfastnes of heart and minde, and not the adversary, whose labour it is to draw the minde away after him, and his feare; or elce out there he can never come, to know the deliverance and salvation, which Jesus Christ is to all those that abides with him, in the faith and hope of Gods elect, but must be preyed upon, and led into destruction for ever.

Now as this deceiver thus lay in waite and wrought to ensnare and beguile the man, so all so the compassionate one, ceased not to visit, and secretly convey his help unto him; and often it would be in his remembrance, that he that putteth his hand to the plow and then look back, is not meet for the kingdom of heaven, which he had so earnestly desired to enjoy; neither was he that sowed sparingly, to expect plentifully to reap, but if he did so hope to do, he would deceive him self, and be as those that feed on ashes; for in stead of haveing a harvest of well fild sheaves, with hanging eares of corn, he would at last reape the wind, and be disapointed, as those who began in the spirit, and would be made perfect by the flesh, or sought so to be.

So that now he began to learn to give up to the fire which burned, and to the hammer which brake him downe, in as much as might be quieting him self, and submitting, as that which was most proper for him, in this his great suffering state, and entertaind a feare in his heart, least that he should offend the Lord againe by turning from his Judgments, which were executing in him, and from the terror and righteousnes thereof; and therefore againe

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cryed out unto the Lord, and ſayd, O Lord, I pray thee ſince I have prayed to ſee thy day, and its glory, and that thou haſt in thy great loveing kindnes, brought me into the glorious dawnings and breakings forth thereof, let not thy way be too narrow or ſtreight for me: let me not turn a ſide, to the flocks of thy companions, but as they went downe by the ſteps of the flock to the washing, and returned by the tents of the sheepheards, upon the bancks of ſalvation, ſo I alſo into the holy habitation of thy heavenly reſt, may be brought by thine owne right arm, in the way (and through it) of condemnation, at laſt to ſit down in the miniſtration of life, to behold thy face in thy exceeding glory, in joy aud peace: and teach me to apply my heart to wisdome (which is hid from all the wiſe of this world) for thou knoweſt that it is wiſdome alone which I crave of thee, to direct my feet aright before thee.

And that was the thing which he wanted, and alone deſired of the Lord, and thought with him ſelf, that he matterd not, what he parted with, or how or what he was in the account or eyes of the world, ſo that he might find reſt, and enjoy him who was Salomons wiſdom, and be anſwered in that which he was in need of.

And as he inwardly retired in his minde into the opening and inshineing Spirit of the Lord, & there lay down in ſubmiſſion to its righteous workings, he again felt of that inward tranquilitie and reſt which before that time had viſited him to his encouragement, which broke his heart before the Lord, and in the ſence thereof, he prayed for the abiding of it, in great contrition of Spirit.

Hereupon the man gave up to waiting upon the Lord more then formerly, as it was meet for him ſo to do; yea, quietly to waite for the ſalvation of the Lord, as it is written: It is good for a man both to hope, and quietly to wait for the ſalvation of the Lord.

And that was the ground and reaſon of his frequenting ſilent meetings, at that time when they and he were reproached, and by ſcorners called Quakers; ſince which time it hath pleaſed the father, who calleth unto man by his ſon, to enable him and many thouſands more, lightly to eſteem of the reproach, becauſe of that joy, which hath abounded in them, whilſt they have been ſo aſſembled; and the promiſe of him, who is the Light of the world (and whoſe life it is, and doth thereby enlighten every man that cometh into the world, that all men through him might be-

beleeve, who ſayd whilſt you have the light, beleeve in the light, that you may become children of the light, a previledg of worth and vallue,) that where two or three are gatherd together in my name, there am I in the midſt of them, which hath been fullfilled, and in the fullfilling of which, they have had good encouragement farther to wait upon him.

Theſe things thus was wrought in the day of the Lord, yet not in one day or month or yeare as with men, but was the work & operation of his ſpirit in many yeares by judging, rebukeing and condemning; and by reſtoreing, healing and delivering the man from that diſtres and miſerie which once was like to have been his wofull ſtate and condition for ever, for ought that he could then ſee, know or underſtand.

Thus deaths death enterd and wrought, for the ſlaying the enmitie & the power of it, that the man might dye to that wherein & whereby death had wrought; and live to revive in that, which worketh death to the nature of transgreſſion; and maketh a live to God, to live to him in the renewings of life and righteouſnes.

And thus and in this manner did the Lord call upon the man to return, to forſake his owne country and his fathers houſe, and to hearken unto him, who by the voice of his awakening word, called upon him in the beginning of its manifeſtation, to hearken unto him, and to forſake the wayes of death and live.

And as he hath thus hearkned and enclined his minde to return unto him that ſmot him, bleſſing and peace in an abundant manner hath been multiplyed unto him, ſoe that he hath ſayd in the conſideration thereof: what manner of love hath the father beſtowed upon him. And fullfilled hath that of the Prophet been, (whereby the comfort of the ſcriptures hath been manifeſt) in the place where it was ſayd, yee are not my people, there it shall be ſayd, yee are the ſons of the liveing God.

And thus haveing made ſome progres in the bleſſed race of eternall life; & haveing in him a judgment and underſtanding (according to that experience of the effectuall working of the grace of God in him) he adviſeth all, who is (in any meaſure) awakened into the ſence of theire want of the knowledg of God, and of his great love in Jeſus Chriſt, and of their owne wofull and miſerable eſtate thereby, that they abide in ſubmiſſion unto the Lord therein, and not ſeek to themſelves wayes and meanes, thereby to work their owne deliverance; but in longings and

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groanings in their Spirits, travell after the desire of their soules; that so the Lord (in his owne blessed way and time) may open a door of understanding in their hearts, for their acces unto him; and strive not by unlawfull wayes and courses after redemption, or an admission into the holy kingdome where into nothing that defiles, or is mannaged by mans skill or hand may come; for many have striven & not enterd; & asked, & have not received; because they have asked a mis, and not striven lawfully.

Therefore feel the Lords heavenly arm & power to arise & work deliverance, and propound not to thy self an easy way off acces for the flesh, into the holy habitation of his eternall life; for it must be by the sword, the judgment determined must be fullfilled, and the fullfilling must be according to the counsell and righteous will of the Lord, to whom who may say, what doest thou?

And abide his pleasure, and let his Kingdom come into thy heart as he pleaseth; if it be by a thundering power from heaven, to cleave the rocks assunder, & rending the vayle thereby off from thy hard heart, with astonishments, amazements and confoundings to thy vaine confidence and expectation. Be still, be still before the Lord, and before the glorious ariseings of his holy power, that he may work his work in the earth, & that will praise him and deliver thy soule; & hereby alone shalt thou know, and come to witnes, the Lords ransome: for it is his and not thine, and inherit that which thy soule languisheth in want off.

And those who are come to the redeeming power of the Lord, and to the knowing of redemption in any measure, & the feeling the judgment thereof; (for so it must be, Zyon is redeemed by judgment;) lye downe, lye downe; and flee not for thy life, for if thou dost thou wilt loose it: and in that day, seek not to escape, but let this be the travell of thy soule, in bowednes of Spirit to submit unto him, that thou mayst feel that mind and to be of it, which can say, true and righteous are thy judgments O Lord, for thou judgest for the poor and needy of the earth.

Thus shalt thou know the effect of righteousnes, peace and assurance for ever, and the oyle of gladnes, making thy face to shine with the innocent life and spirit of the Lamb, and by no other meanes, no other way.

These things are verifyed by a cloude of witnesses, who stands in an everlasting record of blessednes and life eternall, which the holy Scriptures testify gayned a good report, for they enterd into that their Masters joy,

joy through beleeving in him whom God had promiſed to raiſe up, who ſaw his day & rejoyced, & it was reckoned unto them for righteousnes; who dyed in the faith, & although dead yet ſpeake: And unto us hath God fullfilled his promiſe, & in due time ſent forth his Son, in the word of eternall life, unto all thoſe who beleeve in his Name, & that follow him in the regeneration and renewing ſpirit of life and righteouſnes; not in the talk thereof, a cheat which too to much abounds in the world, but to know him, and the fellowship of his ſufferings, & the being made conformable unto his will, who comes not to do his owne will, but the will of him that ſent him (untill that thou be tranſlated from death to life) which will is the ſanctifycation of all thoſe, who are obedyent in their hearts unto him. So if thou ſay that thou love him, keep his commandements; let them not be greivious unto thee, run the way thereof with delight (as David) how do I love thy commandements; men make void thy Law, but I will keep thy Law, hide not thy commandements from me.

This is the race thou art to run, theſe are the marks of the true runners, therefore ſo run as that thou mayeſt obtayne, to inherit life; & beare about in thy body the marks of the Lord Jeſus, and of his faithfull followers, who follows him whither ſo ever he goes; as beleiving that it is enough for them to be as their Lord; who loved them, & gave him ſelf a ranſom for them, & all men, to be teſtyfied of in due time: & this is the conſolation, & great rejoyceing, that the teſtifycation thereof, many are made witneſſes: and the ranſome is known, & the deliverance is come; & many have, & many ſhall ſit downe in the bleſſed inheritance of it, in the heavenly manſions in Chriſt Jeſus, with Abraham, with Iſack & Jacob; waiting & travelling for the coming in of that numberles number, which ſhall be gatherd to the Lord, & to his ſtandard, to reign with him on mount Syon, in the heavenly Jeruſalem, that place of bleſſednes, world without end, Amen.

The Writer of theſe things ſaith, that they are written in the great Love of God, for the ſake of thoſe who wants the conſolation of Iſrael, and would gladly walk in the heavenly way thereof, if they knew it; that they may hereby take notice & have a view, of the footſteps of the man, & the way of the Lord with him; to take him off from the wilde & evill wayes and courſes of the world; that ſo he might lead him to that hope, which is as an anchor to the ſoule, that his heart might be fixed, and he truſting in the Lord, (as David ſayd, My heart is fixed, o God, my heart is fixed) untill he ſhould ſee his deſire upon his enemies.

1677.

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THE ANTIQUITY OF THE QUAKERS

Proved out of the

Scriptures of Truth.

Publiſhed in Love to the *Papiſts, Proteſtants, Presbyterians, Independents & Anabaptiſts.*

With a SALUTATION of pure Love to all the Tender-hearted WELSH-MEN.

But more eſpecially to *Flint*-ſhire, *Denbigh*-ſhire, *Carenarvon*-ſhire and *Angleſea.*

By their Country-Man and Friend, Thomas Wynne.

Mat. 7. 14. *Narrow is the Way which leadeth to Life, and few there be that find it.*

Pſalm 1. 1. *Bleſſed is the Man that walketh not in the Counſel of the Ungodly, nor ſtandeth in the Way of Sinners, nor ſitteth in the Seat of the Scornful.*

1 Theſſ. 5. 21. *Prove all things, but hold faſt that which is good.*

Printed in the Year 1677.

BRITISH MUSEUM

THE ANTIQUITY OF THE QUAKERS

Proved out of the

Scriptures of Truth.

2 Pet. 3. 3. *Knowing this first, that there shall come in the last dayes* Scoffers, *walking after their own Lusts.*

COme *Papists*, *Protestants*, *Presbyterians*, *Independents* and *Anabaptists*, are not the very people amongst you the Apostle *Peter* said would come in the last dayes?

That many of you are guilty of being Scoffers, is too evident; and for you to deny it, would be notorious, since if a Catalogue of your Scoffs, Jeers, Reproaches, Flouts and Derisions could possibly be collected, it would, without doubt, be one of the greatest Volumns now extant in the World.

First, To prove you to be such as generally practise Scoffing at *Quaking* and *Trembling*, I may call for witness the greatest part of that call'd Christendom; and it hath been a thing much observed by me in all Companies for these 20 years last past, even amongst the

ſolideſt of you all, that it hath been as the Burden of all your Drolleries, to let fall ſome Scoff, Taunt or Jeer at *Quaking* and *Trembling*.

And it hath been very ordinary with many, eſpecially the Prieſts, to ask me, *Of how long ſtanding Quakeriſm* (as they ſcoffingly called it) *had been*, as if ſuggeſted by them, that it is ſome New Thing, not heard of before; *George Fox* preached, that which convinceth men of Sin in their own Boſoms, to be the Light of Chriſt.

And to Anſwer their Objections much hath been ſaid to the ſame purpoſe, as ſhall appear in theſe following Lines, notwithſtanding they perſiſt in ſcoffing at ſuch a Practice, as a Deluſion of the Devil.

Come Scoffers of all ſorts, read the following Scriptures, and ſee if there were not *Quakers* before you reproachfully gave us that Name; and if both Old and New Teſtament, Prophets, Chriſt and his Apoſtles approved of ſuch a Practice as Quaking and Trembling, and that they were ſuch themſelves; then let the Light in your Conſciences judge, what you are that ſcoff at it.

Gen. 27. Mark how good old *Iſaac* was ſurprized, that he had bleſſed *Jacob* inſtead of *Eſau*, inſomuch that the Text ſaith, *And* Iſaac *Trembled very exceedingly*.

Come you Scoffers, you may ſee that Quaking and Trembling is of greater Antiquity then either your Name of *Papiſt*, *Proteſtant*, *Presbyterian*, *Independent* or *Anabaptiſt*; and which of you dare ſay but *Iſaac* was an Honeſt Man, although a *Quaker*?

Exod. 19. 16. *And it came to paſs on the third day in the morning, that there was Thunder and Lightnings, and a thick cloud on the Mount, and the Voice of the Trumpet exceeding loud, ſo that all the people that were in the Camp Trembled.*

Come all of you before-mentioned, who call your ſelves Chriſtians, that ſcoff at *quaking* and *trembling*, ſaying, *It is a New Thing, and of Late Date*; I pray, caſt up how many Hundred Years is ſince theſe *Quakers* were in being; and were not here a great number of *Quakers*, above Six Hundred Thouſand? and were not theſe *Quakers* the Iſrael of God?

And truly, we may ſay, It was with us in *England* as it was then with

with *Iſrael* of old, that when the Morning Light of Chriſt appeared (after a long and dark Night of Apoſtacy) we ſaw a thick Cloud over us, and over you all; and the Lord uttered his Voice like a Trumpet, and thundered and lightened exceedingly, ſo that great Terror and great Fear and Trembling fell upon us; but it ſeems you have not ſeen nor heard any thing that could make ſuch ſturdy Oaks as you to tremble, but ſcoffed us that did and do Tremble before our Maker.

1 *Sam.* 4. 13. where you may read, that good old *Eli* watched by the Way ſide and *trembled* for the Ark of God; and when he had heard that the *Philiſtines* had taken the Ark, he fell down backward, and broak his Neck, and dyed. And hath it not been ordinary with your Prieſts of all ſorts, to call their Oppoſers the *Philiſtines*, and make Applications on this Text, what Danger the Ark of God was in, although we very well know what the Ark of your God was and is, *viz.* your Fat Benefices, Tythes and Augmentations; and this was the Reaſon ſome of the Prieſts did ſo Bemone the Death of Old *Oliver*, and in their *Addreſſes* to his Son *Richard*, telling him, *That their* MOSES *was Dead, but he was their* JOSHUA, *that muſt carry them to the Promiſed Land.* But what that Land and their Ark is, may be eaſily known; and ſo at every Overturning and Change, this hath been the manner of the Prieſts of all ſorts; but they ſcoff at *quaking* and *trembling*.

Read the Prieſts Addreſſes to Richard Cromwell, *after* Oliver's *Death.*

1 *Sam.* 14. 15. *And there was* trembling *in the Hoſt, in the Field and among all the People, the Gariſon and the Spoilers, they alſo* trembled, *and the Earth* quaked; ſo it was a very great Trembling: Read that Chapter, and ſee the Cauſe of their Trembling, and ſee if you can find any Encouragement for you to Scoff at Trembling.

Ezra 9. 4. *Then there were aſſembled unto me every one that* trembled *at the Words of the Lord God of* Iſrael, *becauſe of the Tranſgreſſion of thoſe that had been carryed away; and I ſate down until the Evening Sacrifice.*

Come you Scoffers of all ſorts, was not here a Meeting of

Quakers,

Quakers, that trembled at the Words of God? But you ſay, *Quakers and their Meetings are a New Thing, and of late Date.*

Ezra 10. 3. *Now therefore let us make a Covenant with our God, to put away all the Wives, and ſuch as are born of them, according to the Counſel of my Lord, and of thoſe that tremble at the Commandment of our God.*

Mark, you Scoffers, there were *Quakers* in *Ezra*'s dayes, and the People that had done amiſs were reſolved to take Counſel of them that Trembled at the Commandment of God.

Job 4. 14. *Fear came upon me, and* Trembling, *which made all my Bones to ſhake.*

Obſerve, Was not this good Man a *Quaker*.

Job 21. 6. *Even when I remember, I am afraid, and* Trembling *taketh hold of my Fleſh.*

Pſalm 2. 11. *Serve the Lord with Fear, and rejoyce with* Trembling. But your Rejoycing is to Jeer, Taunt and Scoff at *Trembling*.

Pſalm 55. 5. *Fearfulneſs and* Trembling *are come upon me, and Horror hath overwhelmed me.*

Pſalm 99. 1. *The Lord reigneth, let the people* Tremble. Would not the People be *Quakers* then?

Pſalm 119. 120. *My fleſh* trembleth *for fear of thee, and I am afraid of thy Judgments.*

Mark this, you Scoffers, this Prophet and King was not aſhamed to own himſelf to be a *Quaker*.

Iſa. 32. 11. Tremble *ye Women that are at eaſe, be troubled ye Careleſs Ones, ſtrip and make ye bare, and gird Sackcloth upon your Loyns.*

And truly, I judge that many of the Women of our time had as much need to take this Counſel as them, to whom he wrote; but rather then repent in Sackcloth, and turn *Quakers*, they had rather gird themſelves in every *Frenchified* new Faſhion, and ſcoff at the *Quakers*.

Iſa. 64. 2. *As when the Melting-fire burneth, the Fire cauſeth the Waters to boyl; to make known thy Name to thine Adverſaries, that the Nations may* tremble *at thy Preſence.*

Here

Here you may ſee that the Prophet *Iſaiah* had a Deſire that the Nations ſhould be Quakers.

Iſa. 66. 5. *Hear the Word of the Lord, ye that* tremble *at his Word, your Brethren, that hated you, that caſt you out for my Names ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed.*

You may ſee here how the *Quakers* were ſerved, as you ſerve them now; however, I have Faith to believe, that the Lord will appear to our Joy, and to the Shame of them that caſt us out.

Jer. 5. 22. *Fear ye not me, ſaith the Lord? will ye not* tremble *at my Preſence?*

Obſerve here, the Lord requires Trembling at his Preſence; but you Scoff at Trembling.

Jer. 33. and the latter-end of the 9th verſe, *And they ſhall fear and* tremble, *for all the Goodneſs and all the Proſperity that I procure unto it.*

But inſtead of Fearing and Trembling, when you receive Goodneſs and Proſperity, you ſcoff at ſuch as Fear and Tremble.

Ezek. 12. 18. *Son of Man, eat thy Bread with* Quaking, *and drink thy Drink with* Trembling.

Mark how God doth injoyn his holy Prophets to be *Quakers*, and yet you can ſcoff at *quaking* and *trembling*.

Ezek. 26. 16. *Then all the Princes of the Sea ſhall come down from their Thrones, and lay away their Robes, and put off their Broidered Garments; they ſhall clothe themſelves with* trembling; *they ſhall ſit on the Ground, and ſhall* tremble *at every moment, and be aſtoniſhed at thee.*

And haſt not thou, O *England*, had many Threatnings, as well as *Tirus* had? but inſtead of *trembling*, thou ſcoffeſt at ſuch as do *tremble*.

Dan. 5. 6. *Then the King's Countenance was changed, and his Thoughts troubled him, ſo that the Joynts of his Loyns were looſed, and his Knees ſmote one againſt another.* But had it been in our time, no doubt but it would have ſerved to droll on.

Dan. 6. 26. *I make a Decree, that in every Dominion of my Kingdom, Men fear and* tremble *before the God of* Daniel.

See how Zealous King *Darius* was at the time of his Convince-

ment

ment, to have all in his Dominions to be *Quakers*; but you ſay, *It's a New Thing*, and ſcoff at it.

Dan. 10. 7. *And I* Daniel *ſaw the Viſion; for the Men that were with me ſaw not the Viſion, but a great* Quaking *fell upon them, ſo that they fled to hide themſelves.*

It ſeems you read the Scripture but little, that ſcoff at *quaking*, and ſay, *It's of Late Date*; but you may ſee, if you be not ſtark blind, that the *Quakers* were before you.

Dan. 10. 11. *And he ſaid unto me, O* Daniel, *a Man greatly beloved, underſtand the Words that I ſpeak unto thee, and ſtand upright; for unto thee am I now ſent: and when he had ſpoken this Word unto me, I ſtood* trembling.

See, was not *Daniel* a *Quaker* in your Eyes, that Scoff at *trembling*?

Joel 2. 1. *Blow ye the Trumpet in* Sion, *ſound an Alarm in my holy Mountain, let all the Inhabitants of the Land* tremble; *for the Day of the Lord cometh, and it is nigh at hand.*

And hath not the Trumpet been blown in thee, O *England* and *Wales*, my Native Country, and the great Day of the Lord, that is near at hand, proclaimed, that the Inhabitants might with Fear and Trembling prepare for it; but inſtead of ſo doing, thou haſt fed thy ſelf without Fear, and ſcoffed at ſuch as fear and tremble before him.

Hab. 3. 16. he ſaid, *That his Belly* trembled, *and his Lips* quivered, *and Rottenneſs entered into his Bones, and he* trembled *in himſelf, that he might reſt in the Day of Trouble.*

And would not you have ſcoffed him, and called him *Quaker*, if he had been in our time?

Luke 8. 47. Mark 5. 33. *But the Woman fearing and* trembling, *knowing what was done in her, came and fell down before him, and told him all the Truth.*

Mark how this Woman trembled at the Work of God; but you ſcoff at it.

Mark 16. 8. *And they went out quickly, and fled from the Sepulchre; for they* trembled, *and were amazed*

Come, you Scoffers, were not theſe *Quakers* good *Chriſtians*, who trembled at the Reſurrection of Jeſus? and if ever you come

in

in your ſelves truly to witneſs the Power of his Reſurrection, it will make you alſo to quake and tremble, although now you ſcoff and deride ſuch as do witneſs it, and tremble at it.

Acts 7.42. you may read, *When* Moſes *heard the Voice of the Lord in the mount, he* trembled. Yet the Scoffers in our Age, that call themſelves *Chriſtians*, ſay, *That there were no* Quakers, *but of late.*

Acts 9.5, 6. *And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt; it is hard for thee to kick againſt the Pricks: And he* trembling *and aſtoniſhed ſaid, Lord, what wilt thou have me to do?* Here you may ſee a *Perſecuter* turned *Quaker* of a ſudden.

But ſuppoſe any of you ſhould ſend any of your Company with a Packet of Perſecuting Letters, as was with him, and that by the Light and Power of God he ſhould be convinced, and fall a Trembling, as *Paul* did, would not you ſoon fall a Scoffing, and calling him *Fool, Puppy, Loggerhead, Phanatick*, with many more Deriſions, if not to Blows and Impriſonment? So you may, if you pleaſe, ſee what kind of *Chriſtians* you are.

Acts 16.29, 30. *Then he called for a Light, and ſprange in, and came* tremling, *and fell down before* Paul *and* Silas, *and brought them out, and ſaid, Sirs, what ſhall I do to be ſaved?*

Come you Scoffers, did not this poor Goaler turn *Quaker?*

1 Cor. 2.3. *And I was with you in weakneſs, and Fear, and in much* Trembling.

Would not our Scoffing Profeſſors have ſaid, that *this was Canting*, and have called *Paul Quaker?*

Phil. 2.12. *Work out your Salvation with Fear and* Trembling.

Here you may ſee, that the Prophets and Apoſtles were *Quakers*, by which you may judge, what you are that ſcoff at them who tremble becauſe of God's Power in our Age.

Oh my dear *Country-men*! I beſeech you, be calm a little while, and reflect upon your ſelves, and conſider, whether you do not ſcoff and taunt all the Prophets and Apoſtles, who were *Quakers*, as well as we, who you now reproachfully call *Quakers?*

And now, ſince I have proved the *Antiquity* of the *Quakers* out of their own Writings, *viz.* out of both the Old and New Teſtament, and that they were ſuch, is very evident, and that the *Jews* and *Heathens* acknowledged them to be the only People to be hearkned unto, is undeniable; and that God not only owned ſuch, but that he required them to be ſuch, is very plain; and how you will anſwer *ſcoffing* and *taunting* of them, without coming under the Apoſtles Reflection, I leave you to make your Defence.

Come *Papiſts*, *Proteſtants*, *Presbyterians*, *Independents* and *Anabaptiſts*, anſwer me a *Query*; How came you to give credit to theſe ancient *Quakers* Writin s, *viz.* Old & New Teſtament, and now Mock, Scorn, Scoff, Jeer, Taunt, Flout and Reproach the preſent *Quakers*, whoſe Principles and Practice run parallel with the ancient *Quakers*? Are you not like your Fore-Fathers of old, who ſaid to Chriſt, the Head of both the Ancient and Preſent *Quakers*, that *Abraham was their Father*, and *God was their Father*, yet they went about to kill him? but he ſaid unto them, *You are of your father the Devil, elſe you would not go about to kill me*, John 8. 39,40,41,42,43,44. So you may ſee how your Anceſtors owned the ancient *Quakers*, before their time; but mocked, taunted, jeered, ſcoffed and perſecuted the preſent Ones, and put them to Death; as witneſs *Matthew*, *Mark*, *Luke* and *John*'s Narration of Chriſt, and other Hiſtories of the Cruel Perſecutions of the Apoſtles, by the great Profeſſors in that Generation. And ſo you, like them, profeſs to own the former *Quakers*, and make their Writings the Rule of your Faith; but like your Fore-Fathers, that owned the ancient *Quakers*, and perſecuted the preſent Ones.

You pretend to own the ancient *Quakers*, both Prophets and Apoſtles, but deny, ſcoff and perſecute the preſent *Quakers*, whoſe Faith is one with the ancient Ones, both Prophets and Apoſtles, as having Dependence on the one Foundation, which it's in vain for any to lay any other then that which is laid, even Jeſus Chriſt. So the Work of the preſent Day, all who were out of the Truth hated, and ſought to ſhelter themſelves by adhereing to, or owning the Work of former dayes, as you may ſee at large

large how the *Scribes* and *Phariſees* adhered to *Moſes* and the Prophets, but killed Chriſt Jeſus, whom they propheſied of; and ſo do you in words, like them, adhere and ſeem in words to own the Prophets, and Chriſt, and his Apoſtles, but now deny his preſent appearance in our day and time, *viz.* the Light and Principle of God in you, which checks and reproves you for Sin.

Come *Papiſts*, *Proteſtants*, *Presbyterians*, *Independents* and *Anabaptiſts*, how comes it to paſs that you make ſuch a ſtir with the former ancient Quakers Writings, and carry them about with you, and keep them in your Houſes, and call them the *Bible*, and the *Word of God*, and *your Rule*; but cannot abide the preſent Quakers, and their Writings, but are afraid to read their Writings; although there be nothing in our Writings but what is largely teſtified of, and pointed unto, in the Writings of our traduced Brethren, the Quakers of old. And ſeeing you thus calumniate, ſcoff, mock and taunt the preſent Quakers and their Writings, how can you for ſhame (I mean you Prieſts of all ſorts) make ſuch a Trade and Gain of the former Quakers Writings? And may not I ſay, without doing any of you Wrong, that that is one great Reaſon why you ſo highly own the ancient Quakers Writings, becauſe the *Trade* you drive with them brings in moſt Gain of all Trades? And is not that the Reaſon, why you ſo abuſe the preſent Quakers and their Writings, becauſe they tell you, that *it's Symony ſo to do*, and that *you ought to preach freely*, according to Chriſt Jeſus his appointment, as his Apoſtles, the then perſecuted Quakers did and the preſent Ones now do?

And oh you Prieſts! both *papiſts*, *proteſtants*, *presbyterians*, *independents* and *anabaptiſts*; when I think of you, I cannot but take up a Lamentation for you (for God knows, that as you are a part of Mankind, I love you, and unfainedly deſire your Welfare) when I conſider at what a Loſs you are all, about the Meaning of the ancient Quakers Writings, one ſaying, *Lo, this is the Meaning of it*; and another ſaith, *Lo, that's the Meaning*; and a third, fourth and fifth, *The other is the Meaning*: and what's the Reaſon, but that you all deny to make uſe of the Key of *David*, an ancient Quaker, that unlocks the Myſteries of all his Brethren's Writings (which the Quakers have at this day.)

But you not having the Quakers key to unfold the Myſtery, you, like *Pharaoh* of old, that called his Wiſe Men, Magicians, Southſayers and Aſtrologers, to make known the matter, ſo I ſay do you: you having loſt the key of *David*, a *Quaker*, you run to your Magicians, to your Schools, Tongues and Languages, and with them you perplex your ſelves, as *Pharaoh* did, and as *Nebuchadnezzar* did; and in that nature would, as of old, build a Tower reaching heaven.

But behold, you builders are confounded, you magicians and ſcholars cannot tell the myſtery, nor unfold the meaning of the ancient Quakers Writings; but *Pharaoh*'s Proviſo, and *Nebuchadnezzar*'s Proviſo was more diſcreet by far then their's are who truſt in you; for each of you with your Tongues pretend to unfold the thing; and you Bargain, and make the poor blind people give you great Gifts and Sums by the year, although the Myſtery be not unfolded until this day.

And are you not they that Chriſt (the ancient Quakers head) ſaid, would come, *Luke* 17. who would ſay, *Lo, here*, and *lo there*; *but believe them not*; *for* (ſaith he) *the Kingdom of God is within you?*

Now, if you would but honeſtly conſider, what did and doth induce you to believe the verity of the ancient Quakers writings, *viz.* the Scriptures, the ſame Light wou'd induce you to believe the preſent Ones; for it's the ſame thing in you that doth aſſert unto you the Truth of the Scriptures, as doth aſſert that ſin is ſin; but although each of you before-mentioned do believe the ancient Quakers Writings, yet you differ in your Faith, as touching the ancient and preſent Quakers Principles, held forth in the ancient Quakers writings; and ſo you being wrong in the principle of your foundation or building, how then is you Edifice but like to fall?

Firſt, It was the ancient Quakers faith, (Iohn 1. 9.) *That it was the true Light, that lightned every man that comes into the World*, But you deny it to be that true Light, but ſay, *It's the light of Nature, or of a natural Conſcience.*

The ancient Quakers ſaid, (*Rom.* 19.) that *Whatever may be known of God, is manifeſt in men; for God hath ſhewed it unto them.*

But

But each of you in Contradiction to the ancient Quakers, that writ ſo, and in Contradiction to the preſent Ones, that now write ſo; you ſay, That which may be known of God is not manifeſt within men, but without them.

In the ancient Quakers Writings one of them ſaid, (1 John 2. 27.) *We have an Anointing in us; and we need not any man teach us, but as the ſame Anointing teacheth us.*

But in coutradiction to him, you will not truſt that Anointing in you, to teach you, but hire Men without you, who do not teach from that Anointing within, but what they have ſcraped from Books and Hiſtories without them.

In the ancient Quakers Writings you may find a Proclaimation made to all People, *Iſa.* 55. 1. (thus) *Ho, every one that thirſteth, come, buy Wine and milk, without money and without Price.* And in another place in the ancient Quakers Writings thus, *The Spirit ſaith Come, and the Bride ſaith Come, and let him that is athirſt Come, and take of the Water of Life freely,* Rev. 22. 17. & 21. 6.

And if you will read the preſent Quakers Writings, you may ſee that they are of the ſame Mind; but each of you in contradiction to both ancient and preſent Quakers, will not allow of your pretended Milk, Honey nor Wine, without Money or Price; and have got Laws made, that if any will not give you your Price for your Ware, you will ſue them at Law, and recover treble Dammage, and put their Bodies in Priſon until Death, and drive away their Cows, Oxen, Horſes, Swine, Pigs, Geeſe, Beds and Blankets, and their Wearing Apparel, not leaving a Skellet to boyl poor Children Meat, nor a Bed to lie on.

Oh! how diametrically oppoſite are you all to the ancient and preſent *Chriſtian-Quakers*, who Gave all, and now do freely Give, without Money or Price? but you have Money and Price, not only of them that willingly give you Money for that which is not Bread, but of them alſo who have Bread of Life freely given them, and have no Want.

And now you might ſay, the preſent Quakers were *Phanaticks* and *mad-men*; indeed if they ſhould forſake the Fountain of Living Waters, and the Bread of Life that's given them freely, and come to you, and give you Money for that which is no bread.

Oh

Oh you Prieſts of all ſorts! I beſeech you for Chriſt's ſake, do not run thus headlong to Deſtruction, and draw the poor blind People after you; it would be far better for you to accept of the Bread and Water of Life freely, without Money or without Price.

For, what Profit will it be to you, as Chriſt (the Head of the Quakers) ſaid, to pull down your old Barns and build new, and fill them with ill-gotten Treaſures, when you know not but this Night God may require your Souls of you?

Mich. 3. 11. *Iſa.* 56. 11. *Jer.* 5. 30, 31. *Ezek.* 13. and 34. 2, 3.

The ancient Quakers Writings, *viz.* the Scriptures of Truth, are very full of Teſtimonies to this purpoſe, ſharply reproving all ſuch as in their day did preach for Hire, and divine for Money, and were for the Fleece and Wool, and made a Prey on the People, and Merchandize of their Souls.

And in the latter-end of the ancient Quakers Writings, one of them named *John*, in his *Revelations*, ſpeaks of a time coming, *that no man would buy their Merchandize any more.*

The God and Father of our Lord Jeſus Chriſt, who is the Head of both the ancient and preſent Quakers, Prophets, Apoſtles and Children of the Moſt High at this day, haſten that day, that all people may come, and take of the Water of Life freely; for the Spirit and the Bride, the Lamb's Wife, at this day invites all to come freely, without Money and without Price, *Revel.* 22. 17.

And it's ſaid unto all that do come, even as it was ſaid to the Church in the *Canticles*, (Cant. 5. 1.) *I am come down into my Garden, my Siſter, my Spouſe; I have gathered my Myrh with my Spices; I have eaten my Honey with my Honey-Comb; I have drunk my Wine with my Milk: Eat, oh Friends! drink, yea, drink abundantly, O Beloved.*

Oh! bleſſed State, Oh! happy Eſtate is this to witneſs and experience Chriſt Jeſus his great Love unto us, who is now come down unto us, and hath made us of ſo near Relation to him as Siſter and Spouſe, and doth give freely the Bread of Life, even the hidden Manna, and the Water of Life, and ſayes unto us, and unto

all

all that will come, Take of it freely, yea, eat oh Friends, yea, drink abundantly O beloved, *Rev.* 2. 17.

And now the Viſitation and Invitation is to you, both *Papiſts*, *Proteſtants*, *Presbyterians*, *Independents* and *Anabaptiſts*, both Prieſt and People, to come and take of the Waters of Life freely, and lay out your Money no more for that which is no Bread, nor make a Trade no longer of the ancient Quakers Writings, but believe and obey the ancient and preſent Quakers Principle, the Glorious Light, which ſhineth in the Darkneſs, but the Darkneſs comprehendeth it not; and that will bring you to be of one Heart, and one Mind, and one Soul, and to ſerve God with one conſent; and then you will know your Teacher in you, which Chriſt promiſed and ſaid, *could not be removed into a Corner*; which is the Anointing in you, which the Apoſtle ſaid, *there was no need of any other Teacher*; for all other Teachers may be removed into a Corner; and therefore, as you prize the welfare of your Immortal Soul, Ceaſe from Man and Man's Teaching, although he may transform himſelf ſo like Truth that he might deceive the Elect, if it were poſſible, and own and believe the Light, the Anointing in you; *for you need not any Man teach you, but as the Anointing in you teacheth you, which is Truth, and no Lye*; for it's a meaſure of the Light of Chriſt, God's Anointed.

Objection, *But do not you teach your ſelves, and allow ſome Teachers among you?*

Anſwer, It's true, we do allow the Children of the Light to declare to people what God hath done for their Souls, as the ſame bleſſed Anointing in them teacheth and directeth them; ſo we may ſay, as the Apoſtles ſaid, *What our Ears have heard, and what our Eyes have ſeen, and our Hands handled of the Word of Life, that we declare*, according to the bleſſed Experience God hath given us, (which Teaching only can edifie the Hearers.)

And that's the Reaſon that ſometimes we ſit ſilent in Meetings, without any Words, waiting diligently in quietneſs, with reverent Attention, hearkening with the inward Ear of our Mind for the Voice of our Beloved, Chriſt Jeſus, the Anointing in us, to

teach

teach us; and if any do teach from this Anointing, Christ Jesus, we own it, and have Unity with it; although we own the Teaching enjoyed by waiting in silence to be before and beyond any man's teaching, although he teach immediately from the Anointing in him; for that's but at second hand to the Hearers, but what we are taught by the Anointing, every one in his own particular, is at first hand; he that hath an Ear to hear, let him hear: and we may say, as the Church in *Canticles* said, Cant. 5. 2. *It's the Voice of my Beloved that knocks, saying, Open to me, my Sister, my Love, my Dove, my Undefiled; for my Head is filled with Dew, and my Locks with the Drops of the Night.*

And I may say unto you, my dear Country-men in *England*, and my Native Country *North-Wales*, That a long Night of Apostacy hath been since the Apostles (the ancient Quakers) dayes the true Church fled into the Wilderness for a time, and times, and half a time *(Rev.* 12.) but now she is coming out of the Wilderness, leaning upon her Beloved, whose Head is wet with the Dew, and his Locks with the Drops of this long Night; and this is he whom *John* speaks of, who said, *Behold I stand at the Door and knock, if any man open, I will come in, and sup with him, and he with me:* Lo how universal is his Voice, and his Knocking, and how willing to be entertained by all men.

And I appeal to all your Experiences, you my Friends and beloved *Welsh men*, Have not you heard the Voice of our Beloved, Christ Jesus, the Anointing in you, calling you one day after another from all the Evil of your Wayes? and doth he not stand at the Door of your Hearts, knocking, that he may come in, and sup with you, and you with him?

And which of you in *England* or *Wales*, for which I mourn, can tell me of any one Sin that you have practised, and although no Eye hath seen you, but you have heard the Voice of our Beloved, Christ Jesus, in you, calling you away from it: Oh! what wonderful Love is this, that he should thus continue to speak to, and wo the Children of Men?

And is it not great Ingratitude for you thus to disregard this blessed Voice in you? Oh! I beseech you consider; Would it not be counted great Ingratitude in you, if some Prince or great Man

of

of the Earth, who had been your great Friend, ſhould ſtand at your Door without, and knock, and you refuſe to open unto him? Nay, I am perſwaded, that if but a *Lord*, or *Earl*, or *Knight* of your acquaintance, ſhould but knock at your Door, oh what a Paſſionate Haſte would you be in to open to him! and what *Apologies* would you be ready to make, that you could not accommodate him with Entertainment fit for him! and how great Care would you have of ſleighting him! but if you ſhould be ſo unkind, as not to open to him, nor entertain him, how ſoon would he take Offence at you, and it may be never be reconcilied to you more, although you never did it but once? and how ready would moſt of your Neighbour be to fall out with you on his account, telling you of your ill Behaviour to ſo worthy a Perſon.

But behold, how oft have you ſleighted our Beloved, who ſtands knocking, and whoſe Voice calls you to open to him? and notwithſtanding that, you have ſleighted him a thouſand times, and let him ſtand and call, and knock, ſome twenty, ſome thirty, ſome forty, ſome ſixty years, yet is he willing to be reconciled to you. Therefore I beſeech you be perſwaded to open unto him, and let him (the anointing in you) be your Teacher; *for you need not any man to teach you, but as this Anointing in you doth teach you*, freely, without Money and without Price.

Now I beſeech you, my Friends and Country-men, both *Papiſts*, *Proteſtants*, *Presbyterians*, *Independents* and *Anabaptiſts*, Prieſt and People of all ſorts, That you no longer ſleight the Voice of our Beloved, that calls thus in you, and that ſo long hath waited to be gracious to you, as your own Experience will tell you; yea, I earneſtly beg and entreat of you, that you proceed no further, as many of each of your Prieſts have done in their Books to abuſe our Beloved, the *Anointing* in you; ſome ſaying, *Its a Natural Light*, or *Natural Conſcience*; ſome calling it *Witchcraft*; and ſome, *Ignis Fatuus*; and ſome, the *Quakers Idol*, with many more ill Names too tedious to name; and like the *Jews* great Schollars and Prieſts of old, that Crucified him; ſo have they done now afreſh, and put him to open Shame; and it was the God of this World that blinded thoſe great Schollars Eyes then, that blinds theſe now. And as the Myſteries of his Kingdom were hid from all thoſe men then, ſo it's

at this day; and it's my Teſtimony for God, that *there is no way to come to the Knowledge of the Heavenly Myſtery, but by giving heed to the Light, the Voice, the Knocking of the Anointing in you.*

Therefore ſtrive no longer with your Invented Various Meanings, your Various Commentaries on the ancient Quakers Writings, your Tongues and Languages, ſtrive no more with your Logick, Rhetorick, Studied Sermons, Philoſophy and great Books; for there's none, neither Learned nor Unlearned, found worthy to open the Myſtery of the Book, but the Lamb, whoſe voice in you only can make it known unto you: For as the Apoſtle *Paul* ſaid, *If I give all my Goods to the Poor, and my Body to be Burnt, and have not Charity, I am but as a Sounding Braſs or Tinkling Cymbal*; ſo I ſay unto you, ſtudy, pray, preach, read Books, hear Sermons, yea, do all the uttermoſt your Arts and Sciences can teach you, and it will ſignifie nothing unto you without Charity; and where is your Charity or Pity either, to let the Beloved of our Souls, Chriſt Jeſus, ſtand at the Door of your Hearts, and call unto you for Entrance, and take no Pity of him, but many of you call him ill Names, as before.

Well, my Friends, my Soul's Love deſires you to open unto him; for he will not alwayes ſtrive with you; and if you perſiſt in ſlighting of him, although his Voice be but low, and his Appearance but like a Grain of Muſtard-ſeed ſown in your Hearts, you will find that this Light, the *Anointing in you*, will be more againſt you then a thouſand Witneſſes; and then you ſhall know, that this is the Truth, written in Love to your Souls, by me, who am

Your Real Friend.

Thomas Wynne.

Y Llythyr

Y Llythyr i annerch fy anwyl wladwyr y Cymru.

FY anwyl Frodyr a Chwuorydd o wlad fynge-nedigaeth, I mae yn amſer i chwi ddeffro, oblegid dydd mawr yr Arglwydd a wawriodd, a chododd Haul y cyfiawnder, ac i mae yn diſcleirio oddifewn yngalonau meibion dynion, yn twymno ac yn cyſſuro y rhai a'i carant ef: Ac fell y bu Duw yn drugarog trwy roi Howl oddiallan, i gyſſuro ac i gynal holl ddynol ryw yn eu gorchwylion oddiallan; ac hebddo ni fyddei ond nos yn fuan o farfolaeth i holl ddynol ryw: Felly i mae ef gwedi rhoi haul y cyfiawnder Chriſt Jeſu mewn meſur (i ddiſcleirio oddifewn) i holl blant dynion, i ddangos iddynt hwy y ffordd i fywyd tragwyddol. A'r goleuni yr haul yma ſydd yn datcuddio i blant dynion eu holl hanwireddau: a phan fachludo yr haul yma mewn enaid, mae yn rhywyr ir enaid weithio. Am hynny (fy anwyl Frodyr y Cymbru tirion) yſtyriwch mewn pryd, a rhoddwch ufydd-dod i'r gwir goleuni yn eich Cydwybodau chwi. Oh! grandewch ar lais yr hwn ſydd yn curo wrth ddryſſau eich calonau chwi, ac yn galw arnoch chwi beunydd, i ymadel a phob drwg, a wyddoch i fod yn dda. A dyma 'r gwir Figael ſydd yn caſclu ei ddefaid ir un gorlan. A dyma 'r gwir Fugael a ddywedodd, *Joan* 10. 10. Fy nefaid i a wrandawant ar fy llais i, ac ar lais un dierth ni wrandawant ddim. A dyma 'r Bugael da a rodd odd ei fywyd i lawr dros y

defaid: Ond (ebef) y cyflogwr a ffu, oblegid ei fod yn gyflogwr, ac nid iw yn gofalu am y defaid. Am hynny (Oh Cymbru tirion) ymadewch a'r holl gyflogwyr, oblegid ffo a wnant hwy, os coeliwch Chriſt Jeſu oblegid i bod hwy yn gyflogwyr, nad ydynt yn gofalu am danoch chwi, ond am eich eiddo chwi: A diange a wnant hwy, pan i gwelant chwi mewn cyfyngder; Pan welant hwy y blaidd, gelyn eich eneidian, diange a wnant hwy. Ond y gwir Fugail, yr hwn a roddodd ei fywyd i lawr droſſoch, yr hwn ſydd yn lleiſio ynoch, efe a'ch gwared chwi oddiwrth y blaidd, gelyn eich enidiau chwi. Am hynny ymadewch a dynion, a throwch at gwir goleuni Duw a Chriſt ynoch chwi; Canys os y doll a dwyſa 'r dall, y ddau a ſyrth i 'r clawdd, medd Chriſt: Ac fe ddywaid yr Apoſtl *Foan*, y mae genym Eneiniad ynom: Ac nid rhaid i chwi neb eich dyſcu, ond fel y dyſco yr Eneiniad ynoch chwi. A dyma fy 'nhyſtiolaeth i oddiwrth wir deimlad oddiwrth Dduw, ac o wir gariad at eich eneidiau, Oni ymadewch chwi a gwrando ar gyflogwyr, ac oni ymadewch chwi a Dynion a dyfod i gymerid eich dyſcu gan yr Eneiniad oddifewn i chwi, gwell a fuaſai i chwi fod heb eich heni. Ond os chwi a ymadewch a dyſceidiaeth dynion, a chymeryd eich dyſcu gan Griſt yr Eneiniae ynoch, ac yn ei weinidogion ef, happys a fyddwch byth yn dragwyddol. A gwybyddwch (y Cymbru anwyl) mae mewn gwir gariad at eich eneidiau chwi, i rwi 'n ſcryfennu attoch chwi, yr hwn a adwaenoch chwi wrth yr henw.

Carwys, y 4 mis yr ail dydd, 1677.

Thomas Wynne.

Poſtſcript.

Poſtſcript.

OH! my dear Friends before-mentioned, I beſeech you once more to lay to Heart the Eſtate and Condition you are in, and call to mind it will be Wiſdom for you to remember your Latter-End; and think not that your Joaking or Scoffing will ſerve turn before the great Tribunal, nor your empty profeſſing of God and Chriſt in words; for, *it is not every one that ſaith, Lord, Lord, ſhall enter the Kingdom, but he that doth the will of the Father which is in Heaven.*

But it may be ſome of you will be ready to ſay, that *I make no Diſtinction between the Beſt and the Worſt.*

To which I Anſwer, That I have written in general, and though there be among you diſtinct Names, as before, I find you all to agree (in Nature) to Scoff, Taunt and Perſecute God's poor deſpiſed People; and ſeeing you have ſo unanimouſly agreed ſo to do, as may appear if need be, I judge it but equal to let you be together until ſome of you disjoyn your ſelves by a more holy Frame of Spirit.

Yet I know, there are ſome particular Perſons of each of you, who are come ſo far to be led and guided by the holy Principle in them, that they dare not ſcoff nor jeer any, but are troubled to hear or ſee any others

do

do ſo, who have ſhewed their Moderation ſo much as they themſelves have not eſcaped being Sharers in the Reproach of the *Quakers*; & theſe I diſtinguiſh from the reſt, and from what I charge the afore-mention'd with; and I heartily deſire, that they may witneſs a Growth in the Heavenly Principle, which will further them in holy Living, and make them able to diſcern who they are that fear God, and who fear him not.

T. W.

THE END.

35 21 68

ELECTION AND REPROBATION Scripturally and Experimentally Witneſſed unto, &c.

Wherein the Love of God in Chriſt is Freely and Clearly held forth to all Mankind.

Given forth in tender Love for a general Good, but more particularly for the Comfort of all who in Sincerity ſeek after the pure God, with Deſires to walk in his Holy Undefiled Way.

Alſo, Divers other weighty things, needful to be duely conſidered and rightly underſtood; witneſſed unto, as aforeſaid.

By one who travails in Spirit for the gathering of the ſcattered Nations (who are like troubled Waters) out of their Sins, home unto God, by Chriſt Jeſus, the good Shepherd:

William Gibſon.

MUSEUM

Look unto me and be ye ſaved, all the Ends of the Earth; for I am God, and there is none elſe, a mighty God & a Saviour, &c. Iſa. 45. 22. *God's Will is that all men might be ſaved. Chriſt gave himſelf a Ranſom for all,* 1 Tim. 2. 4, 6.

Deſpiſeſt thou the riches of his goodneſs and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to Repentance? but after the hardneſs and Impenitency of thy Heart, treaſureſt up unto thy ſelf wrath againſt the Day of wrath, and Revelation of the righteous Judgments of God, who will render to every man according to his Deeds, Rom. 2. 4, 5, 6.

An Epiſtle to the Reader.

Reader,

REmember the Command and Example of Chriſt Jeſus, and obey and follow the ſame, who ſaid, Learn of me, I am Meek and Lowly, and ye ſhall find Reſt to your Souls; *if thou takeſt his counſel and followſt his example, then thou wilt read in meekneſs and lowlineſs of Mind, and if thou ſo read, I queſtion not, but what I have writ in this following Teſtimony will meet with an anſwer in thy Conſcience, and ſome benefit may come to thee thereby, and if ſo it come to paſs, it will be matter of true rejoycing to me; for I do take great pleaſure in the Well-being of the Sons and Daughters of men every way, both in Soul and Body.*

It is certain, that the Holy, Glorious Lord God of Heaven & Earth doth give Life and a Being upon Earth unto all mankind, for one and the ſame purpoſe, even that all ſhould ſerve him with their Souls and with their Bodies, which are his; it is equitable in God to require this ſervice, therefore ſaith the holy Apoſtle, This is your reaſonable ſervice, at this the Law of God directly pointed (*given by* Moſes *unto the Family of* Abraham, *after through ſin man-kind was fallen from God) ſaying,* ~~Hear O *Iſrael,*~~ Thou ſhalt have no other Gods but me, thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; *this is the firſt and greateſt Commandment, and the ſecond is like unto it,* Thou ſhalt love thy Neighbour as thy ſelf. *Chriſt Jeſus in the days of his Fleſh, did not only ratifie and confirm this, and commend the ſame to his Diſciples and to the Multitude, but alſo opened or expounded the latter, yea, enlarged the ſame unto his Diſciples, ſaying,* Love your Enemies, do good to thoſe who do deſpightfully uſe you, and perſecute you. *Chriſt ſaid to the* Jews, Think ye I came to deſtroy the Law? I tell ye nay, I came not to deſtroy, but to fulfill; *thoſe who did believe in him, and receive him, he did endue with power, to love God with all their Heart, Soul and Mind, and their Neighbours as themſelves, yea, to love and pray for their Enemies; and its written,* as many as receiv'd him, to them he gave power to become the Sons of God, *and thoſe Believers in him (who received him into their hearts by Faith) were not born of fleſh, nor of blood, nor of the will of man, but of God, theſe were born of the Spirit, and led by it, and they are the Children of God, who are led by the Spirit of God, as the Apoſtle ſaith,* Chriſt Jeſus, through the Grace, Favour and tender Mercy of God

the Father tasted death for Every man, *as saith the holy Apostle: and Christ saith,* I am the Light of the World: *mark that; he is not only the Life and Light of his Disciples, whom he hath gathered out of the World) who are not of the world, as he saith, and therefore the world doth hate them) but he is also the Light of the World, which lieth in wickedness, and by his light shining in their dark hearts he lets them see their sins, and reproves them thereby, and calls of them thereby to Repent: Christ saith,* Every one that doth Evil, hateth the Light, and will not bring their deeds unto it; but every one that doth Truth, bringeth his deeds unto the Light that they may be made manifest, that they are wrought in God, who is LIHGT, *as saith the holy Apostle* John: *and he saith,* Christ is the propitiation for our sins, and not for our sins only, but also for the sins of the WHOLE WORLD; *mark that: he is the common and universal Saviour, who died for all, lighteth all, and is the propitiation or Intercessor provided for all, but none can have the benefit of his Death or Life, or his Light, or of his Mediatorship unto their Eternal Salvation without Faith in him;* Abraham *saw his day and believed in him and was glad, and the Fathers under the Law and before the Law, believed God and his Promises, which are all yea and amen in him;* the Gentiles, *who had not the Law in the outward Letter did the things contained in the Law, shewing the deeds of the Law written in their hearts; as saith the Apostle,* by vertue of his enlightning & enlivening presence they were naturalliz'd or made naturally to do the things contained in the Law; *and so were made partakers of that nature which is Divine, of which nature the true Believers were and are made partakers, as the holy Apostle saith, here take notice,* that nature, or the nature of man considered as he is in the fall from God; man in and by this nature, fallen, corrupted and degenerated into a plant of a strange Vine unto God; *in this estate, in this nature he cannot do the things contained in the Law of God, but contrariwise, as the Apostle saith,* the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, *therefore those who without the Law in the outward Letter do the things contained in it, these deeds are done by the verture of the heavenly and divine nature or spirit of the Lamb of God, who as* John Baptist *saith,* cometh to take away the sins of the World [*Mark*] the sins of the World. *So it is certainly true which Christ Jesus saith,* without me ye can do nothing; *and this of old was and now is as true, in and among the* Gentiles, *as among the* Jews; there is not Salvation in any other; there is no name given under Heaven, by which any can be saved, but by

him whom the Father hath given to be the Light of the *Gentiles*, to open the blind Eyes, to bring the Priſoner out of the Priſon-houſe; *as its written in the Scriptures of Truth:* he is the Eternal Word, who was in the beginning, by whom God made all things, *as its written*, Joh. 1. God created all things by Jeſus Chriſt, *as ſaith the holy Apoſtle* Paul: he is the Rock that followed *Iſrael*, of which Rock they drank, and of which they did eat, they all eat the ſame ſpiritual meat, and drank the ſame ſpiritual drink, *they eat and drank of the Rock that followed them, and that Rock was Chriſt: By Faith in this Rock* Abel *offered a more acceptable Sacrifice than* Cain; *by Faith in this Rock* Abraham *offered up his* Iſaac, *believed God, and it was accounted to him for Righteouſneſs; by Faith in him all the Juſt lives to God, through all Ages: he is the Rock, on which the true Church is builded, againſt which the Gates of Hell can never prevail, let them open as wide as they can. It is as true in all man-kind as it was in the holy Apoſtle, he ſaid,* of my ſelf I can do nothing,——*but he alſo ſaid,* I can do all things through Chriſt that ſtrengtheneth me; he is the bleſſed Seed, who bruiſeth the Serpents head, *in all who believe in and follow him; in him the Election ſtands: Gods will is,* that all men may know him, and believe in him, and be ſaved, *as the holy Apoſtle ſaith; and God who cannot Lye, ſaid by the Mouth of his holy Prophet* Iſaiah, Look unto me O all ye ends of the Earth and be ye ſaved; *the Apoſtle* John *ſaith,* that we have ſeen and do teſtifie that the Father hath ſent the Son to be the Saviour of the World; *and the Apoſtle* Paul *ſaith,* Chriſt gave himſelf a Ranſom for All; *mark that, here is none Reprobated by him from this Ranſom. The holy Ghoſt ſpake by the mouth of the holy Prophet,* God doth not willingly afflict nor grieve the Children of men, *Lament.* 3.33. read the Chapter through, *and the will of God is the Sanctification of man-kind, as ſaith the holy Apoſtle,* holineſs becomes man-kind through all Generations, but ſin is a Reproach unto any people, *as its written, but more eſpecially to the Profeſſors of* Chriſtianity.

The holy fear of the Lord God is the beginning of true, pure heavenly Wiſdom, and the ſecrets of the Lord are with them that fear him, as ſaith the holy man of God; let this holy fear have place in thy heart, and then the pure peaceable wiſdom of God will over-ſhadow thee: *So unto the Grace of God which doth appear to thee, to teach thee to deny all Ungodlineſs, I do commend thee.*

W. G.

London, the 8th day

ELECTION
AND
REPROBATION
Scripturally & Experimentally
Witneſſed unto, &c.

Concerning Election *and* Reprobation.

I *Ohn Blanch* Hath taken upon him to ſpeak concerning *Jacob* and *Eſau*, pag. 157. of his *Manuſcript*; he ſaith, *Before the Children knew good or evil*, Jacob *have I Loved, and* Eſau *have I hated.*

Anſw. Reader, J.B. no doubt would have us take theſe words as words of the holy Scriptures; but the Scriptures do not ſay, that God ſaid he *Hated Eſau* before he knew Good or Evil; but when the Woman felt the Children ſtrugling in her Womb, ſhe did enquire of the Lord, ſaying, *How is it that it is thus with me?* and the Lord ſaid unto her, *Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy Bowels, and the Elder ſhould ſerve the Younger.* But he did not ſay when the Children were in the Womb, *that he hated* Eſau; though many Profeſſors in *England*, *Scotland*, and elſe-where have ſo taken it, but their miſtake herein hath been great, and greatly Hurtfull and

deſtructive unto many. Reader, take notice that after the Apoſtle in the 9th Chapter to the *Romans* hath repeated what God ſaid to the Woman while the Children were in her Womb; he brings the following words (*As it is written*, Jacob *have I loved*, *and* Eſau *have I hated*) out of the firſt Chapter of *Malachi*, where the Lord ſaid to *Iſrael* by *Malachi*, *Was not* Eſau Jacob's *Brother? yet I loved* Jacob, *and I hated* Eſau, *and I laid his Mountains waſte for the Dragons of the Wilderneſs*: Theſe words were ſpoken by the Lord, through the Prophet *Malachi* unto the Off-ſpring of *Jacob*, long after *Jacob* and *Eſau* had finiſhed their Dayes upon Earth. *Jacob* was a plain faithfull Man, made ſo and kept ſo by the Spirit of the Lord, whom he loved: *Eſau* was a prophane Man, who rejected the Counſel of God, in Diſobeying his good Spirit which he gave him to Inſtruct him, by which he was lighted to know Good from Evil, and therein Power was freely tendred to him (and Time) to believe and obey; ſo it was poſſible that he might believe and obey: ſo that his Unbelief and Diſobedience was not of God, but of the Devil; not according to the Will of God, who would have all Men and Women ſaved, but according to the Will of the Devil, who would have all Men and Women deſtroyed, whom that prophane Spirit, the Prince of the power of the Air did Defile, Corrupt, and brought into Prophaneneſs; ſo he that was the Falſe Teacher to *Adam* and *Eve*, who led them to break the holy Law of God, and ſin againſt him, the ſame led *Eſau* into his Prophaneneſs, becauſe of which he was hated of God: and the ſame Evil teacher led *Cain* to Kill his Righteous Brother *Abel*, whoſe Sacrifice was accepted of the pure God, becauſe it was offered up with a Clean, Right and Harmleſs Mind, into which Mind he was brought, and in the ſame kept by God his Maker, out of the Evil Spirit, which corrupted his Brother *Cain*; and his God, who never ſlumbers nor ſleeps, kept him, yea, he gave him Dominion over the Evil, Hurtfull Spirit, and he is Eternally bleſſed, though he was ſlain by his Ungodly Brother: And God ſaid unto *Cain* [before he killed his Brother] *Why art thou Wroth? And why is thy Countenance fallen? If thou doſt well, ſhalt thou not be accepted? And if thou doſt not well, ſin lieth*

at

at thy Door, Gen. 4. 6, 7. God (who ſaid unto *Cain*, *If thou doſt well, ſhalt thou not be accepted?*) did not Limit or hinder him from doing well, nor did God fore-appoint him to do Evil; neither did he limit nor hinder *Eſau* from doing well, neither did he fore-appoint himſelf to do Evil. *Edom*, the Generation of *Eſau* ſaid, *We are impoveriſhed, we will return and build the Deſolate places:* The Lord ſaid, *They ſhall build, but I will throw down; and they ſhall call them the border of Wickedneſs, againſt whom the Lord hath Indignation*, &c. This Generation of *Eſau* were rejected of God, becauſe of their Wickedneſs, which (not God, but) the Devil was the Author of, and ſo their Deſtruction was of themſelves, who rejected the Counſel of God, who as the holy Apoſtle ſaith, *Would have all men to be ſaved —— for there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for All* [Mark that, *for All*] 1 Tim. 3. 4, 5, 6. *Mal.* 1, 2, 3, 4.

In the Prophecy of *Obadiah* there is much ſaid concerning *Eſau* and his Generation, & of the juſt Judgments of God againſt them for their Wickedneſs, Verſe 6. (its ſaid thus) *How are the things of* Eſau *ſearched out! how are his hidden things ſought up!* Verſe 9, 10. God threatned *to cut off every one of the Mount of* Eſau; for ſaid God, *For thy Violence againſt thy Brother* Jacob, *ſhame ſhall cover thee, and thou ſhalt be cut off forever*, Verſ. 18. *And the Houſe of* Jacob *ſhall be a Fire, -and the Houſe of* Joſeph *a Flame, and the Houſe of* Eſau *for Stubble*, &c. Reader, here obſerve, God by his holy Prophet ſhews the Cauſe, why his hatred was kindled againſt *Eſau*, and his Generation, Houſe, Family or Off-ſpring, and why he would cut off or deſtroy them, even becauſe of their Wickedneſs and Rebellion.

The Apoſtle *Paul* ſaith, *The Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrightcouſneſs of men, who hold the Truth in Unrighteouſneſs, becauſe that which may be known of God is manifeſt in them, for God hath ſhewed it unto them: and becauſe when they knew God, they glorified him not as God; and even as they did not like to retain God in their Knowledge,*

God gave them up to a Reprobate Mind, &c. Rom. 1. 18, 19, 21, 28. And again, he ſpeaks againſt thoſe who did not know the Long-ſuffering and Goodneſs of God to lead them to Repentance; and he ſaith, *God will render to every man according to their deeds*; and he alſo ſaith, *There is no reſpect of Perſons with God, &c.* Rom. 2. 4, 6, 11. And the ſame *Paul* puts the Queſtion, ſaying, *What if God, willing to ſhew his Wrath and to make his power known, endured with much Long-ſuffering* (on) *the Veſſel of Wrath fitted to Deſtruction?* Rom. 9. 22. Thus it appears that God waited long upon the Evil-doers to lead them to Repentance, *But when they knew God, they did not Glorifie him as God, neither did they like to retain God in their Knowledge*; and after God had ſuffered and waited long to lead them to Repentance, and they did not turn at his Call and Reproof, then *he gave them up to a Reprobate Mind*: They had a time in which they might have been made of an Heavenly, Spiritual Mind, in which they might have had Life and Peace.

The Prophet *Jeremiah* ſaith of the Apoſtatized *Jews*, who were the Children of *Jacob* according to the Fleſh, *Reprobate Silver ſhall men call them, becauſe the Lord hath rejected them*, Jer. 6. 30.

Reader, the People of God called *Quakers*, do own *Election* and *Reprobation*, but do utterly deny *That God hath ordained that ſome men ſhould be Wicked*, or *that he* [*WITH-HOLDS*] *his Light, Grace or Spirit from them*, and ſo puts them UPON A FORCE to be Wicked, *for want of the gift of his Spirit, Grace and Light, and afterwards caſts them into Hell, for not obeying him, when they had no power offered or given to them* (by him) *to enable them to obey*: No, God's Way is Equal, as his Servants of old have teſtified, *Where he gives much, he requires of man accordingly*; and *where he gives leſs, he requires accordingly*, and *he that is faithfull in a little he will make Ruler over much*. The Apoſtle *Peter* ſaid, *The Saints were Elect, according to the fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, &c.* 1 Pet. 1. 2.

And we do deny that any Man or Woman is Elect of God, that

that is, *Choſen of God*, without the Sanctification of, or by the Spirit of Truth, and Obedience unto it. The Apoſtle *Paul* ſaith unto the Saints at *Rome*, *Thoſe whom God did fore-know, them he did predeſtinate* (that is, fore-ordain) *to be conformed to the Image of his Son*, (that is, to the Likeneſs of his Son) *Rom.* 8.29. But it is certain that none can be made Conformable to the Likeneſs of his Son, without he be Sanctified by the Spirit of Truth; and none can be ſo Sanctified by the Spirit of Truth, but thoſe who believe in and obey the ſame Spirit; for that is it which Chriſt promiſed ſhould lead the Saints into all Truth. The Apoſtle *Paul* writ to the Church of Chriſt at *Epheſus*, ſaying, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt, according as he hath choſen us* (that is, *Elected us*) *in him before the Foundation of the World, that we ſhould be holy without blame before him in Love, &c.* Epheſ. 1. 3,4.

We do believe that God doth fore-know thoſe who become his, while they are ignorant of him: And we do believe, that he hath choſen them in his Son, before the Foundation of the World, Chriſt the Son of God is the Light of the World, he lighteth every one that cometh into World, for one & the ſame Cauſe, Purpoſe or End, even that all might believe in him & obey him, & through Faith and Obedience might be Choſen or Elect in him, and ſo have Eternal Life in him, *He that believes in the Son of God hath Everlaſting Life, he that doth not believe in the Son of God ſhall not ſee Life*, John 38. Again, the firſt Epiſtle of *John* 5. 12. *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life*: and ſuch are not Elect in him, but are under condemnation, becauſe of their Unbelief, which Unbelief the Devil [not God] i the Author of.

Reader, thus we own *Election* and *Reprobation*, as did the holy Men of old; but we deny that thoſe who continue in ſin, and plead for it term of Life, are in that ſtate choſen of God; & we do deny an UNCONDITIONAL *Election* & *Reprobation*, (as held forth by many of the Profeſſors in our time) for the condition of Election is Faith in God and Chriſt, and Obedience unto the Spirit of Truth, which is given to lead the Saints into

all Truth, and to conviuce the World of ſin. And the condition of *Reprobation* and *Damnation*, is Unbelief in God and Chriſt, and Diſobedience unto, and Rebellion againſt the Spirit of Truth. The Apoſtle *Paul* ſaith to the Saints at *Rome*, *If ye live after the Fleſh, ye ſhall dye; but if ye through the Spirit do mortifie the deeds of the Body, ye ſhall live: for as many as are led by the Spirit of God, are the Sons of God*, Rom. 8. 13, 14. And further, the ſame Apoſtle ſaith, *His Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs*, Rom. 6. 16. So here the holy Apoſtle declares the GOSPEL conditions of *Election* and *Reprobation*; or chuſing to Eternal Life, and caſting off unto Eternal Damnation.

Chriſt is the Elect, the Choſen of God. *Behold* (ſaith God) *my Servant, whom I uphold; mine Elect, in whom my Soul delighteth. I will keep thee, and give thee for a Covenant of the People, for a Light to the* Gentiles, (*to open the blind Eyes*) *to bring out the Priſoners from the Priſon, and them that ſit in Darkneſs out of the Priſon-houſe*, Iſa. 42. 1, 6, 7. He is
Gal. 3. 16. the bleſſed Seed, in whom the bleſſing is, to whom
Gen. 3. 15. the Promiſe is, *That he ſhall bruiſe the Serpents Head*, who brought in the Curſe and Reprobation; *He is able to ſave to the uttermoſt, all that come unto God by him*, Heb. 7. 25. *he is ordained of the Father to put an end to Sin, to finiſh Tranſgreſſion and bring in everlaſting Righteouſneſs. He is the Lamb of God, who taketh away the Sin of the World; he is the Author of eternal Salvation unto all them that obey him*, Heb. 5. 9. Mark, here obedience unto Chriſt is required in order to Salvation, this is a Goſpel-truth.

The Apoſtle *Peter* ſaid unto the *Jews, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his Iniquities*, Acts 3. 26. (Mark) thoſe who are bleſſed by Jeſus Chriſt, and Elect in him, they are turned away from their Iniquities by him; and in vain do they profeſs him, and to be his Elect, who continue in their ſins, and plead for their continuance therein for term of Life.

God ſaid by the Mouth of his holy Prophet *Iſaiah*, *Look unto*

unto me, and be ye ſaved, all the ends of the Earth; for I am God, and there is none elſe, Iſa.45.22. read the Chapter through. God doth largely therein expreſs by plain words his Univerſal Love to Man-kind. Obſerve Reader, he calls to the *Heathen* even to all the Ends of the Earth to look to him for Salvation [Mark] that for which one man is called to look to him, for the ſame all Man-kind is called to look to him (every one in the Day of their Viſitation) viz. *for Salvation. Chriſt is the true Light, who lighteth every man that cometh into the World*, according to *John* 1.9. he is the *Light of the World*, as he ſaid, *John* 8.12.12,46.He ſaid,*Believe in the Light,that ye may be Children of the Light.* So all being enlightned by Chriſt, in the Light they may look unto God, and be ſaved, if they believe in it: but if they believe not in the Light,but hate it,they cannot have Salvation,*Joh.*3.19,20. 1 *Joh.*1.5.and ſuch Periſh,whoſe Deſtruction is of themſelves, and the Lord God is clear,for the Unbelief and the Diſobedience of thoſe who Periſh is not of God, but of the wicked One. God ſaid by the Mouth of *David, My People would not hearken to my Voice,and* Iſrael *would none of me; So I gave them up unto their own Hearts Lùſts,and they walked in their own wayes: O that my People had hearkened unto me; and* Iſrael *had walked in my wayes*! Pſal. 81. 11,12,13. God ſpake by the Mouth of *Hoſea* unto *Iſrael*, ſaying, O Iſrael, *thou deſtroyeſt thy ſelf; but in me is thy help, Hoſea* 13.9. God ſaid by the Mouth of the Apoſtle *Peter, That the Wicked bring Deſtruction upon themſelves*, 2 Pet. 2. 1. Read the Chapter through. Chriſt Jeſus ſaid, O Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them who are ſent unto thee! how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not?* Matth. 23.37. Luk.13.34.

Reader, when Chriſt would have gathered the Inhabitants of *Jeruſalem* unto their Immortal Souls Reſt, they rejected him; And he did not tell them that they could not come to him, for they might have come to him, or elſe it had been vain Words for him to tell them that he would have gathered them; But he told them, they WOULD NOT come to him: So it was their own Self-will, which did hinder them from coming to Chriſt

and

and not Gods holy Will, for his will is that all might be ſaved. God ſaid by the Mouth of *Solomon*, *That the Wicked would have none of his Counſel*; And he ſaid, *they diſpiſed all his Reproof: Therefore* (ſaid God) *they ſhall eat the Fruit of their own way*, &c. *Prov.* 1. 30, 31. Chriſt is the true Light, who lighteth every man that cometh into the World (as I have ſhewed before) and he hath *taſted Death for every Man*, *Heb.* 2. 9. The Apoſtle *John* ſaid, *Chriſt is the Propitiation for the Sins of the whole World*, 1 *John* 2. 2. And he further ſaid, *We have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the World*, 1 *John* 4. 14. The Apoſtle *Paul* ſaid, *There is one God, and one Mediator between God and Men, the man Chriſt Jeſus, who gave himſelf a Ranſom for* ALL, mark *for all*: And he ſaid, *God's will is, that* ALL MEN *might be ſaved*; mark that: 1 *Tim.* 2. 4, 5, 6.

Reader, by what I have cited and writ in the holy Scripture words, and according to them, it doth plainly appear, that God hath not Created nor Fore-ordained any Man or Woman on purpoſe that they ſhould be Wicked, & ſo to be Damned, or Deſtroyed, or caſt into Hell, but he doth give to all People a Day or Time of Viſitation by his Grace, Light and Spirit, by the ſame to lead them out of the broad way that leads to Deſtruction; & all thoſe that continue therein, till the Lord ceaſe to ſtrive with them (for their Salvation) ſuch periſhing, their Deſtruction is of themſelves, and the Lord God is clear. *I have no pleaſure in the Death of him that dieth*, ſaith the Lord; *wherefore turn your ſelves and live ye*, Ezek. 18. 32. *As I live*, ſaith the Lord God, *I have no pleaſure in the Death of the* WICKED, *but that the Wicked turn from his evil way and live. Turn ye, turn ye from your evil Wayes, for why will ye die, O Houſe of Iſrael?* Ezek. 33. 11.

The Apoſtle *Peter* Exhorted thoſe who had believed in Chriſt, ſaying, *Give diligence to make your Calling and Election ſure; giving all diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Charity: For if theſe things be in you, and abound, they make you that you ſhall neither*

be

be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt (but he that lacketh theſe things is Blind, and cannot ſee afar off, and hath forgotten that he was purged from his old Sins) For if you do theſe things, YE SHALL NEVER FALL; *for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt,* 2 Pet. 1. 5, 6, 7, 8, 9, 10, 11.

Reader, here thou mayſt ſee that the Apoſtle took great care of thoſe who had believed in Chriſt, that they might make their Calling and Election ſure: So it appears that diligence in attending upon his Grace (by which they were ſaved) was required of them, in which diligence they being found, the Spirit of Grace did make them Fruitful in thoſe good things before mentioned; and the diligent did not fall, but made their *Calling* and *Election* ſure: the ſame Apoſtle Exhorted the Saints, ſaying, *Beware leſt ye alſo being led away with the error of the Wicked fall from your own ſtedfaſtneſs; but grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt,* 2 Pet. 3. 17, 18.

Here again the Apoſtle ſheweth not only his great care that the Saints might make their Calling and Election ſure, and ſo STAND, but alſo ſheweth that it was poſſible that they might be led away with the Error of the Wicked, and ſo FALL, if they did not diligently attend upon the Spirit of Grace, which teacheth to deny all Ungodlineſs and Worldly Luſts, and to live Soberly and Godly in this preſent World.

The Author to the *Hebrews* ſaith, *Take heed, Brethren, leſt there be in any of you an evil Heart of Unbelief, in departing from the Living God;* Heb. 3. 12, 13. *leſt any of you be hardened through the Deceitfulneſs of ſin.* Here again the Apoſtle doth not only ſhew his great care that thoſe Believers might not depart from the Living God, but doth alſo ſhew that they might depart from him, if they did not diligently wait upon him, as aforeſaid. Thus it doth plainly appear, that Faith & Obedience are Gods conditions, upon which God doth Elect, that is, Chuſe People to inherit Eternal Life. And the conditions, upon which God doth Reject, Reprobate and Turn people into Hell is Unbelief, Rebellion, Departing from him into Apoſta-

cy. The Apoſtle writ of ſome who *knew God, who when they knew him glorified him not as God, neither were thankful;* [*but became vain in their imaginations, and their fooliſh Hearts were darkened*] *and as they did not like to* RETAIN GOD IN THEIR KNOWLEDGE, *God gave them up to a* REPROBATE MIND, Rom. 1. 21, 28. Now theſe knew God, and he gave them a time of Viſitation, to the end they might have been Everlaſtingly happy: So it was their own Self-will, and unthankful Evil hearts, which did draw back from the Living God, which did deprive them of Eternal Reſt and Peace; God did not will that they ſhould draw back and depart from him; For Gods will is, that all People may be Holy: and as the Apoſtle ſaith, *God's Will is, that all men may know the Truth, and be ſaved,* 1 *Tim.* 2. 4. verſ. 5, 6. He ſaith, *There is one God, and one Mediator between God and Man, the man Chriſt Jeſus, who gave himſelf a Ranſom for* ALL *to be teſtified in due time.* Mark Reader, Chriſt gave himſelf a Ranſom for *All*; here is none ſhut out by him, here is none Reprobated by him from this RANSOM; he is God's free gift to the *Gentiles* or *Heathens*, as well as to the *Jews*, yea, to be God's Salvation to the ends of the Earth: he is the *Shilow*, the peaceable Saviour, unto whom the gathering of all Nations muſt be, even as God hath promiſed; *I will declare the Decree, the Lord hath ſaid unto me, thou art my Son, this day have I begotten thee: Ask of me and I will thee the* Heathen *for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion,* Pſal. 2. 8, 9. *He taſted Death for every man,* Heb. 2. 9. *He is the true Light, which lighteth every man that cometh into the World,* John 1. 9. & 8. 12. 12. 46. *He is the Propitiation not for our Sins only,* ſaid the Apoſtle, *but alſo for the Sins of the whole World,* 1 *John* 2. 2. *And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the World,* 1 John 1. 4. The Apoſtle *Peter* ſaith, *God is Long-ſuffering to us-ward, not willing that any ſhould Periſh, but that all ſhould come to Repentance,* 2 Pet. 3. 9.

Note Reader, the holy Apoſtles and the reſt of the faithful *Chriſtians* were come to Repentance, and were Regenerated and Born of God, and ſo were new Creatures in Chriſt Jeſus

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But the Long-ſuffering of God is exerciſed towards the Ungodly, who is not willing that any ſhould periſh, but that all ſhould come to Repentance; and he gives them time to repent, and doth viſit them with his good Spirit in tender Love, to enable them to Repent; but many reject his tender Love herein, and will not obey his Voice, as he ſaid, Iſrael *would have none of me*; and as Chriſt ſaid to the *Jews*, *Ye will not come to me, that ye might have Life.*

Chriſt Jeſus the Son of God ſaid unto the Angel of the Church of *Thyatira*, *That he gave the Woman* Jezabel *ſpace to repent of her Fornications, and ſhe repented not*, Rev. 2.18,21. Mark Reader, though God gave her Space, that is, Time to Repent, yet ſhe Repented; now her not Repenting proceeded from her own [Self] willfullneſs, and not from God's holy Will; for inaſmuch as God gave her time to Repent, ſhe was put into a condition by him to Repent, and therefore might have Repented within the time he gave her to Repent, though afterwards it mig t be hid from her Eyes, as it was in the Caſe of *Eſau*.

The Author to the *Hebrews* Exhorted the Believers in Chriſt, to *Follow Peace with all men, and Holineſs, without which* NO MAN *ſhall ſee the Lord*; *looking diligently, leſt any man fail of the grace of God*, (or fall from it) *leſt any Root of Bitterneſs ſpring up and trouble you, and thereby many be defiled*, Heb. 12. 14,15,16,17. Here the holy Man labours to keep them to the Grace of God, which doth bring Salvation, which did teach them to deny Ungodlineſs, and to live Soberly and Godly in the preſent World: For he knew that the Devil (who did and doth go about the Saints, ever ſeeking which of them he may Devour) would ſeek to draw them from the Grace of God; and he knew that it was poſſible that he might prevail upon them, and might lead them to do Deſpite againſt the Spirit of Grace, if they did not Watch deligently againſt him; and he knew if once they were drawn from the Grace of God, then the Root of Bitterneſs would ſpring up ſpeedily, by which many might be Defiled; but as a proviſion againſt this Evil, he Exhorted them to Watch, as afore-ſaid; in which Watch they

they being found, the Grace of God was ſufficient to preſerve and uphold them, even as the Lord ſaid unto *Paul* (that diligent Watcher) *My Grace is ſufficient for thee; my ſtrength is made perfect in Weakneſs:* The Apoſtle *Paul* told the *Galatians*, ſaying, *Whoſoever of you are Juſtified by the Law*, (or ſeek to be Juſtified by it) *ye are fallen from Grace*, Gal. 5. 4. The Author to the *Hebrews* ſaith, *He that deſpiſed* Moſes's *Law*, *dyed without Mercy under two or three Witneſſes; of how much ſorer puniſhment, ſuppoſe ye ſhall they be thought worthy, who have troden under Foot the Son of God, and have counted the Blood of the Covenant*, WHEREWITH HE WAS SANCTIFIED AN UNHOLY THING, *and hath done Deſpite unto the Spirit of* GRACE, Heb. 10. 28, 29.

Reader, here take notice that the holy Man of God, who writ this Epiſtle, ſpeaks of ſome who was Sanctified by the Blood of the Covenant, who afterwards did tread under Foot the Son of God, and counted the Blood of the Covenant, by which he was Sanctified, an Unholy thing, and did Deſpite unto the Spirit of Grace: Now he that did ſo, did fall from the Grace, as the holy Man ſaid to the *Galatians*. To the ſame purpoſe the ſaid author ſpeaks in *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe who were once enlightned, & have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt; and have taſted the good Word of God, and the Powers of the World to come; if they ſhall fall away, to renew them again unto Repentance; ſeeing they crucifie unto themſelves the Son of God afreſh, and put him to an open ſhame*, Heb. 6. 4, 5, 6. Heb. 10. 26, 27. Theſe mentioned by the Apoſtle are Apoſtates, grown old in Iniquity, grown ripe for Vengeance, grown paſt feeling, their Conſciences ſeared with a hot Iron, 1 *Tim.* 4. 2. But, note Reader, there may be ſome ſliping and ſliding in the Spiritual Journey, after Man or Woman is come to know the Truth and a place in it; this I ſay may come through want of watchfulneſs on the Creatures part, and yet through the tender Mercy of the Lord ſuch may be renewed into favour with God again through his righteous Judgments, and the Creatures unfeigned Repentance: And this Repentance & renewing into favour with God is wrought by the vertue

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of the Mediator and Advocate, Chriſt Jeſus; At this the Apoſtle points, ſaying, *My little Children, theſe things write I unto you, that ye Sin not; and if any man Sin, we have an Advocate with the Father*, Jeſus Chriſt the righteous, 1 *John* 2. 1. But let all who knows the Truth, and hath a Place or a Habitation in it, keep in the holy fear of the Lord God ſtedfaſt, and lowly in mind; and let none by what is here ſaid take liberty to Sin that Grace or Favour may abound, no, God for-bid, as ſaith the holy Apoſtle, *Rom.* 6. 1. The Apoſtle *Peter* ſaith, *For if after they have eſcaped the Polutions of the World, through the Knowledge of our Lord and Saviour Jeſus Chriſt; they are again Entangled therein, and* OVERCOME; *the latter end with them is worſe than the beginning; for it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment,* DELIVERED UNTO THEM. *But it is happened* (or come to paſs) *unto them according to the true Proverb, The Dog is turned to his own Vomit again, and the Sow that was waſhed to her wallowing in the Mire*, 2 Pet. 2. 20, 21, 22. Here the Apoſtle plainly ſheweth, that ſome had eſcaped the Polutions of the World, through the Knowledge of Chriſt Jeſus, they had the holy Commandment delivered to them; and they turned from it, and they turned like the Dog to his own Vomit, or like the Sow that was waſhed to her wallowing in the Mire. God did not will that they ſhould turn from the holy Commandment which he had delivered unto them, nor that they ſhould turn into the Polutions of the World again, out of which they had eſcaped through the Knowledge of our Lord and Saviour Jeſus Chriſt; for God who is unchangeable, hath ſaid, *If any man draw back, my Soul ſhall have no Pleaſure in him*, Heb. 10. 38.

The Apoſtle *Paul* ſaid, *We then, as Workers together—— beſeech you alſo, that ye receive not the Grace of God* IN VAIN, 2 Cor. 1. 6. Note, Reader, here the Apoſtle ſheweth his Godly Jealouſie over theſe *Corinthians*, though they had received the Grace of God, leſt their receiving of it ſhould be in Vain unto them; this ſhews that the Apoſtle ſaw that men

might receive the Grace of God, and through their own Neglect, Sloth and Unwatchfulneſs might fall from it and Periſh; and certainly ſome did ſo, as *Jude* doth ſhew in his Epiſtle, and *Paul* in his Epiſtle unto the *Galatians*, he ſaid unto them, *O fooliſh* Galatians! *who hath bewitched you?* and he ſaid unto them, *Whoſoever of you are Juſtified by the Law, ye are fallen from Grace*, Gal. 5. 4. and 3. 1. Note Reader, their falling from Grace was not becauſe the Grace was not ſufficient to uphold them, but becau e of their Sloth, Negligence and Unwatchfullneſs: the Apoſtle *Peter* Exhorted thoſe he writ to, *To be good Stewards of the manifold* GRACE *of God*, 1 Pet. 4. 10. thoſe who were good Stewards did grow in Grace, and were ſaved by it, as the holy Apoſtle ſaith, *By Grace ye are ſaved, through Faith*; and he ſaith, *It is a good thing that the Heart be eſtabliſhed with Grace. It hath appeared to all men*, as he ſaith, *Titus* 2. 12. 11. *Epheſians* 2. 5, and 8. *Hebrews* 13. 9. and its appearance unto all men is for one and the ſame Cauſe, Purpoſe or End, even to bring Salvation unto all the good Stewards of the Grace, have Salvation by it. But the Evil and Unjuſt Stewards do deſpite unto the Spirit of Grace (read *Heb.* 10. 26, 27, 28, 29, 30.) and ſuch are the Idle Stewards, who are ſpoken of by Chriſt in his Parables, ſaying, *Take that Unjuſt and Idle Servant, who hath hid his Lord's Money in the Earth, and Bind him Hand and Foot, and caſt him into utter Darkneſs, where there is Weeping and Wailing, and Gnaſhing of Teeth.* By this it doth appear, that the holy Apoſtles did believe and know, that the Grace of God, which bringeth Salvation, which hath appeared unto all men, is ſufficient to bring and give Salvation unto all men. And thoſe who have not Salvation by it, the Fault is not in God or Chriſt, or the Grace, but in themſelves. *The Sluggard is cloathed with Rags*; *and the Rebellious ſhall dwell in a dry Land*; *the Backſlider God hath no pleaſure in, he ſhall be filled with his own Evil Wayes*; *and Rebellion is as the ſin of Witchcraft, but the diligent hand maketh Rich*; *and he that is faithfull in a little ſhall be made Ruler over much: God rejects the Proud*; *but he teacheth the Humble*; he gives encreaſe of Grace and of Faith unto them. The holy

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Apoſtles great Labour and Care was, to bring people to the Grace of God, and to keep them to it; they knew the ſufficiency of it; yet alſo knew that the Serpent (who drew *Adam* and *Eve* from God, to ſin againſt him,) would labour to keep people in Rebellion againſt the Grace of God, and alſo would labour to draw thoſe into Rebellion againſt it, who were come into Obedience to it; and they knew the Serpent might readily prevail if a diligent Watch were not kept; and this our Lord Jeſus well knew, and therefore ſaid unto his Diſciples, *What I ſay unto one, I ſay unto all, Watch*; WATCH *and Pray leſt ye enter into Temptation.* The holy Prophet ſaid, *I will hear what the Lord will ſay, for he will ſpeak Peace to his Saints; but let them not turn again to Folly.*

In pag. 17. JB. quotes the words which God ſpake to *Moſes*, ſaying, *I will have Mercy on whom I will have Mercy*; theſe words *Paul* repeated in *Rom.* 9. and he added theſe words (*viz.*) *whom he will he heardneth.*

To the firſt I Anſwer, *Paul* ſpeaking to the *Gentiles*, or *Heathens* concerning the *Jews*, ſaid, *God hath concluded them All in Unbelief, that he might have* MERCY UPON ALL. Mark that, upon ALL, *Rom.* 11. 32. And Verſ. 26. he ſaith, *All* Iſrael *ſhall be ſaved.* Verſ. 27. *This is my Covenant unto them when I ſhall take away their ſins.*

To the ſecond I Anſwer, God's Grace hath appeared, and is a free Gift of God, given unto all men, to teach all men to deny Ungodlineſs, and to live Godly in this preſent World; he gives all a time alſo in which they may turn unto him from their Evil Wayes, and if they turn not to him in the Day of their Viſitation, the Lord doth ceaſe to ſtrive with them for their Salvation, who regard not the Day of their Viſitation, *Luke* 19. 44. As he did with the People of *Jeruſalem* of old, who WEPT over them, and ſaid, *O that thou hadſt known in this Day the things which belong to thy Peace! But now they are hid from thy Eyes, now your Houſe is left unto you deſolate*, &c. *Mat.* 23. 28, 29. *Luk.* 13. 34, 35. Thus it plainly appears that there was a time in which they might have known the things which did be-

belong to their Peace; but they neglecting that time, God ceaſed to ſtrive with them, and ſhut the Door of Mercy againſt them. So when God ceaſed to ſtrive with them, then they hardned SWIFTLY; for then the Devil had them at his pleaſure: Soit was and is he that doth hearden peoples Hearts againſt God, by leading them into ſin; and this the Apoſtle well knew, and therefore Exhorted the Saints, *To Watchfullneſs and Faithfullneß, leſt* (ſaid he) *any of you be hardened through the Deceitfullneß of Sin*, Heb. 3.13. And though its ſaid, *God hardened* Pharaoh's *Heart*; yet I ſay, as the Apoſtle ſaith, *God's Will is, that All Men may know the Truth and be ſaved*; and I ſay, there was a time when God would have ſoftned his Heart, and have made him a good man; but he withſtanding the Day of God's tender Viſitation, which was in order to have made him a Tender hearted good Man; God ceaſed to ſtrive with him for his Salvation, and then the Devil [*That great Hardner of Hearts*] had his Will of him. And though God ſaid to *Pharaoh*, *I have raiſed thee up to make my Power known in thee*; yet God did not ſay to him, I Created thee on purpoſe that thou ſhouldſt be a Wicked, Cruel and Hard hearted Man; NO, it were great Blaſphemy to ſay or think ſo; though after he was hardened, God ſuffered him for a time to oppreſs his People, yea, to riſe higher and higher in his Oppreſſion, yet afterwards God's Power was known in his Deſtruction, and in the deliverance of his own People.

Pharaoh ſaid unto *Moſes* and *Aaron*, *I have ſinned*; *the Lord is Righteous, and I and my People are wicked*, Exod.9.27. Again he ſaid, *I have ſinned againſt the Lord your God, and againſt you*; *forgive I pray thee, my Sin*, Chap. 10. ver 26,27. Again, *When* Pharaoh *ſaw there was Reſpite, he hardned his Heart*, Chap. 8. ver. 15. Again, Pharaoh *hardned his Heart this time alſo*, ver. 32. Thus it plainly appears that *Pharaoh* juſtifieth the Lord God in his Righteous Judgments, which he brought upon him and his People for their Sins, and condemneth himſelf and his People, ſaying, *I and my People are wicked*. It is certain that it was the Devil [NOT GOD] who led *Pharaoh* and his People into Sin, by which their Hearts were hardned againſt

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God and his People. The holy Apoſtle *John* ſaith, *He that committeth Sin, is of the Devil*, 1 John 3. 8. *Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with Evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own Luſts, and enticed; then when Luſt hath conceived, it bringeth forth Sin, and Sin when it is finiſhed bringeth forth Death*, Jam. 1. 13, 14, 15. And God's command is unto man-kind, that they ſhould not harden their Hearts; and its written, That *he was grieved with thoſe who did harden their Hearts*, Pſalm. 95. 8, 10. Heb. 3. 10. and God hath promiſed, That *he will take away the Stony or hard Heart*, [which the Devil hath made hard] *and that he will give them a Heart of Fleſh*, (or a *ſoft heart*) *&c.* Ezek. 11. 19. And *David* ſaith, Pſal. 51. 17. *The Sacrifice of God is a broken Heart.* And God ſaid by the Prophet to the People, Joel 2. 13. *Rent your Hearts*, &c. *The Lord is nigh unto them that are of a broken Heart, and ſaveth ſuch as are of a contrite Spirit*, Pſalm 34. 18.

Chriſt Jeſus ſaid, *The Men of* Nineveh *ſhall riſe up in Judgment with this Generation, and ſhall condemn it, becauſe they Repented at the preaching of* Jonas: *And behold a greater then* Jonas *is here*, Matth. 12. 41. *Jeſus upbraided* [yea, condemned] *the Cities wherein moſt of his mighty works were done, becauſe they Repented not*, ſee *Matth.* 11. 20. to the end. God commandeth all men to Repent every where, *Act.* 17. 30. Jeſus ſaid, *Suppoſe ye that thoſe* Galileans (mentioned, *Luk.* 13. 1, 2, 3.) *and thoſe eighteen men on whom the Tower of* Siloam *fell*, (ver. 4.) *were ſinners above all the* Gallileans, *and above all men that dwelt in* Jeruſalem; *I tell ye, nay; but except ye Repent, ye ſhall* ALL *likewiſe* PERISH. And Chriſt told his Diſciples after he was riſen from the Dead, *That Repentance & Remiſſion of Sins ſhould be preached in his Name unto all Nations* (*or in all Nations*) mark that, Luk. 24. 47. Many times did Jeſus call unto the *Rebellious* amongſt the ſeven Churches of *Aſia* to Repent, as may be ſeen in the ſecond & third Chapters of the *Revelations* at large: Chriſts Parables concerning the *ſtray Sheep* and the *prodigal Son*: in *Luk.* 15. 7. doth much hold forth the Univerſal Love of God to man-kind; he ſaid, *I ſay unto you, that Joy ſhall be in Heaven over one ſinner that Repenteth, more*

than over ninety nine juſt Perſons, which need no Repentance. Again, *There is Joy in the preſence of the Angels of God over one ſinner that Repenteth*, Luke 15. 10.

John the *Baptiſt* called the *Phariſees* and the *Sadduces*, who came unto his Baptiſm, *A Generation of Vipers*; yet theſe he called to *bring forth Fruits meet for Repentance*, Matth. 3. 7. & 12. 23. Luk. 3. 7.

In *Rom.* 9. 22. *Paul* ſaith, *What if God willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering (on) the Veſſels of Wrath fitted to Deſtruction.* Now mark, God ſuffered them long, and his Long-ſuffering was to lead them to Repentance, as the Apoſtle ſaith in another place. *Diſpiſeſt thou the Riches of his goodneſs and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to Repentance? but after the hardneſs and Impenitency of thy Heart, treaſure ſtup unto thy ſelf wrath againſt the Day of wrath, and Revelation of the righteous Judgments of God, who will render to every man according to his Deeds*, Rom. 2. 4, 5, 6. Now they not Repenting, but in the hardneſs of their Hearts going on till they grew ripe in Wickedneſs, their ripe Age in Wickedneſs fitted them for Deſtruction, which Wickedneſs, [not God] but the Devil led them into.

In *Proverbs* God called to Fools and Scorners to turn at his Reproof, but they did not return, and God ſaid, *Becauſe I have called, and ye refuſed; I have ſtretched out my Hand, and no man regarded; but ye have ſet at nought all my Counſel, and would have none of my Reproof, I alſo will Laugh at your Calamity, &c. when your Deſtruction cometh as a Whirl-wind, then ſhall you call upon me, but I will not anſwer; and they ſhall ſeek me, but they ſhall not find me, for that they hated Knowledge, and did not chuſe the fear of the Lord*, Prov. 1. 22. to the end of the Chapter.

Here its clear that God calls Fools and Scorners to Repent, he wills that they ſhould Repent, and he puts them into a condition that they may Repent; he puts them into a condition that they may Turn at his Reproof from the Evil which he doth Reprove them for; he puts them into a condition, that they may take his Counſel, and chuſe the Fear of the Lord. It were horrible

horrible Blaſphemy to ſay, That though God called them to turn at his Reproof, yet he did not Will or Intend that they ſhould turn at his Reproof, chuſe his Fear, or take his Counſel, or to ſay, he knew they could not do it, is likewiſe Blaſphemy. And it is Blaſphemy to ſay or think, that God who commands people to be Holy, FORCETH & CONSTRAINETH them to be wicked and ungodly, by WITH-HOLDING his Spirit of Grace and Truth from them, which ſhould enable them to turn at his Reproof to receive his Counſel & chuſe his Fear: without the Spirit of Grace and Truth (which comes by Jeſus Chriſt, who is the true Light, who lighteth every man that cometh into the world) NO Man or Woman can turn from ſin, take Gods Counſel, nor chuſe his Fear, but that all the Wicked might Repent, and Turn from their Evil Wayes, while the Day of their Viſitation laſteth. *The Grace of God, which bringeth Salvation, hath appeared to All Men* (as the holy Apoſtle ſaith) *Teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live godly in this preſent World.* The Grace of God appears unto all people for one and the ſame Cauſe, Purpoſe or End, even to teach all to deny Ungodlineſs, and to live godly in this preſent World: but as *Jude* the Servant of Chriſt ſaith, *The Wicked* (not being Obedient unto it) *turn into Wantonneſs*; and as its elſe-where writ, *The Wicked do deſpite unto the Spirit of Grace. Iſaiah* ſaith, That *the* Jews *Rebelled and Vexed Gods holy Spirit, therefore he was turned to be their Enemy, and Faught againſt them*, Iſa. 63. 10. Now for any perſon to ſay or think, That it was the Will of God that they ſhould Rebell againſt him, and Vex his holy Spirit? this is horrible Blaſphemy [*Mark*] theſe had the Spirit, and did Rebell againſt it, and thereby did grieve or vex it, for which cauſe he became their Enemy, and Fought againſt them [Mark] he did not become their Enemy nor Fight againſt them until by their Rebellion; they vexed his holy Spirit; ſo theſe Rebells being Reprobated from Reſt and Peace with God, their Deſtruction was of themſelves, and the Lord God is clear. *Nehemiah* in his 9th Chapter ſaith concerning the Children of *Iſrael, Lord, thou gaveſt thy good Spirit to Inſtruct them*; *but they Rebelled againſt thee.* Now for any perſon

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to ſay or think, that it was Gods Will that they ſhould Rebell againſt him; this is horrible Blaſphemy, as I ſaid before; or for any perſon to ſay or think, that God gives his good Spirit to ſome perſons on purpoſe that they may Rebell againſt it, and thereby cauſe him to become their Enemy and to Fight againſt them this is no leſs then Blaſphemy.

The Apoſtle ſaith, *With whom was God grieved forty Years? was it not with them that had ſinned, whoſe Carkaſes fell in the Wilderneſs, to whom ſware he that they ſhould not enter into his Reſt, but to them that believed not? So we ſee they could not enter in becauſe of Unbelief; let us labour to enter into that Reſt, leſt any man* FALL *after the ſame example of Unbelief*, Heb. 3. 17, 18, 19, & 4. 11, 1.

Note here Reader, the Apoſtle doth not place the Fall of theſe rebellious *Jews* (who came out of *Egypt* with *Moſes*) upon the decree, or will, or fore-appointment of God, BUT upon their Unbelief, Rebellion and Apoſtacy, which the Devil, (NOT GOD) was the author of; for they might have entred, if they had improved that help and ability which God gave them. *Nehemiah* ſaid, *God gave them his good Spirit to inſtruct them, but they rebelled againſt it, they were diſobedient and rebelled againſt thee*, (ſaith he) *and caſt thy Law behind their Backs and ſlew thy Prophets*, WHICH TESTIFIED AGAINST THEM TO TURN THEM UNTO THEE, *and they wrought great provocation*, &c. And *Nehemiah* ſaid unto the Lord God of Heaven and Earth, *Thou art* JUST *in all that thou haſt brought upon us, for thou haſt done* RIGHT, *but we have done wickedly*, Nehem. 9. 20, 26, 33. read the Chapter through.

Reader, by this it appears plainly that God had not reprobated theſe Rebels from all Eternity, or ordained them before they were Born to ſlay his Prophets: For ſaith *Nehemiah*, *Thou ſent thy Prophets whom they ſlew, to turn them unto thee.* It were horrible Blaſphemy to ſay that Gods will and purpoſe, and foredetermination was that they ſhould ſlay his Prophets which he ſent unto them to turn them unto him: And it were horrible Blaſphemy to ſay, that God did not will or intend that they ſhould be turned unto him, but only told them ſo; and it would

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be no leſs Blaſphemy to ſay, that God both ſent the Prophets to turn them to him, and alſo ſent them to ſlay the Prophets; this would render God to be the author of Confuſion, which cannot be; for he is the God of good and holy order, & not of Confuſion (as ſaith the holy Apoſtle) nay, it would render him the author of Murder, and ſo make him contradict his own holy Law, which he hath given unto the Sons and Daughters of men, whoſe command is expreſly, *Thou ſhalt do no Murder*; yea, it would render him as contradicting his own Charge and Commands unto the Sons and Daughters of men, who ſaith, *Touch not mine Anointed*, DO MY PROPHETS NO HARM, 1 *Chron.* 16. 22. *Pſal.* 105. 15. Its plain that both *Nehemiah*, and the Author to the *Hebrews* did underſtand and believe that the Fall, Rebellion, Apoſtacy, and Deſtruction of thoſe whoſe Carkaſes fell in the Wilderneſs, and thoſe who afterwards ſlew the Lords Prophets, were Effects of their ſloth, negligence, want of watchfulneſs, yea, want of keeping in the holy fear and dread of the Lord God: and ſo their Deſtruction, Ruin and Miſery which came upon them, was the effect and reward of their own EVIL DOING, & ſo their Deſtruction was of themſelves, and the Lord God, did right, as *Nehemiah* hath ſaid; but thoſe Rebels of whom he ſpake did wickedly.

The Author to the *Hebrews* being ſenſible of the goodneſs (FIRST) and afterwards the SEVERITY of God on them that FELL ſaid unto the primitive Believers in Chriſt, *Let us labour to enter into* THAT REST, *leſt any man* FALL *after the ſame example Unbelief*. By this it appears he ſaw that it was poſſible theſe Believers might Fall, if they did not diligently attend upon the Lord God, in whom is everlaſting ſtrength, who is the Keeper of *Iſrael* & of Worm *Jacob*, he never Slumbers nor Sleeps; bleſſed are all they who caſt their care upon him, who put their whole truſt in him he is, & will forever be unto them a *ſun* (that is a *light*) & a *ſhield* (that is) a defence or armour unto them; all ſuch will witneſs him to be a hiding place unto them out of the reach of their immortal Souls Enemy (who as the holy Apoſtle ſaid unto the Saints, *Goeth about like a roaring Lyon, ever ſeeking whom he may* DEVOUR.) The Apoſtle ſaid unto them, *Caſt your care upon him,*

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he careth for you; humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; be ſober, be vigilent, becauſe your Adverſary the Devil as a roaring Lyon walketh about ſeeking whom he may devour, WHOM RESIST STEDFAST IN THE FAITH, *1 Peter* 5. 6, 7, 8, 9. The Apoſtle *Paul* writ to his Brethren, the believing *Corinthians*, ſaying, *I would not that you ſhould be ignorant how that all our Fathers were under the Cloud, and paſſed through the Sea, and were all Baptized unto* Moſes, &c. *and did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink: For they eat and drank of the* SPIRITUAL ROCK *that followed them, and that Rock was Chriſt; But with many of them God was not well* PLEASED, *for they were overthrown in the Wilderneſs. Now theſe things were* OUR EXAMPLES *to the intent we ſhould not Luſt after* EVIL THINGS *as they alſo luſted.—Neither be ye* IDOLATERS, *as were ſome of them; as its written, the People ſat down to eat and drink, and roſe up to* PLAY. *Neither let us* COMMIT FORNICATION *as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt as ſome of them alſo tempted, and were deſtroyed of Serpents. Neither Murmur ye as ſome of them* MURMURED, *and were deſtroyed of the Deſtroyer. Now all theſe things came upon them for* ENSAMPLES; *and they are written for our* ADMONITION: —*wherefore let* HIM *that thinketh he* STANDETH, *take heed leſt he* FALL. *There is no Temptation taken you but ſuch as is common to man: But God is faithful, who will not ſuffer you to be tempted above that ye are able; but will* WITH THE TEMPTATION *alſo make a way to* ESCAPE, *that ye may be* ABLE TO BEAR IT; *wherefore my dearly beloved, flee from Idolatry, &c.* 1 Cor. 10. 1, to 15.

Reader, by what the holy Apoſtle here ſaith, it is plainly manifeſt, that the Fall and Deſtruction of theſe people, was their own Wickedneſs; for they all eat the ſame ſpiritual Meat, and Drank the ſame ſpiritual Drink, which ſpiritual Meat and Drink was Chriſt: ſo its plain that thoſe that FELL; did eat of the ſame Meat and Drink, which thoſe did eat of, who did not

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FALL, the one was as the *Earth which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, and receiveth bleſſing from God*, as its written, *Heb.* 6. 7. the other is as the Ground, which is often rained upon; and notwithſtanding bringeth forth *Bryars and Thorns, and* (therefore) *is* REJECTED, *and is nigh unto Curſing, whoſe end is to be burned*, as its written, Verſe 8. It would be horrible Blaſphemy to ſay, that it was God's will that theſe people who fell ſhould be Fornicators and Idolaters, Murmurers, &c. that ſo God might damn them to all Eternity, and caſt them into the Lake of Endleſs Miſery. And it were alſo great Blaſphemy to ſay, that Chriſt, who was the heavenly ſpiritual Meat and Drink, of whom they eat and drink, COULD NOT or WOULD NOT keep them from Falling, or to ſay that it was the Will of God the Father that he ſhould not keep them from falling. For it was their own corrupt Self-will, which was the cauſe of their Deſtruction, in which they with-ſtood the tender Mercies of the Lord God, and revolted and went a whoring from him: and this the holy Apoſtle well knew, and therefore ſaid, *God was not* WELL-PLEASED *with them, for they were overthrown, &c. Now* (ſaith he) *theſe things were our* EXAMPLES *to the intent that we ſhould not Luſt after evil things as they luſted: Neither be* IDOLATERS, FORNICATORS, MURMURERS *as they were neither tempt Chriſt as they did, who* FELL *in one day three and twenty thouſand*, as aforeſaid. Now (ſaith the Apoſtle) *all theſe things came upon them for Enſamples, and they are written for our* ADMONISHION (or Warning) *wherefore let him that* THINKETH *he ſtandeth take heed leſt he fall:* He knew their ſtanding depended upon God, in their diligent and full improvement of that Gift and Ability which he had given them. And that which was the CAUSE of their fall, was their Slothfulneſs, Negligence, WANT of holy Fear and true Watchfulneſs, departing from the holy Fear of the Living God. *Jude* the Servant of Jeſus Chriſt was truly ſenſible of theſe things, and therefore ſaid unto the Saints, *I will put you in remembrance (though you once knew this) how that the Lord having ſaved the people out of*

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the Land of Egypt, *afterwards deſtroyed them that believed not; and the Angels which kept not their* FIRST STATE *but left their own* HABITATION, *he hath reſerved in everlaſting Chains under Darkneſs unto the Judgment of the great* DAY.

Note Reader, The *Jews* whom God brought out of the Land of *Ægypt*, at that time was in a ſtate ſo near unto God, that they were not ONLY made partakers of an outward Deliverance, but in that day they were in a condition in which they might have had an Eternal or Everlaſting Salvation to their immortal Souls; and thoſe who had not that SALVATION, but periſhed Eternally: their Deſtruction was of themſelves, as God ſaid unto *Iſrael*; *O* Iſrael *thou deſtroyeſt thy ſelf, but in me is thy help.*

The Angels which fell had a State of Reſt and Peace with God; this was their firſt ſtate which *Jude* here ſpeaks of, but they kept not this Firſt STATE and Habitation, but LEFT IT, yea, Loſt it, through Preſumption, Irreverence and Neglect of their Duty, whom God in his Righteous Judgments *hath reſerved in Everlaſting* CHAINS *under Darkneſs, unto the Judgment of the great day*, Jude 6. the keeping and preſervation of Angels and Men from falling is in their Humble, Lowly, Conſtant depending upon God, in the diligent improvement of all that God hath given them for his Glory, and their Preſervation, (Moreover) *Even as* Sodom *and* Gomorrah, *and the Cities about them in like manner, giving themſelves over to Fornication, and going after* STRANGE FLESH, *are ſet forth for Example, ſuffering the Vengance of* ETERNAL FIRE, *&c.* Jude 7. The holy Apoſtle *Peter* alſo ſheweth, that *God did not ſpare the Angels that* SINNED, *but caſt them down to* HELL, *and delivered them into Chains of Darkneſs, to be reſerved unto Judgment; neither did he ſpare the old World, nor* Sodom *nor* Gomorah, *but by Fire and Water did he overthrow them, making them an Enſample unto thoſe that after ſhould* LIVE UNGODLY, 2 Pet. 2. 4, 5, 6.

Note Reader, Here theſe holy Men ſhew, that God ſpared not the Angels which ſinned, but caſt them down to Hell. It would be horrible Blaſphemy to ſay, that God ordained, willed

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and purpoſed that they ſhould ſin againſt him, that ſo he might caſt them down to Hell; this is not only Unſcriptural and Unreaſonable; but its wholly contrary to the nature of the holy glorious Lord God of Heaven and Earth, who is LOVE, as the Apoſtle ſaith, yea, *a pure Fountain of Divine Love, who made all things good, yea,* VERY GOOD Gen. 3. 1. *in the beginning, who is of purer eyes, then to behold Iniquity, either in Men or Angels, with approbation thereof, delight therein, or love thereto:* He ſaid, *Be ye holy, for I the Lord your God am holy*: for he made all things good, and he CERTAINLY WILLED that ALL Angels and Men ſhould be Good, Holy and Clean, according as he made Man and Angels in the beginning, but for want of DUE REVERENCE, DILIGENT WATCHFULNESS, AND A TRUE AND FULL IMPROVEMENT of all that God gave them for his own Glory and their own PRESERVATION; both Angels and Men have SINNED, and the holy pure God NOT DELIGHTING IN THEIR SIN, but on the contrary, being DISPLEASED AT IT, yea, grieved WITH IT; therefore doth God bring his Righteous Judgments upon the Angels who FELL, and upon Ungodly, Wicked, Impenitent Men and Women, who do not turn unto him by Unfeigned Repentance, while the day or time of their Viſitation laſteth. As its written, *God is Angry with the Wicked every day,* Pſal. 7. 11. *The Wicked ſhall be turned into Hell, and all the Nations that forget God,* Pſal. 9. 17. *God tryeth the Righteous, but the Wicked and him that loveth* VIOLENCE HIS SOUL HATETH: *Upon the Wicked he ſhall rain Snares, Fire and Brimſtone, and an horrible Tempeſt —— For the Righteous Lord loveth Righteouſneſs; his countenance doth behold the Upright,* Pſalm 11. 5, 6, 7. *He that juſtifieth the Wicked, and he that condemneth the Juſt, even they both are* ABOMINATION *to the Lord,* Prov. 17. 15. *To the Wicked God ſaith, what haſt thou to do to declare my Statutes? or that thou ſhouldeſt take my Covenant in thy Mouth,* SEEING, THOU HATEST INSTRUCTION, AND CASTEST MY WORDS BEHIND THEE; *when thou ſaweſt a* THIEF, *thou conſenteſt with him, and haſt been partaker with the Adulterer; thou giveſt*

thy Mouth to Evil, and thy Tongue frameth Deceit. Now conſider this, ye that FORGET GOD, *leſt* I TEAR YOU IN PIECES, *&c. whoſo offereth Praiſes glorifieth me; and to him that ordereth* HIS CONVERSATION ARIGHT *will I ſhew the Salvation* OF GOD. The holy, juſt, equal, merciful Lord God doth not WILLINGLY AFFLICT NOR GRIEVE the Children of men. *Out of the Mouth of the moſt high proceedeth* NOT EVIL *and Good,* as ſaith the holy Prophet, *Lamen.* 3. 33. 38.

Reader, thus it doth clearly appear, that the Damnation of the Angels that fell, and the Damnation and Deſtruction of all Impenitent men and women IS OF THEMSELVES, and the Lord God is clear, who ſaith, *As I live, I have no pleaſure in the death of the Wicked, but that the wicked turn from his evil way, and live,* Ezek. 33. 11. 18. 32.

The Apoſtle *Paul* ſaid unto the *Galatians,* who had erred from the Truth, *O fooliſh* Galatians, *who hath bewitched you that you ſhould not obey the Truth?* &c. —— *are ye ſo fooliſh having* BEGUN IN THE SPIRIT, *are ye now made perfect* BY THE FLESH? — *ye did run well: who did hinder you that you ſhould not obey the Truth? This perſwaſion* COMETH NOT *of him that* CALLETH *you; a little Leaven leaveneth a whole Lump, Gal* 3. 1. 3. Chap. 5. verſ. 7, 8, 9.

Reader, by theſe Scriptures it doth clearly and abundantly appear, that God did not predeſtinate or fore-ordain, that Angels or Men ſhould Sin againſt him, and ſo be damned: Oh nay, he loves and delights in Holineſs, but all Sin is abominable unto him; yea, Sin is of the Devil, as the holy Ghoſt or Spirit hath ſpoken by the Mouth of the holy Apoſtle *John*; *And becauſe it is of the Devil*, as it is ſignified by the holy Ghoſt through the holy Man, *Righteouſneſs exalts a Nation; but Sin is a Reproach unto any People;* Prov. 14. 34. And therefore the cry of the holy Ghoſt WAS AND IS unto the fallen Sons and Daughters of *Adam, Cleanſe your Hands ye ſinners, and purifie your Hearts ye double-minded, &c.* James 4. 8. *Let the Wicked forſake his way, and the unrighteous man his Thoughts: Let him turn unto the Lord, and he will have mercy on him, unto our God, and he will abundantly PARDON,* Iſa. 55. 7. God ſaid unto

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the Prophet, *Son of man, when the Land ſinneth againſt me, by treſpaſſing grievouſly, then will I ſtretch forth mine Hand upon it, and will break their Staff of Bread, &c.——and ye ſhall know that I have not done WITHOUT CAUSE all that I have done in it, ſaith the Lord God*, Ezek. 14. 13, 23.

Note Reader, in as much as the JUST EQUAL Lord God of Heaven and Earth, will not bring a temporal Judgment upon a Nation or Perſon, untill they have given him JUST CAUSE by their great Sin, Rebellion and Impenitency; much leſs will HE Condemn, or Damn, or caſt any Nation or Perſon into Hell, or endleſs Miſery, untill they have given him Juſt Cauſe, by their Sins and hardned Impenitency; which Sin, Hardneſs and Impenitency, the Devil (not God) is the author of, and Sin and the Impenitency of all ſuch who Periſh, is according to the ordination, will & pleaſure of the Devil, the old Deceiver & Deſtroyer: and ſo is ABSOLUTELY contrary to the will, decree and pleaſure of the holy pure God, whoſe will is, that all men may know the Truth & be ſaved, as the holy Ghoſt ſaith by the Mouth of the holy Apoſtle *Paul*. Again, *God ſaw the Wickedneſs of man was great in the Earth, and the* VERY IMAGINATIONS *of the* THOUGHTS *of his Heart was* ONLY EVIL CONTINUALLY; *and it* REPENTED *the Lord that he had made man on the Earth, and it* GRIEVED *him at his* HEART, Gen. 6. 5, 6.

Note this Reader, here is a clear and undeniable proof, that God never did, NO, nor never will Ordain, Predeſtinate, Fore-appoint or WILL that any Man or Woman ſhould be Evil, Sinful, Wicked; or that any Man or Woman ſhould imploy their Hearts and Minds at ANY TIME in that which is EVIL; much-leſs that the Imaginations of the THOUGHTS of men and womens Hearts ſhould be ONLY EVIL CONTINUALLY. This Teſtimony of the holy Ghoſt or Spirit in *Moſes*, gives a FATAL ſtroke upon thoſe who do imagin and ſpeak ſo WRONG of God, as to place it as the Decree, Fore-ordination and Appointment of God, that [Some] if not many men and women ſhould, yea, muſt be Wicked upon MEER neceſſity; they muſt have NO help from God, to enable them to be Holy, Godly, &c. Neither are they able of themſelves to be Holy, yet muſt (as is Ungodlily

godlily imagined) be damned, caſt into Hell for Sin, Unholineſs, Ungodlineſs, &c. When they COULD by NO MEANS be Godly, Holy, &c. God having NOT willed that they ſhould be ſo, and therefore would not give them Grace to enable them to be SO, yet damneth them, and caſteth them into Hell becauſe they are not SO. Oh this is groſs Darkneſs that may be felt! Theſe Ungodly Opinions and Words RENDER God (who hath given Life and a Being unto all Mankind) MORE CRUEL and Unnatural unto Man and Woman (the Workmanſhip of his own holy Hands) than the moſt bruitiſh of his Creatures are unto their own young, yea, more cruel than they are one unto another: yea, the Lyon and the Bear in their kind do witneſs againſt theſe their ungodly Notions, Imaginations and Words. WELL may it be ſaid of theſe vain and ungodly OPINIONISTS that they do not SPEAK RIGHT things of God, *&c.*

Oh the evil Effect that this abominable Doctrine hath had, and hath at this Day, it is greatly to be lamented! But glory to the Lord God, the pure Light of the Morning of his glorious Day hath chaſed away the Smoke of the Pit of Darkneſs from the Eyes of a Remnant, which hath thus greatly clouded and darkned the underſtandings of Mankind; and the Lord is daily blowing away this curſed Smoke more and more out of this curſed Pit ſtreams out the curſed dark Breath of the old Dragon the Devil, who hath corrupted both Earth and Air with this his curſed Breath, who hath made the Nations like the raging Sea, which caſts up Mire and Dirt, yea, like Beaſts of Prey to Devour one another: But God is riſen in his great ſtrength who will ſhut the Pits Mouth, and will ſeal him down that he may deceive the Nations no more; to God be all glory, honour, dominion and praiſe for evermore, for he is worthy.

Moreover, the great God, *Hath ſhewed thee O man, what is GOOD; and what doth the Lord* REQUIRE OF THEE, BUT TO DO JUSTLY, AND TO LOVE MERCY, AND TO WALK HUMBLY WITH THY GOD, *Micah* 6. 8. Again, the great Lord God of Heaven and Earth ſaid unto the Children of *Iſrael* (that great People) *I have ſet before thee this day* LIFE

and

AND GOOD, AND DEATH, AND EVIL, *in that I command thee this Day, to love the Lord thy God, to* WALK IN HIS WAYES, *and keep his Commandments*, &c.—— *I call Heaven and Earth to record this day against you*, (saith the Lord) *that I have* SET *before you Life and Death, Bleſſing and Curſing; therefore* CHUSE LIFE, *that both thou and thy Seed may live; that thou mayeſt love the Lord thy God, and that thou mayeſt obey his* VOICE, *and that thou mayeſt* CLEAVE *unto him*, FOR HE IS THY LIFE AND THE LENGTH OF THY DAYES. *But if thine* HEART TURN AWAY, SO *that thou wilt* NOT HEAR, &c.——*I denounce unto you this day, that ye ſhall* SURELY PERISH, &c. Deut. 30. 14, 15, 16, 17, 18, 19, 20. Again, *They have* CORRUPTED THEMSELVES.—— *A Perverſe and Crooked Generation of the Rock that* BEGAT THEE; *thou art* UNMINDFULL, *and haſt* FORGOTTEN GOD THAT FORMED THEE: *Jeſurun waxed fat, kicked—he forſook God who made him, and lightly eſteemed the* ROCK *of his Salvation—the Lord ſaw it, and he abhorred them* —— and he ſaid, *I will hide my face from them; they have* MOVED ME *to jealouſie, with that which is* NOT GOOD——*Fire is kindled in mine Anger, and it ſhall burn unto the* LOWEST HELL, Chap. 32. 5, 15, 18, 19, 20, 22. The Lord God ſaid concerning the Rebellious *Jews, They have choſen their own wayes, and their* SOUL *delighteth in* THEIR *Abomination; I alſo will chuſe their Deluſions, and will bring their Fears upon them*, BECAUSE, *when I called none did anſwer; when I ſpake none did hear, but they did evil before mine eyes, and* CHOSE *that in which I delighted* NOT, Iſa. 66. 3, 4. 2 Theſ. 2. 10, 11. The holy Prophet ſaid, *Juſtice and Judgment are the Habitations of thy Throne, &c.* Pſalm 89. 14.

Reader, by what is above written, it doth clearly and abundantly appear, that the duty of all mankind is to love God, to hearken unto him, to obey his Voice, to do juſtly, to be lovers of Mercy, and all true *Chriſtians* muſt obey the Command of Chriſt, who ſaith, *be merciful*, &c. and muſt walk Humbly with the living God, who giveth Life and a Being unto all Mankind; by whoſe pure power they have their being continu'd upon Earth; & who of his free bounty gives them Food and Rayment, Health

and all neceſſary things which they do enjoy; and without love to God, doing Juſtly, loving Mercy, and walking Humbly with God, as aforeſaid, Man and Woman cannot be accepted of God. The juſt equal Lord God, who requires this of all mankind, doth put all into a capacity ſo to do; And mens doing contrary unto this, proceeds not of or from God, but of and from the wicked one, the falſe Teacher, who led *Adam* and *Eve* to Sin againſt God. Therefore let none who do WICKEDLY, ſay, It is Gods Will that they ſhould DO SO. For God who is Holy, who made man holy, juſt and good, his WILL is, that all ſhould be holy, who ſaid, *Be ye holy, I the Lord your God am holy.* He commands them to chuſe the Good and refuſe the Evil, and they have Power tender'd unto them [by him] ſo to DO; & it becomes their Sin who do not SO; ſuch do not improve that which God hath afforded them to enable and lead them to chuſe the good, and ſuch are the idle unjuſt Servants, who hide their Lords Money in the Earth, as Chriſt ſaid in his Parables, *Such in their* EVIL SELF-WILL *chuſe the Evil,* [THE SIN] *the Wages of which is Death,* as ſaith the holy Apoſtle. Now for any perſon to ſay, that though God command People to chuſe the good, to chuſe Life; yet he doth NOT WILL or Intend that they ſhould obey this his command in chuſing Life; this is horrible Blaſphemy, or to ſay, that he knows they cannot chuſe the good (by his help) they cannot chuſe Life; this is alſo Blaſphemy: For this would render the pure juſt, holy, equal Lord God a Mocker in this great and weighty concern: the God and Father of our Lord Jeſus Chriſt hath ſaid unto HIM, *Thy Throne O God is forever and ever; the Scepter of thy Kingdom is a righteous Scepter: thou loveſt Righteouſneſs and* HATEST WICKEDNESS; *therefore God, thy God hath anointed thee with the Oyl of gladneſs above thy fellows,* Pſal. 45. 6, 7. Heb. 1. 8. Thus it plainly appears that God and Chriſt loves Righteouſneſs and HATES all Sin and Wickedneſs. Therefore the Call of the Lord God WAS (AND IS) *Let the wicked forſake his way, and the* UNRIGHTEOUS MAN HIS THOUGHTS: *let him turn unto the Lord, and he will have mercy on him, unto our God and he will abundantly pardon.* God ſaid by the Mouth of the holy Apoſtle, *Draw near unto God,*

and

and he will draw near unto you: Cleanse your Hands ye sinners, purifie your HEARTS *ye* DOUBLE-*minded; be afflicted and mourn, and* WEEP: *let your* LAUGHTER *be turned into* MOURNING, *and your* JOY *into* HEAVINESS: *humble your selves in the sight of the Lord, and he shall lift you up,* James 4. 8, 9, 10. Again, *Thou art* NOT *a God that hath pleasure in* WICKEDNESS; *neither shall* EVIL *dwell with thee,* Psal. 5. 4. *But know that God hath set* APART *him that is* GODLY *for* HIMSELF, Psal 4. 3. The Apostle *Paul* said unto the Saints, *My Brethren be strong in the Lord, and in the power of his might; put on the whole Armour of God, that ye may be* ABLE *to* STAND *against the wiles of the Devil: For* WE *wrestle* NOT *against Flesh and Blood, but against Principalites of the* DARKNESS *of this World, against spiritual Wickedness in high places. Wherefore take unto you the* WHOLE *Armour of God, that you may be able to withstand in the evil Day, and having* DONE ALL, *to stand; stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the preparation of the Gospel of* PEACE; *above all taking the* SHIELD *of Faith, wherewith you shall be able to quench* ALL *the fiery Darts of the wicked, &c. Praying alwayes with all Prayer and Supplication* [IN THE SPIRIT] *and* WATCH *thereunto with all perseverance, &c.* Ephes. 6. 10, 11, 12, 13, 14, 15, 16, 17. Again, *The* NIGHT *is far spent, the* DAY *is at hand: let us therefore cast off the* WORKS *of Darkness, and let us put on the* ARMOUR *of* LIGHT. *Let us walk honestly as in the day;* NOT *in Rioting & Drunkenness,* NOT *in Chambering & Wantonness,* NOT *in Strife and Envy; but put ye* ON *the Lord Jesus Christ, and make no provision for the Flesh to fulfill the* LUST *thereof,* Rom. 13. 12, 13, 14. Again, the Author to the *Hebrews* saith, *We ought to give more earnest* HEED *to the things which we have heard, lest at any time we should let them* SLIP. In the *Greek* in the Margin its rendered thus *(or let them run out like leeking Vessels)* Heb. 2. 1. Christ Jesus saith to the Believers, *Take* HEED *to your selves, lest at* ANY *time your Hearts be over-charged with Surfeiting and Drunkenness, and the* CARES *of* THIS LIFE, Luke 21. 3. Again, The Apostle saith, WATCH *ye,* STAND FAST *in the Faith;*

quit

quit you like men, be strong, Ephes. 6. 10, to 18. Again, the Apostle said unto the Saints, *Ye are all the Children of the Light, and the Children of the* DAY: *we are* NOT *of the* NIGHT *nor of Darkness. Therefore let us not* SLEEP *as do others, but let us watch and be sober: For they which* SLEEP *sleep in the Night, and they that be drunken are drunken in the* NIGHT. *But let us who are of the Day be* SOBER, *puting on the Breast-plate of Faith and* LOVE, *and for an Helmet the hope of Salvation*, 1 Thes. 5. 5, 6, 7. Ephes. 5. 8. John 3. 36. Again, the Apostle *Peter* saith, *For this cause was the Gospel preached, also to them that are dead, that they might be* JUDGED *according to men in the Flesh, but* LIVE *according to God* IN *the Spirit.* —— *Be ye therefore sober, and watch unto Prayer*, 1 Pet. 4. 6, 7. Again, Christ said by *John* unto the Angel of the Church in *Sardes*, *I know thy works, that thou hast a Name that thou* LIVEST *& art* DEAD. *Be watchful, & strengthen the things which remain that are ready to die: For I have not found thy works perfect before God. Remember therefore how thou hast* RECEIVED, *and* HEARD, *and hold* FAST *and Repent: If therefore thou shalt* NOT *watch, I will come on thee as a Thief, and thou shalt* NOT *know what Hour I will come upon thee. Thou hast a few Names even in* Sardes, *which have not defiled their Garments, and they shall walk with me in White; for they are worthy*, Rev. 3. 1, 2, 3, 4.

Note Reader, Here is sweet, harmonious, wholsom & heavenly Counsel given by many faithfull Witnesses, to put on the whole Armour of God, and so to be strong in the Lord, and in the power of his might to put on the Shield of Faith, and the Armour of Light; and by this Power, Light and spiritual Armour to withstand all the wiles of the Devil (to quench all the fiery Darts of that Wicked one, who goes about like a roaring Lyon, ever seeking whom he may devour) to stand, having our Loyns girt about with Truth (that is indeed a blessed Girdle) having on the Breast-plate of Righteousnes, having our feet shod with the preparation of the Gospel of Peace; the WAR NOT being against flesh and blood, but against spiritual Wickedness, and against the Prince of Darkness, &c. praying alwayes in the

SPIRIT,

SPIRIT, and watching thereunto, with all perſeverance not letting thoſe things ſlip which we have heard and Received of God; not to be like Leekey Veſſels, which lets that run out, which is put into them; not to be like the old, unſound Bottles which burſt, &c. but to put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts thereof; to keep out of ſurfeiting, and over-charging our Hearts and Spirits with the cares of this Life; not to ſleep or ſlumber away our precious time, in the Evil thoughts, words and works, of the Night, which the Devil (not God) is the Author of, and hath PLEASURE IN: God's will is, that all men ſhould know the Truth and be SAVED; & ſo he is willing that they ſhould all put on & keep on the Breaſtplate of faith & LOVE, & for an Helmet, the hope of Salvation. Here the Unfaithfull is called to Repentance, yea, the Back-ſliders is called to Repentance, to do their firſt works, to be watchfull, to ſtrengthen the things that remain, that are ready to dye, &c. Now they who do take this heavenly Counſel, they do the will of God, and in ſo doing they ſtand approved in his ſight. The diligent Watchers, who have and do put on and keep on the whole Armour of God, as aforeſaid, they do NOT FALL, but do grow in Grace and in the Knowledge of our Lord and Saviour Jeſus Chriſt more and more; of ſuch the *Pſalmiſt* ſpeaketh, ſaying, *Bleſſed is the man that walketh not in the Way of the Ungodly: he ſhall be like a Tree that is planted by the Rivers of Water*, &c. but upon *the Wicked, who repent not, who forſake not their Wickedneſs, God will rain Fire and Brimſtone, and an horrible Tempeſt*, as the holy Ghoſt hath ſaid: *and there is no Peace to the Wicked, ſaith my God; but the Righteous hath ſaid* (in Truth) *thou Lord wilt ordain Peace for us: for thou alſo haſt wrought all our works* IN US. And the holy Apoſtle ſaid, *We are Gods workmanſhip* CREATED IN *Chriſt Jeſus unto* GOOD WORKS, *which God before* ORDAINED *that we ſhould walk* IN THEM, Iſa. 26. 12. Epheſ. 2. 10. The Apoſtle *Peter* opened his Mouth and ſaid, *Of a Truth, I perceive that God is NO Reſpecter of perſons, but in every Nation he that feareth* HIM *and worketh Righteouſneſs is* ACCEPTED *with* HIM; *the Word that God ſent unto the Children of* Iſrael, *preaching*

PEACE *by Jesus Christ, he is Lord of* ALL, &c. Acts 10. 34, 35.

Note Reader, He by whom all were and are Created, and he who according to the flesh DYED for all, who enlighteneth the EYES of the UNDERSTANDINGS of ALL (in some degree) whose will is, that all men may be saved; he is Lord of all, as saith the Apostle, he is no Respecter of Persons, but in every Nation ALL those who fear him & work Righteousness, they are accepted with HIM. Here God shews that he loves and delights in Righteousness, but HATES the contrary; and therefore he calls ALL Men to Repent EVERY WHERE, as saith the holy Apostle: God's condiditions of ELECTION and Salvation; is Faith in him, and unfeigned Repentance; and he doth freely tender, yea, GIVE the true and real CAUSE of Faith and Repentance unto all the Ungodly and Impenitent, to wit, Visitations by the Spirit & Word of Truth, which doth convince the World of sin, in which the Grace, Love or Favour of God is held forth to all *mankind*, in enlightening their Understandings, giving them thereby to know Good FROM Evil, by which he also MOVES upon the Soul to CHUSE the Good and REFUSE the Evil, which spirit or word is of ABILITY to beget faith, & to work unfeigned Repentance; & doth IT in all, where the stubborn will of man doth not withstand the Day of Gods tender Visitation (given thereby) but IT IS possible man in his STUBBORN SELF-WILL may so long resist, that God will strive NO LONGER with him for his salvation; for he hath said, *My Spirit shall not alwayes strive with man.* God said to the Wicked, with whom he had long striven, to gather them out of their wickedness UNTO himself, WO *unto them when* I DEPART FROM THEM, Hos. 9.12. *I* HATED *them for the* WICKEDNESS *of their doings*, saith God, V. 15. *The Righteousness which is of Faith, speaketh on this wise, say not in thy Heart, who shall ascend into Heaven, that is, to bring Christ down from above; or who shall descend into the Deep, that is, to bring up Christ again from the dead. But* WHAT *saith it?—The* WORD *is* NIGH *thee, even in thy* MOUTH, *and in thy* HEART; *that is the Word of Faith which we preach,* Rom. 10. 6, 7, 8. *But I say, have they not heard? Yes verily, their Sound went into all the Earth,*

Earth, and their Words to the ends of the World, but they have not all obeyed the Goſpel. But to Iſrael *he ſaith, All day long have I ſtretched forth my Hands unto a Diſobedient and Gain-ſaying People,* Ver. 18, 16, 21. Deut. 30. 11, 12, 13, 14. Moreover God ſet *Adam* in a glorious ſtate in *Paradiſe*, and he willed that he ſhould obey him, as he commanded him: and he put him in a condition, that he might have continued in obedience unto him; ſo it was poſſible that he might have continued in obedience unto him, and ſo have ſtood, and it was NOT impoſſible that he ſhould FALL, as the event hath proved; and his Fall is NOT to be charged or placed upon God, but upon himſelf, for want of a due and full improvement of all that God gave him, to keep him from falling. God is able to keep his Creatures, Man and Woman from falling: his Name, his pure holy Power is a ſtrong Tower, and in it IS Everlaſting Safety. Man and Womans being kept from falling, conſiſts in their conſtant diligent dependence upon him who made them; he ONLY *is able to keep them from falling*, Jude 24. God is mercifull, ſlow to Anger, and abundant in compaſſion towards mankind, as he hath ſignified by the holy Ghoſt in his holy Prophets and Apoſtles; he is full of compaſſion and tender pity, he is *not willing that any ſhould periſh, but that all ſhould come to Repentance*, 2 Pet. 3. 9. Chriſt Jeſus hath commanded his Diſciples to be merciſull, ſaying, *Be ye merciful, as your Father is merciful*; *he is* KIND *unto the* UNTHANKFUL *& to the* EVIL; *and he cauſeth his Light to ſhine upon the* EVIL *& upon the Good, and ſendeth his Rain upon the Juſt and the* UNJUST, Luke 36. 37. Mat. 5. 45. The Prophet *David* ſaith, *The Lord is good to* ALL, *and his tender Mercies are over all his* WORKS, &c. Pſal. 145. ver. 8, 9 And he ſaid to his Son *Solomon*, *If thou ſeek him, he will be* FOUND *of thee*; *but if thou forſake him he will caſt thee off forever: take heed*, &c. 1 Chron. 28. 9, 10. Moreover the holy Ghoſt ſaith, *Seek ye the Lord while he may be found: call upon him while he is near*, Iſa. 55. 6. Again, *Ho every one that thirſteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come buy Wine and Milk with ut* MONEY, *and without Price; wherefore do you* SPEND *Money for that which is* NOT *Bread? and*

you

your Labour for that which ſatisfieth NOT ? *hearken diligently unto me, and eat that which is good, and let your Soul delight it ſelf in Fatneſs. Encline your Ear and come unto me,* HEAR *and your Soul ſhall live,* &c. Iſa. 55.1,2,3. *Moreover the Spirit and the Bride ſay come; and let him that heareth ſay come; and let him that is a thirſt come; and whoſoever* WILL, *let him take the Water of Life freely,* Rev. 22.17, &c.

Note Reader, Here is a general & comortable Proclamation of the favour & good will of God to all people, every one hath a Time or Day of Viſitation given unto them (by their merciſull Creator) to turn unto him from their ſin, to eat that which is good; he ſaith, Whoſoever WILL, let him come, and take of the Fountain of the Water of Life freely. So it plainly appeareth by this that God would have all people eat of his Bread, and drink of his Milk and Wine which he hath mingled, and if they do not eat and drink thereof, and ſo live to God by the vertue of the ſame, it is not becauſe God fore-appointed that they ſhould NOT do ſo, but it is becauſe they have given up their Minds and Ears to the Whiſperings and Lyes of that old Deceiver, which firſt led Man and Woman from God, and ſo he hath corrupted their Wills; ſo hath led them to love ſin, and to chuſe to abide in it all their Dayes; ſo the Selfiſh-corrupt-will which the Devil hath begotten in fallen Man, this WILL doth not chuſe Chriſt nor the Croſs, which his true Diſciples bear, nor the Bread of Life, or Water of Life, nor Wine nor Milk, which they eat and drink of abundantly to their immortal Souls ſtrength, joy and comfort, and the Glory of the Lord. So it is true which Chriſt ſaid, *Ye will not come to me that you may have Life.* Moreover, he wept over the Inhabitants of *Jeruſalem*, and ſaid, *I would have gathered thy Children as a Hen gathereth her Chickens under her Wings, but ye would NOT.* Mark, He did NOT ſay, that they could not, but that they would not; and this his Teſtimony is true, Gods Spirit which convinceth the World of ſin, MOVETH upon the hearts of ſinners, to purifie their Wills, that ſo they may chuſe the good, and refuſe the evil, and his Spirit doth EFFECT this in all that do not withſtand his tender Viſitation therein (and thereby) till the day of their Viſitation be over,

or

or ended, when God moveth by his Spirit upon the Soul of man in Tranſgreſſion, to lead him out of his Tranſgreſſion: he requireth a YIELDING on the Creatures part, according to the ſaying of the holy Ghoſt through the holy Apoſtle, who ſaid, *As ye have yielded your Members Servants to Uncleanneſs and to Iniquity, even ſo now yield your Members Servants unto Righteouſneſs, unto Holineſs*, Rom. 6. 19.

Note Reader, the merciful God hath made the Creature able ſo to yield, and therefore he doth not require Impoſſibilities of him, who requireth him SO to yield; and if man prove ſo hard and deſperate as not to yield, to ſerve God as aforeſaid, this his Hardy boldneſs, and Self-willfuln ſs, and deſperate Ungodlineſs is the cauſe of his Ruin and Deſtruction: and ſo man deſtroyeth himſelf, as God hath ſaid, *O* Iſrael *thou deſtroyeth thy ſelf, but in me is thy help.*

Note Reader, the fallen corrupt will of man, cannot chuſe the good and refuſe the evil; but the Spirit of Truth doth viſit man in this eſtate to PURIFIE his WILL, and ſo to enable and lead him to chuſe the Good and refuſe the Evil: But Man in this fallen, corrupt, ungodly bold WILL may; yea, many do with-ſtand the tender Viſitation of God's Spirit, yea, grieve and vex it, and do deſpight unto it, and ſo cauſe God to be their Enemy, and to fight againſt them; as ſaith the Prophet, *God complained and ſaid*, Iſrael *would have none of me.* He did not ſay, I would have none of them, but he ſent his Prophets to turn them unto him, and they evil-intreated them, yea, ſlew them, for which his Wrath was kindled againſt them, who commanded them, ſaying, *Touch not mine anointed, do my Prophets no harm.* And he ſaid, WO *unto the rebellious Children, who take Counſel but not of me, that* COVER *with a Covering, but* NOT *of my Spirit, that they may add Sin unto Sin*, Iſa. 30. 1. And he ſaid concerning ſuch rebellious Ones, *They have ſet at naught all my Counſel, and would have none of my Reproof*, &c. Such Rebels as theſe ſaid unto God, *Depart from us, we deſire not the Knowledge of thy ways.* Such did not take the Counſel of the holy Ghoſt, which ſaith, *Seek the Lord while he* MAY *be found; call upon him while he is* NEAR, Iſa. 55. 6.

So as the Apoſtle *Peter* ſaid, *God is* NO *Reſpecter of Perſons; but in every Nation he that fears God and works Righteouſneſs is accepted of him.* God doth NOT Partially or IN diſreſpect to SOME Perſons, foreordain that they ſhall be wicked, and ſo to be damned and caſt into the Lake of everlaſting Miſery; NO, that is contrary to his tender love, who gave his only begotten Son for the Redemption of the World, which lieth in Wickedneſs. *We have all ſinned*, as ſaith the Apoſtle; and God hath Mercy upon all, as HE ſaith, and wills that all may be ſaved: He ſent his Son to ſeek and ſave that which was loſt, and to bring back again to himſelf that which hath been driven away; God ſaith concerning him, *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him; he ſhall bring forth Judgment to the* Gentiles: A BRUISED *Reed ſhall he* NOT *break, the ſmoking Flax ſhall he not* QUENCH: *he ſhall bring forth Judgment unto Truth — he ſhall not fail*, &c.— *And the Iſles ſhall wait for his Law*, Iſa. 42. 1, 3, 4. Matth. 12. 18, 20.

Objection, *Its written, that without Faith it is impoſſible to pleaſe God, and that the Juſt ſhall live by Faith: But its alſo written that all men have not Faith; therefore thoſe who have not Faith, (or never have) or* NEVER *had Faith, God did ordain to be damned before they were Born.*

Anſw. This is a great Miſtake; for God who cannot LYE, ſaith, *Look unto me, and* BE YE SAVED ALL *the ends of the Earth*, Iſa. 45. 22. Gods Will is that all men might be ſaved, 1 Tim. 2. 4. Again, *As I live ſaith the Lord God, I have no pleaſure in the death of the Wicked, but that the wicked turn from his way and live*, &c. Ezek. 33. 11. and 18. 31, 32, 33. The Grace of God which bringeth Salvation hath appeared unto all men; the Spirit of Truth, which doth lead the Saints into all Truth; the ſame doth Convince the World of Sin. By this Viſitation and CONVICTION they are brought into a condition that they may believe that which convinceth them of ſin, & leaves them without Excuſe, juſtly to be puniſhed for their Sin IN the SAME, is the true and effectual means, cauſe and ground of

Faith

Faith freely tendered to them, that thereby they might be led out of the Sin of Unbelief by the Lord God; yea, it is his free gift unto them, given to beget and work Faith in them: and if they STILL continue in Unbelief, this gift will condemn them, and God juſtly will puniſh them for their Rebellion, Hard-heartedneſs, Unbelief, *&c.* and it convinceth them of Righteouſneſs, (in ſome degree) that thereby they might be led to do that which is juſt and righteous in the ſight of God, who is righteous (& in the ſight of men.) 'For the wrath of God is revealed 'from Heaven againſt ALL Ungodlineſs and Unrighteouſneſs of 'men, *&c.*— Becauſe that which may be known of God IS ma-'nifeſt IN them; for God hath SHEWED it unto them. For 'the Inviſible things OF HIM from the Creation of the World 'are clearly ſeen, being underſtood by the things that are made, 'even his Eternal Power and GODHEAD; ſo that they are 'WITHOUT EXCUSE, *Rom.* 1.18,19,20. Mark, the WRATH of God is againſt all Ungodlineſs and Unrighteouſneſs of men, for one and the ſame cauſe, namely, becauſe that which may be known of God is manifeſt IN THEM: here the holy, juſt, merciful God ſhews that he is not PARTIAL.

Reader, it is certain that the Spirit of Truth which doth Convince the World of Sin, and leaves thoſe [without Excuſe] (juſtly to be puniſhed) who do not believe, Repent and Forſake their Sins, and turn to God; the ſame IS ſufficient to GIVE Faith unto ALL men and Women: But God ſaid, *Iſrael would have none of* ME. And Chriſt ſaid to the *Jews*, 'Ye will NOT 'come to ME that ye might have Life. And Chriſt in pity and tender compaſſion WEPT over the Inhabitants of *Jeruſalem*, and ſaid, 'I would have gathered thy Children together, as a 'Hen gathereth her Chickens under her Wings, but ye would 'NOT. [He did NOT ſay, Ye could not] for he KNEW that it was poſſible that they might have come unto him, (while the day of their Viſitation laſted) but after that time was ended, they could not; he ſaid, 'O that thou hadſt known (or experienced and enjoyed) 'in this thy day the things which belong to thy Peace; 'but now they are hid from thine Eyes: Now your Houſe is left 'unto you Deſolate. Now thoſe that would not, and will not have

have God, nor Christ, nor the Spirit of Grace and Truth, which God hath given to lead out of the Sin of Unbelief, &c. these WILL NOT have Faith: For they in their stubborn corrupt Self-will refuse God and Christ the Author of it, and the holy Spirit, which is given to lead into the true Faith, which purifieth the Heart, the Mystery of which is held in a pure Conscience, as saith the holy Apostle. Those who are so hardened by the Devil (that great hardener of Hearts) that they will not have God, nor Christ, nor the Spirit of Grace and Truth, nor Faith: this their refusing of God and Christ, the Spirit, Faith, &c. is NOT according to the WILL and mind of God, nor Christ, nor the Spirit of Truth; but according to the cursed Will and Mind of the old Deceiver (who led *Adam* and *Eve* to Sin against God (and against their own Souls) and according to their own cursed will and mind which he the old Deceiver and Destroyer hath begotten in them against God, Christ, the Spirit of Truth, *&c.* And such hardened ONES Perish, whose Destruction is of themselves, and the Lord God and Christ and the Spirit of Truth is clear, which hath Convinced them of their Sin, and Reproved them for the same (in secret) and hath waited, and long striven to lead them out of the same into Faith, INTO love and pure obedience to the pure holy God, and Jesus Christ whom he hath sent.

Christ pronounced Wo against the *Scribes* and *Pharisees, Hypocrites*, for OMITTING Faith; see *Matth.* 23.23.

Note Reader, here he pronounceth Wo against them, because they had not Faith, or were not in the true Faith; here the just God shews that he did not with-hold the true and real means, and cause of Faith from them; but they in their corrupt wicked WILL did resist the working of the same, till God ceased to strive with them (for their Salvation:) So their being without Faith, and perishing for want of it, was of themselves, and the Lord God, and Christ, and the Spirit of Truth was and is clear of them and all such.

It would be blasphemous to say, that it was God's will that they should have no Faith, (though he cryed Wo against them, because they omitted it, and condemned them for not being found

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in it.) But it is no very ſtrange thing that all men have not Faith, ſeeing many in former Ages, and divers in this have made SHIP-WRACK of the true Faith which they ONCE HAD. The Apoſtle *Paul* charged *Timothy* to *Hold* FAITH *and a* GOOD CONSCIENCE, *which ſome having put* AWAY, *concerning Faith have made Shipwrack*, 1 Tim. 1. 18, 19. Moreover *Paul* ſaid to *Timothy*, *The Spirit ſpeaks expreſly, that in the latter Times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils, ſpeaking Lyes in Hypocriſie, having their Conſcience ſeared with a hot Iron; forbidding to Marry, and commanding to abſtain from Meats*, &c. 1 Tim. 4. 1, 2, 3. Moreover *Paul* told *Timothy* that *Hymæneus* and *Philetus* had erred, *&c.* who had overthrown the Faith of ſome, ſee 1 *Tim.* 2. 18. Again, *Paul* ſaid to *Timothy*, *Hold faſt the form of ſound Words, which thou haſt heard of me in* FAITH *and Love* —— *this thou knoweſt, that all they which are in* Aſia *be turned away from me*, 2 Tim. 1. 13. 15. Again, O *Timothy, keep that which is committed to thy* TRUST, *avoiding prophane and vain Bablings, and oppoſitions of Science (falſly ſo called) which ſome profeſſing have erred concerning the Faith*, 1 Tim. 6. 20, 21.

Reader, thus it doth plainly appear, that thoſe who once had the true Faith did depart from it, and fell into Apoſtacy, and ſo made Shipwrack of that Faith which the Spirit of Truth had begotten in them, and ſuch became as Trees twice Dead plucked up by the Roots, &c. and as wandring Stars, (or wandring reſtleſs Spirits) for whom is reſerved the miſt of Darkneſs forever, as its written in the holy Scriptures, the Hearts and Conſciences of ſuch were grown very hard, benumed and greatly inſenſible, even anſwering in a Spiritual ſenſe that ſaying, *viz.* Having their Conſciences ſeared with a hot Iron, ſuch are forward and bold to commit Sin with pleaſure and greedineſs, and to make a mock at true Tenderneſs, holy Fear and true Watchfulneſs, and at the godly Sorrow, and unfeigned Repentance of thoſe whoſe Hearts God hath broken by his Righteous Judgments, through the effectual operation of the Word of FAITH, which is to be known nigh in the Heart and in the Mouth, which Word is as a

Hammer to break the hard Heart, and as an Ax or Sword to cut down the Luſt and Wickedneſs thereof, and as a Fire to burn up the ſame, and as a ſtrong Wind to drive away the Aſhes thereof. Wo, wo to the Ranters and Atheiſts, who have ſold themſelves to work Wickedneſs with greedineſs, who make a Mock at God & at his Works in Judgment and in Mercy unto the Children of men, who ſport themſelves in their Deviliſh prophane Converſations; wo to them, it had been better for them that they had not been Born: And wo to all Apoſtates who are departed from the true Faith, which they once had, who have ſinned out the Day of Gods tender Viſitation to them, who are the Trees twice dead, pluckt up by the Roots, whoſe end is to be burned; it had been better for them that they had not had Faith, then after they had it, to depart from it. Therefore let all People, who have not ſinned out the day of God's tender Viſitation, HEAR and Fear the mighty God, who is a conſuming Fire unto the Wicked, as its written; and let all ſuch bow their Hearts and Minds unto God's ſearching Spirit and Word nigh in their Hearts; and that will work true Faith, and encreaſe the ſame, and will preſerve them from making Shipwrack of Faith; and it will beget a good tender Conſcience, and it will continue and uphold the ſame in all thoſe who continue to HEAR and Fear the living God, who as the Apoſtle ſaith, *Is the Saviour of all men; but eſpecially of thoſe that believe*, 1 Tim. 4. 10. His Sun ſhines upon the Evil and the Good, and his Rain falls upon the Juſt and the Unjuſt; he is good unto the Unthankful and to the Evil, as is ſhewed before: So God ſends and gives his Mercies unto the Wicked and Rebellious (in ſome degree) not only in things Temporal, but alſo in things Spiritual (as is largely ſhewed in this Book) ſo that in the day of Gods Viſitation unto them, he is a Saviour unto them, and ſaves and preſerves them from Deſtruction: and he doth ſuffer long to lead the Wicked to Repentance, who ſaith, *As I live, I have no pleaſure in the Death* (or Damnation or Deſtruction) *of the Wicked, but that the Wicked ſhould turn and live*. But when they will not turn unto him in the day of his Long-ſuffering and tender Viſitation, he caſts them out of his favour forever; as Chriſt hath ſaid unto the

Goats

Goats ſet on the Left Hand, *Go ye curſed into everlaſting Fire, prepared for the Devil & his Angels.* The Counſel of the holy Ghoſt is, *Seek ye the Lord while he* MAY *be found; call upon him while he is* NEAR, Iſa. 55. 6. Again, *They hated Knowledge, and did* NOT CHUSE *the fear of the Lord; they would* NONE *of my Counſel; they deſpiſed all my Reproof: therefore ſhall they eat of the Fruit of their own wayes, and be filled with their own Devices; For the turning* AWAY *of the Simple ſhall* SLAY *them, and the Prophecying of Fools ſhall* DESTROY *them. But whoſo hearkeneth unto* ME *ſhall dwell* SAFELY, *and ſhall be* QUIET *from* FEAR *of Evil*, Prov. 1. 29, 30, 31, 32, 33.

In *Romans* the firſt Chapter, the Apoſtle *Paul* ſpeaks largely concerning ſome, who, *When they knew God, they did* NOT *glorifie him* AS *God, neither were* THANKFUL; *but became vain in their Imaginations, and their fooliſh Hearts were darkened: they changed the Glory of the Incorruptible God into an* IMAGE *made like to corruptible Man, and to Birds, and Fore-footed Beaſts, and Creeping things; wherefore God gave them up to Uncleaneſs, ——Who changed the Truth of God into a Lye* (or rather for a Lye) *and worſhipped and ſerved the Creature, more than the Creator, who is bleſſed forever, Amen.* And they became HATERS of God, and even as they did not like to retain God in their knowledge, God gave them up to a Reprobate mind, &c. Such become like the deaf Adder that ſtopeth his Ear, which will not hearken to the Voice of Charmers, Charming never ſo wiſely, ſee *Pſalm* 58. 4, 5. The Apoſtle *Paul* ſaith, *Tribulation and Anguiſh upon every Soul of man that doth Evil, of the* Jew *firſt, and alſo of the* Gentile; *for there is* NO *reſpect of* PERSONS *with God*, Rom. 2. 9, 11. *but Glory, Honour and Peace to every man that* WORKETH *Good, to the* Jew *firſt, and alſo to the* Gentile, ver. 10. Chriſt ſaid concerning the Wicked *This Peoples Heart is waxed groſs, and their Ears are dull of hearing, and their Eyes* THEY *have cloſed*, &c.

Note Reader, by what is above written, it doth plainly appear, that there is a time when man may ſeek after God and find him, and have eternal Salvation given by him; yea, there is a time when HE is near, and then he being call'd upon will hear and anſwer: But if man IN his SELF-WILL, careleſneſs and negligence REFUSE this ſeaſonable time, then he may ſeek,

and

and NOT find, call, and NOT be anſwered. Therefore bleſſed are all they who prize and imbrace the time and day of Gods tender Viſitation, who ſaid, TO *day, if ye will hear my Voice*, HARDEN NOT *your Hearts*, &c. Again, *They that hated Knowledge, who did* NOT CHUSE *his fear*; theſe did harden their Hearts, contrary to the will and mind of God: they ſet at naught ALL his Counſel, and would have NONE of his Reproof, *Therefore*, ſaith God, *they ſhall eat the Fruit of their own wayes*, &c. *For the turning away of the Simple ſhall ſlay or deſtroy them*, &c. *But*, ſaith God, *whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil*. O bleſſed & happy are all they who INCLINE their Ears, & diligently hearken unto his Voice, and obey the ſame; with ſuch he will make an everlaſting Covenant, and will give unto them the ſure Mercies of *David*: he will give them unfeigned Repentance, as he gave unto him, and forgiveneſs of their Sins, as he did unto him, yea, he will remove their Sins as far from them, as the Eaſt is from the Weſt, *Pſal.* 103. 12. *Iſa.* 55. 3.

Object. *Its written, ſome are ſenſual, not having the Spirit, and they who have not the Spirit cannot have Faith; for faith is the fruit of the Spirit, and thoſe who have not the Spirit, they have not faith, and thoſe who have not faith cannot be ſaved: Therefore all ſuch God did ordain or fore-appoint to be damned before they were Born.*

Anſw. I have before largely and clearly proved, that Gods will is, that all men might be ſaved; he calls to all the ends of the Earth to look unto him, ſaying, *Look unto me and be ye ſaved*. He giveth all a Day and Time of Viſitation, wherein they may all ſeek him and find him, call upon him, and be heard and anſwered by him, and receive in his tender Mercy everlaſting Salvation.

It is true that the holy Man of God hath ſaid, that ſome of Old did (& I ſay many now do) ſeparate themſelves, Senſual, not having the Spirit; but this doth NOT at all prove, that ſuch never had the Spirit (in any meaſure) but the Scriptures of Truth do clearly prove the contrary: For the Lord gave his Spirit unto *Saul*, but becauſe of his Diſobedience and Rebellion againſt the Lord

Lord, the Spirit of the Lord departed from *Saul*, and an evil Spirit troubled him, &c. see 1 *Chron.* 16. 14. And *Saul* said, *The Lord is departed from me*, Chap. 28. 15. When *David* had sinned against God in the case of *Uriah*, he greatly lamented and unfeignedly Repented of his Sin, and prayed unto the Lord, saying, *Cast me not away from thy presence, and take* NOT *thy holy Spirit from me*, Psalm 51. 11. Read the *Psalm* through.

Christ said concerning the unfaithful Servant, *Take therefore the Talent from* HIM, *and give it to him that hath ten Talents: for to every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that he* HATH, Matth. 25. 28, 29. Chap. 13 12. Mark 4. 25.

Note Reader, here it plainly appeareth *Saul* had the Spirit of God, and it departed from him, because of his Disobedience and Rebellion against God: God did not will or fore-appoint that *Saul* should rebell against him; for after his Rebellion, the Word of the Lord came unto the Prophet *Samuel*, saying, *It repenteth* ME *that I have set up* Saul *to be King, for he is turned* BACK *from following me, and hath not performed my Commandments*; see 1 *Chron.* 15. 10, 11. *David* who succeeded *Saul* in the Kingdom, did see that God took his Spirit away from him because of his Disobedience and Rebellion, and therefore when *David* had committed that great Sin against God in the case of *Uriah* and his Wife, dread, terror and fear seised upon him, he was afraid that God would take his Spirit from him, as he did from *Saul*; but in the BOWEDNESS of his Heart he fell under the righteous Judgments of the Lord, and cryed unto him, saying, *Create in* ME *a new Heart, O God, and renew* IN ME *a right Spirit*: *Wash me, and I shall be whiter than Snow*; *cast me not away from thy presence*; *take* NOT *thy holy Spirit from* ME. He unfeignedly Repented, God heard his Petition, pardoned his Iniquity, and received him graciously: He said, *Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoyce*: *Restore to me the joy of thy Salvation, and uphold me with thy free Spirit*, &c.

Christ sheweth in the Parable of the sloathful or unprofitable Servant (who hid his Lords Money in the Earth, who doth not im-

prove that little which God doth give him) that he ſhall never be made a Steward of much, nor enjoy much, but that ſhall be taken from him which he hath, and he ſhall be caſt into uttter Darkneſs, where there is Weeping and Wailing, and Gnaſhing of Teeth. Therefore bleſſed are all they who deſpiſe NOT the day of ſmall things, who deſpiſe not the ſmalleſt, the loweſt, or leaſt appearance or manifeſtation of God, but do thankfully receive and improve the ſame, in obeying and following God, according to the underſtanding, ſtrength and ability which God hath given them; ſuch ſhall grow in Righteouſneſs and Holineſs as the Willows by the Water Courſes, as the Trees by the Rivers of Water, which bring forth their Fruit in due ſeaſon: But as for the Wicked, who deſpiſe the day of ſmall things, who improve not that little that God hath given them, *There is no Peace to them*, ſaith the Lord God, *they ſhall be like the Chaff which the Wind driveth to and fro. God is a Spirit*, as Chriſt ſaith; *His preſence filleth Heaven and Earth*, as its written, he is Omnipreſent, or preſent in all places.

Note Reader, beſides what I have ſhewed before, how God taketh his Spirit from the Rebellious; I further ſay, it may be properly ſaid, that man hath not the Spirit when he believeth not therein, neither obeyeth it, &c. and ſo is not governed by it, and therefore no real Poſſeſſor of it, NOT being in UNION with it in this latter ſenſe he enjoyeth it not, he hath not Reſt & Peace in it, becauſe he believeth not nor obeyeth it; yet this Spirit of Truth enlightneth his Soul in ſome degree, by which he is Convinced of his Sin, and reproved for it in ſecret THEREBY, and in this ſence of God's Omnipreſence, *David* ſaid unto God, *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? If I aſcend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art there*, &c. Pſalm 139. 7, 8. The Apoſtle *John* writeth thus, *viz. Whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God; he that abideth in the Doctrine of Chriſt, he hath both the Father and the Son*; ſee 2 *John* 1. 9. Here *John* ſheweth, that thoſe who do Tranſgreſs Chriſt's Doctrine, have not God (who is a Spirit) ruling over them, governing them: but thoſe who do obey

Chriſt's

Chriſt's Doctrine are governed by the Lord God; and ſuch have both the Father and the Son, as the Apoſtle ſaith.

Object. *Many ſhall ſeek to enter the Kingdom of God, and ſhall not be able, therefore (thoſe who ſeek and are not able to enter the Kingdom) were ordained by the Lord God to be damned before they were Born, and caſt into Hell.*

Anſw. This is a groſs miſtake: One ſaid unto Chriſt, *Lord are there few that be ſaved?* and he ſaid unto them, *Strive to enter in at the ſtrait Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the Maſter of the Houſe is riſen up, and hath ſhut to the Door, and ye begin to ſtand without and to knock at the Door, ſaying, Lord, Lord, open unto us, and he ſhall anſwer, and ſay unto you, I know you not*, &c. *Then ſhall ye begin to ſay, We have eaten and drunken in thy preſence, and thou haſt taught in our Streets; but he ſhall ſay, I tell you, I know you not*, &c. *Depart from me all ye workers of Iniquity*, Luke 13. 23, 24, 25, 26, 27.

Note Reader, Chriſt did NOT tell him, who asked, if few were SAVED, that many (no, nor that any) were ordained to be damned before they were Born, nor yet that few were ſaved, but exhorted in general, ſaying, *Strive to enter in at the ſtrait Gate*, &c. This he knew they might do, before the Door was ſhut againſt them: But when once the Maſter of the Houſe was riſen up and hath ſhut the Door againſt them, then thoſe that would enter with their Sins, their Night-Garments, their voluntary Humility, or vain feigned ſhews of Humility and their Will-worſhip, their Self-righteouſneſs, which is as filthy Rags and as menſtruous Cloth, and their polluted long Prayers in Hypocriſie, and their MEER Fleſhly Eating and Drinking, and Carnal Waſhings, boaſting and glorying in the Fleſh, in oppoſition to and hatred againſt the Spirit of God and Chriſt, yea, in Deriſion and Mockage at the ſame; theſe could not enter in at the ſtrait Gate, but muſt be caſt out into the Lake of Endleſs miſery, where there is Weeping, and Wailing, and Gnaſhing of Teeth: Remember this, all you who call upon God and Chriſt with

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your Mouthes and Lips, but your Hearts are far from him, following the Luſt of the Fleſh, and the Luſt of the Eye, and the Pride of Life, who ſpend away your precious time in Pride, Covetouſneſs, Envy, Wrath, Strife, Drunkenneſs, Gluttonny, Whoredoms, Oaths and Curſing, ungodly Laughter, vain Talking and idle Jeſting, Sports, ungodly Plays and Games, Revellings and Dancings, Whiſperings and Back-biteings, Lying and Slandring, evil Imaginations and Thoughts, and abominable Idolatries; The BARE Name of *Chriſtian* will not profit you any thing, while you are out of the true *Chriſtian* Faith and Obedience, in Rebellion againſt Chriſt: O that you would conſider your latter end! O that you would ſeek after God! O that you would unfeignedly ſeek Repentance; there is Mercy with God that he may be feared, and ſought after BY YOU, while the Day of your Viſitation laſteth, before the Door of Mercy be FOREVER ſhut againſt you: but if you will STILL go on in your Wickedneſs, you will in a very little TIME grow RIPE for Vengeance, and the Lord will CERTAINLY be TOO ſtrong for you, and will cut you down as in a moment, and will bring you into everlaſting Puniſhment, as the juſt reward of your wicked ungodly Works, Words, Imaginations and Thoughts. For the holy Ghoſt ſaith by the Mouth of the holy Apoſtle *Paul*, *Be* NOT *deceived, God is not mocked, for whatſoever a man ſoweth that ſhall he alſo reap; he that ſoweth to the Fleſh ſhall of the Fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting. If you live after the Fleſh, you ſhall* DYE; *but if you through the Spirit mortifie the Deeds of the Body, then ſhall you* LIVE. *His Servants you are to whom you yield your ſelves Servants to* OBEY, *whether it be of* SIN *unto Death, or of* OBEDIENCE *unto Righteouſneſs*, Gal. 6. 7, 8. Rom. 6. 16. and 8. 13. *Moreover, mortifie your Members, which are upon the Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence and Covetouſneß, which is Idolatry;*

For as many as are led by the Spirit of God, they are the Sons of God, the Spirit it ſelf beareth witneß with our Spirits, that we are the Children of God, Rom. 8. 14, 16.

Idolatry, for which THINGS SAKE *the Wrath of God cometh on the Children of Diſobedience, in the which ye alſo walked* SOME TIME, *when ye lived* IN *them: but now ye alſo put off* ALL *theſe, Anger, Wrath,* MALICE, BLASPHEMY, *filthy Communication out of your Mouth; Lye* NOT *one to another,* &c. *Put on* CHARITY, *which is the bond of* PERFECTNESS; *and let the* PEACE *of God rule in your Hearts, to the which* YOU *are alſo called in one Body; and be ye thankful,* &c. Col. 3. 5, 6, 7, 8, 9, 14, 15. Read the Chapter through. Again, 'Be ye 'therefore Followers of God as dear Children, and walk in 'Love, as Chriſt alſo hath loved us, and hath given himſelf for 'us an Offering and Sacrifice to God, for a ſweet ſmelling ſa-'vour: but Fornication and ALL Uncleanneſs, or Covetouſ-'neſs, let it NOT ONCE be named among ye, *&c.* neither 'Filthineſs nor fooliſh TALKING, nor JESTING, which are 'not convenient, but rather giving of Thanks. For this you 'KNOW, THAT NO Whoremonger, NOR Unclean Per-'ſons, NOR Covetous man which is an Idolater, hath ANY 'Inheritance IN the Kingdom of Chriſt and of God. Let no 'Man deceive you with VAIN Words; for becauſe of theſe 'things cometh the Wrath of God upon the Children of Diſo-'bedience; be NOT ye therefore partakers with them: for 'ye were SOMETIMES DARKNESS, but NOW ARE YE 'LIGHT IN THE LORD; walk as CHILDREN of the 'LIGHT (for the FRUIT of the Spirit IS IN ALL GOOD-'NESS, and Righteouſneſs, and Truth) and have NO fellow-'ſhip with the unfruitful WORKS of Darkneſs, BUT rather 'reprove them: For it is a SHAME even to SPEAK of thoſe 'things which are done of them IN SECRET; but ALL things 'that are reproved, are made manifeſt BY the LIGHT; for 'WHATSOEVER DOTH make manifeſt IS LIGHT. Where-'fore he ſaith, AWAKE thou that SLEEPEST, and ariſe 'from the DEAD, and Chriſt ſhall give thee LIGHT, *Epheſ.* 5. to the 14. Read the Chapter through. Moreover, the Au-thor to the *Hebrews* ſaith by the holy Ghoſt or Spirit, 'Follow 'Peace with all men, and Holineſs, without which no man ſhall 'ſee the Lord, looking diligently leſt any man fail of the Grace

'of God, or FALL from IT. (*As in the Margin before*) 'Left 'any Root of bitterneſs ſpringing up trouble you, and THERE-'BY many be defiled; leſt there be any Fornicator, or PRO-'PHANE Perſon as *Eſau*, WHO for one morſel of Meat ſold 'his Birth-right, *Heb.* 12. 14, 15, 16.

Note Reader, this is WORTHY of thy obſervation, that *Eſau* SOLD his Birth-right; and the following words of the Apoſtle are theſe (viz.) *You know* (ſaith he) *that afterward, WHEN he would have inherited the BLESSING, he was REJECTED*, &c. ver. 17.

Note, here the holy Ghoſt renders *Eſau* a Prophane Perſon, and rendereth the SELLING and deſpiſing of his Birth-right as a proof of his Prophaneneſs, for which he was rejected of God, and could not inherit the Bleſſing, though he Afterwards ſought it, &c. The holy Ghoſt or Spirit ſaid by *Moſes*, *Thus* Eſau *deſpiſed his Birth-right*, Gen. 25. 34. God did not fore-appoint *Eſau* to be a prophane or wicked man; he did not fore-appoint him to ſerve and obey the Devil, the Original and firſt cauſe of all Prophaneneſs and Wickedneſs. It is written, that *Ahab* SOLD HIMSELF to work Wickedneſs in the ſight of the Lord, 1 *Kings* 21. 25, 20. So Wickedneſs and Prophaneneſs alwayes proceeded from the Devil, and CORRUPT SELF; but all Purity and Holineſs proceeds from God, who is everlaſtingly Holy: his command unto all People is, *Be ye Holy, for I the Lord your God am Holy; Without Holineſs no man ſhall ſee the Lord*, as ſaith the holy Ghoſt; and alſo ſaith, *Holineſs becomes the Lords Houſe forever*. God DID NOT SELL *Eſau* to work Wickedneſs, but he ſold himſelf, or gave up himſelf to the Original of wickedneſs, the Devil; for after he was corrupted by him who is the Original of all Prophaneneſs and Wickedneſs, he deſpiſed his Birth-right, and ſold it for a Meſs of Pottage, and after he had done this God rejected him; but before this, he had a day or time of Viſitation, in which he might have entred into Reſt and Peace with God. In the Prophecy of *Obadiah* there is much ſaid concerning *Eſau* and his Houſe, Family or Offſpring, the *Edomites*, (as I have ſhewed before in this Book) God ſaid to *Eſau* IN HIS Generation, *The Pride of thine Heart*

hath

hath deceived thee: how are the things of Esau *searched out! how are his hidden things sought up!* &c. *For the Violence against thy Brother* Jacob *shame shall cover thee, and thou shalt be cut off forever: Thou shouldst* NOT *have rejoyced over the Children of* Judah *in the day of their Destruction,* NEITHER *shouldst thou have spoken proudly in the day of Distress: thou shouldst* NOT *have entred into the Gate of my People in the day of their Calamity,* &c. NOR *have laid hand on their* SUBSTANCE *in the day of their Calamity,* NEITHER *shouldst thou have* STOOD *in the cross way, to* CUT OFF *those of him that did escape;* NEITHER *shouldst thou have delivered up those of his, that did remain in the day of Distress:* AS *thou hast done, it shall be done unto thee; thy* REWARD *shall turn upon thy own Head,* &c. *And the House of* Jacob *shall be a Fire, and the House of* Joseph *a Flame, and the House of* Esau *for Stubble,* &c. Obed. 3.6,10,12,13,14,15,18. This Prophecy of *Obediah* is but one Chapter, read it through.

Note Reader, here God plainly tells *Esau* in his Seed and Generation, of the many acts of Pride and Cruelty which he did, which he should not have done, and because he did them, God was angry with him, and therefore rejected him, and cut him off, and returned a reward upon him according to his evil works: So *Esau's* ruin, misery and destruction was of himself, the effect and reward of his own rebellious evil Works, which the Devil (not God) was the Original and cause of, and God was and is just in his righteous Judgments that he brought upon him, and which he brings upon all such.

Moreover concerning striving to enter into the Kingdom, &c. *Paul* in the holy Ghost saith, *And if a man also strive for mastery, yet is he not crowned (or gaineth not Victory) except he strive lawfully,* 2 Tim. 2.5. Now all who strive lawfully to enter the Kingdom of God, they must strive ONLY in the divine heavenly Spirit, or Word of God, whereby every one that cometh into the World are enlightned (in some measure or degree) to know Good from Evil, according to *John* 1. 9, 8, 12. & 12. 46. *Psalm* 27. 1. 2 *Sam.* 22.29. *Isa.* 60.20. *Luke* 2.32. *Acts* 13.47. *John* 3.19, 20. *Ephes.* 5. 8, 13. 2 *Cor.* 4. 6, 7. *Ephes.* 1.18. Christ saith, *God is a Spirit, and they who Worship him, must Worship him in*

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the Spirit and in the Truth; for ſuch the Father ſeeketh to Worſhip him, &c. *John* 4. 23, 24. *God is Light, and in him is no Darkneſs at all: If we ſay, we have fellowſhip with him, and walk in Darkneſs, we Lye and do not the Truth; but if we walk in the Light, as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*, 1 John 1. 5, 6, 7. Chriſt ſaith, *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but he ſhall have the Light of Life*, John 8. 12. The Apoſtle *Peter* by the holy Ghoſt gave a true Relation of the Voice which he & others heard from the excellent Glory, concerning Chriſt Jeſus, ſaying, *This is my beloved Son in whom I am well pleaſed*, &c. After he had given this true Relation, he further ſaid, *We have alſo a more ſure Word of Prophecy, whereunto ye do well that ye take heed as unto a Light that ſhines in a dark place, untill the Day dawn, and the Day Star ariſe in your Hearts*, 2 Pet. 1. 17, 18, 19. *In the beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the beginning with God; all things were made by him, and without him was not any thing made, that was made: in him was Life, and the Life was the Light of men, and the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not.*

Note, here the Darkneſs is within, in the Heart of man in the Fall, and the Light ſhines to expell the Darkneſs within, & the Day is to dawn, and the Day-ſtar is to ariſe in the darkened fallen mans Heart.

Take notice Reader, *God is Light, God is a Spirit*; *Chriſt is the Light of the World*, as he ſaith, yea, *the true Light that lighteth every one that cometh into the World. There was a Man ſent from God, whoſe Name was* John, *the ſame came for a Witneſs, to bear witneſs of the Light, that* ALL MEN *through him might believe; he* (to wit, John) *was not that Light, but was ſent to bear witneſs of that Light, which was the true Light, which lighteth every man that cometh into the World: he was in the World, and the World was made by him, and the World knew him not: he came unto his own, and his own received him not; but as many as received him, to them he gave power to become the Sons of God*, &c.

which

which were Born not of Blood, nor of the will of the Fleſh, nor of the will of man, but of God, 1 John 1. to verſ. 14.

Note Reader, Chriſt in his Divinity, as he is the Word which was in the beginning, by whom all things was made, he is the true divine Light, who lighteth every man that cometh into World: He ſaid unto the World, whom he enlightneth, *Believe in the Light, that ye may be the Children of the Light.* The Children of the Light are the Children of God; for God is Light, as is ſhewed before. This holy Apoſtle *John* ſaid, *The Light ſhined in Darkneſs, and the Darkneſs comprehendeth it not.* Therefore was *John* the *Baptiſt* ſent from God to bear witneſs to that Light, which ſhineth in Darkneſs, that all men through him might believe; mark, all being enlightned by Chriſt, who is given for a Light to the *Gentiles*, and to be Gods Salvation to the ends of the Earth (for ſo it is written of him by the Holy man) therefore Gods will is that all People, Male and Female, may believe in the Light, wherewith Chriſt hath enlightned them: this Light being believed in giveth to ſee Chriſt, and leads to him the giver of it, and to God the Father of Lights, with whom is no variableneſs, nor ſhadow of turning or changing, as ſaith the holy Apoſtle. Mankind in the fall and alienation from God in their Sin, are darkened by the God of the World who hath blinded their minds: Man in that ſtate is ſaid to be Darkneſs. The Apoſtle *Paul* ſaith, *For ye were ſometimes Darkneß, but now are ye Light in the Lord; walk as Children of the Light: for the Fruits of the Spirit is in all Goodneſs, and Righteouſneſs, and Truth*, Epheſ. 5. 8, 9. And ſo here the Light and Spirit are joyned together by the Apoſtle whoſe Fruits are one, their Teſtimony and Work one, and they are one as God, who is Light and Spirit is one, and not divided. For God being a Spirit and Light, and Chriſt as he is the divine Word, is God, is Light, is a quickening Spirit; ſo the Light and Spirit floweth from the Father, in and through his Son, and thereby are all men enlightned to know Good from Evil (in ſome degree or meaſure) this Light is the Condemnation of all them that hate it. Chriſt ſaith, *This is the Condemnation, that Light is come into the World, and men love*

Darkneſs rather than Light, becauſe their Deeds were Evil; for every one that doth evil hateth the Light, neither cometh to the Light, leſt his deed ſhould be reproved: but every one that doth Truth cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God, John 3.19,20,21. To be turned to this Light, is the great and weighty concern of the fallen darkened Sons & Daughters of *Adam*, and therefore was that great and faithful Prophet *John* the *Baptiſt*, ſent to bear witneſs of the Light, that all men might believe; here is none fore-ordained of God to be Unbelievers; here none is Reprobated by him before they were Born: Chriſt according to the Fleſh dyed for all, yea, his Soul was made an Offering for Sin; by his divine Life and Spirit he enlightneth all: *He is the Propitiation*, ſaith the Apoſtle *John*, *not for our Sins only, but for the Sins of the whole World.*

Reader, this is the COMMON Salvation that *Jude* ſpeaketh of in the beginning of his Epiſtle: to believe in the Light as aforeſaid is true Belief, or true Faith, which the Apoſtle *Paul* ſpeaketh of to *Titus*, ſaying, *Titus, My own Son after the* COMMON *Faith, Grace, Mercy & Peace from God the Father*, &c. *Titus* 1. 4. Of this Faith *Jude* ſpeaketh in his Epiſtle, this was and is the common Faith: For this Faith the true *Chriſtians* ſtood (or contended) againſt all the falſe Faiths among the *Jews*, and *Heathens*, and Apoſtate *Chriſtians*; for this Faith do the true *Chriſtians* now ſtand againſt them all, and in this Faith is the Victory over all falſe Faiths, and evil things; ſee 1 *John* 5.4. This is the true and living Faith, which is attended with Works of Righteouſneſs, a Godly Holy Converſation, &c. according to the Teſtimony of the Apoſtle *James*, *This is the Faith which worketh by Love, which purifieth the Heart, the Myſtery of which is held in a pure Conſcience*; ſee 1 *Tim.* 3.9. In this Faith is the command of God kept, who ſaith, *Be ye Holy, for I the Lord your God am Holy.* In this is the Doctrine of the holy

Some who believed not in Chriſt, ſaid unto him, *What ſhall we do that we might work the works of God?* he ſaid unto them, *This is the work of God, to believe in him whom God hath ſent*; ſee *John* 6. 28, 29.

holy Apoſtle fulfilled, who exhorted, ſaying, *As he who hath called you is Holy; ſo be ye Holy in all manner of Converſation,* 1 Pet. 1. 15, 16. The Apoſtle *Paul* ſaith by the holy Ghoſt, *God hath made of one Blood all Nations of men for to dwell on all the face of the Earth, and hath determined the times before appointed, and the buonds of their Habitation, that they ſhould ſeek the Lord,* &c. *becauſe he hath appointed a day, in which he will judge the World in Righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* It is rendred in the Margin, *He hath offered faith unto all men*; ſee *Acts* 27. 26, 31. Again, *Paul* ſaith to *Timothy, Now the end of the Commandment is Charity,* or *Love out of a* PURE HEART, *and of a* GOOD *Conſcience, and of Faith* UNFEIGNED, *from which ſome having ſwarved, have turned aſide unto vain Jangling,* 1 Tim 1. 5, 6. Again, *Paul* ſaith to the *Galatians, For in Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but* FAITH *which worketh by* LOVE, ſee *Gal.* 5. 6. The Apoſtle *Peter* by the holy Ghoſt ſaith, *That God put* NO *difference between the* Jews *and* Gentiles, *but* PURIFIED *(both) their Hearts by Faith*; ſee *Acts* 15. 6. Again, *Paul* ſaid to the believing *Theſſalonians, Your Faith* GROWETH *exceedingly*; ſee 2 *Theſ.* 1. 3. Again, to the *Galatians, The* FRUIT *of the Spirit* IS *Faith,* &c. ſee *Gal.* 5. 22. The Apoſtle *James* ſignified by the holy Ghoſt unto the twelve Tribes of the *Jews,* the UNIVERSAL LOVE of God, ſaying, *If any of you lack Wiſdom, let him ask of God, that giveth to* ALL MEN LIBERALLY, *and obraideth* NOT, *and it ſhall be given him; let him ask in Faith, nothing wavering: for he that wavereth is like a Wave of the Sea, driven with the Wind, and toſſed,* &c. *A double-minded man is unſtable in all his wayes,* James 1. 5, 6, 8. Again, the Author to the *Hebrews* ſaith, *Let us draw near with a true Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience,* &c. *Heb.* 10. 22. Again, the ſame Author ſaith, *Now Faith is the Subſtance of things hoped for, the evidence of things* NOT *ſeen; for by* IT *the Elders obtained a good report: through Faith* WE UNDERSTAND *that the World was framed by the* WORD *of God.*

God. So that things which are ſeen, were not made of things which do appear; by Faith *Abel* offered unto God a more acceptable Sacrifice than *Cain*, &c. by Faith *Noah* being warned of God, of things NOT ſeen as yet, moved with fear, prepared an Ark to the ſaving of his Houſe, by the which he condemned the World, and became HEIR of Righteouſneſs, which is by Faith; by Faith *Abraham* when he was called to go out into a place, which after he ſhould receive for an Inheritance, obeyed, &c. for he looked for a City which hath a Foundation, whoſe Builder and MAKER is God; through Faith alſo *Sarah* received ſtrength to conceive Seed, and was delivered of a Child, when ſhe was paſt Age, BECAUSE ſhe judged him faithful who had promiſed, therefore ſprang there even of one, and him as good as dead, ſo many as the Stars of the Skey in multitude, &c. Theſe ALL dyed IN the FAITH, &c. by Faith *Abraham* when he was TRYED offered up *Iſaac*, and he that had received the Promiſes, offered up his only begotten Son, (of whom it was ſaid, *In* Iſaac *ſhall the Seed be called*) accounting that God was ABLE to raiſe him up even from the DEAD, from whence alſo he in a Figure received him; by Faith *Iſaac* bleſſed *Jacob* and *Eſau* concerning things to come; by Faith *Jacob* when he was dying bleſſed both the Sons of *Joſeph*; by Faith, *Moſes* when he was Born was hid, &c. by Faith, *Moſes* when he was come to YEARS, refuſed to be called the Son of *Pharaohs* Daughter, CHUSING rather to SUFFER Affliction with the People of God, than to enjoy the PLEASURES of Sin for a SEASON, eſteeming the Reproach of Chriſt greater RICHES than the TREASURES in *Ægypt*; for he had a RESPECT unto the Recompence of REWARD; by Faith he forſook *Ægypt*, NOT fearing the Wrath of the King, for he endured, as SEEING him who is INVISIBLE; by Faith *Iſrael* paſſed through the Sea, as by dry Land, &c. by Faith the Walls of *Jericho* fell down, &c. by Faith the People of God LIVED unto HIM through ALL Ages, in all Afflictions, Perſecution, Tortures and Puniſhments whatſoever; ſee *Heb.* 11. read it through, *Abraham believed in God, and it was counted unto him for Righteouſneſs; know ye therefore* (ſaith the Apoſtle) *that they which are of*

Faith

Faith, the ſame are the Children of Abraham. Note Reader, God fore-determining to juſtifie the *Heathen* through Faith, preached before the Goſpel unto *Abraham*, ſaying, *In thee ſhall all Nations be bleſſed*. So that they which be of Faith are bleſſed with faithful *Abraham*; ſee *Gal.* 3. 6, 7, 8, 9. *Gen.* 12. 3. Again, *Now to* Abraham *and his Seed was the Promiſes made: He ſaith not, and to Seeds as of many, but as of one, and to thy Seed, which is Chriſt*; ſee *Gal.* 3. 16. Which Chriſt who was of the Seed of *David* and *Abraham* according to the Fleſh, as he is the eternal word, he is the true, ſpiritual and divine Light, who lighteth every one that cometh into the World, according to *John* 1.9. & 8.12. & 12.46. as is ſhewed before. The Spirit of Truth which proceedeth from the Father, *John* 15.26. and 16. 8, 9, 10, 11, 13. which doth Convince the World of Sin, and Reprove it for the ſame, IN THAT is Faith offered to all People; the work of that Spirit within doth give (in ſome degree) a true and real Teſtimony in the Souls of all Men and Women that there is a God, unto whom Worſhip doth belong: by this Spirit God doth give juſt cauſe unto all Men and Women to believe in him, (every one in the time of their Viſitation) and if they believe NOT, THEIR Unbelief is their SIN, which doth ſhut them out of the Kingdom of God, and ſuch do deſtroy themſelves, as God hath ſaid, *O* Iſrael, *thou Deſtroyeſt thy ſelf*. There are degrees or meaſures of the Spirit of Truth freely tendred as Gods free gift to all to profit withall; and as the meaſure or degree differeth, (not in Nature) but in meaſure or proportion, ſo the enlightning of the darkned underſtanding thereby is greater or leſs, according to that which God hath given, and the Faith wrought thereby is more or leſs accordingly, and every one that delightly improveth the little or LEAST meaſure; God who is faithful to perform, hath promiſed, that they ſhall be made Ruler over much, yea, they ſhall enter into the Joy and Peace of their Lord; and the Faith of ſuch diligent Improvers of the little ſhall grow exceedingly, as did the Faith of the diligent Ones of Old, witneſſed unto by the holy Apoſtle, as is ſhewed before. The Lord God is juſt and equal, who requireth Faith and Obedience according, or anſwerable to

what he gives in all Ages and Diſpenſations, (be it more or leſs (and NOT otherwiſe) for he is equal in ALL his doings, juſt in all his Judgments; to him be all Glory, Honour, Dominion and Praiſe throughout all Ages, yea, World without End, Amen.

Paul declared unto King *Agrippa*, ſaying, *That Chriſt ſent him to the* Gentiles *to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive forgiveneſs of Sins, and an Inheritance among them which are ſanctified by Faith, that is in me* (ſaith Chriſt) ſee *Acts* 26.14, 15, 16, 17, 18. Again, *Paul* ſaid, *We Preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus ſake: For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the knowledge of the Glory of God in the Face of Jeſus Chriſt; but we have this Treaſure in Earthen Veſſels, that the excellency of the Power may be of God, and not of us*; ſee 2 *Cor.* 4. 5, 6, 7. Chriſt ſaid, *I am the Light of the World; he that followeth me ſhall not walk in Darkneſs, but he ſhall have the Light of Life*, John 8. 12. Again, He ſaith, *I am the Light of the World*, &c. *I came not to deſtroy the World, but to ſave the World; He that rejecteth me, and receiveth not my Words, hath one that judgeth him; the WORD that I have ſpoken, the ſame ſhall judge him at the laſt Day*, John 12. 46, 47, 48.

Note Reader, that Chriſt is the Author and Finiſher of true Faith, as it is written of him, *Heb.* 12. 2. To believe in him, as he is the Light of the World, is true Belief, or true Faith. *He that believeth on him is not condemned, but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God: And this is the Condemnation that Light is come into the World, and men love Darkneſs rather then Light, becauſe their Deeds are evil; for every one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deed ſhould be reproved; but he that doth Truth cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God*; ſee *John* 3. 18, 19, 20, 21. ſee alſo the 14, 15, 16, 17. verſes, *God is Light, in him is no Darkneſs at all; if we ſay*

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we have fellowſhip with him, and walk in Darkneſs, we Lye and do not the Truth; but if we walk in the Light, as he is in the Light, then have we fellowſhip one with onother, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin; ſee 1 *John* 1. 5,6,7.

Reader, thus it plainly, clearly and evidently appears in the words of the holy Scripture, that God and Chriſt is Light, and by God, in and through Chriſt are all Men and Women enlightned (in ſome meaſure or degree) to know good and evil, the one from the other; in and by this Light is true and ſaving Faith tendred or offered to ALL. *They who take heed unto this Light, which ſhineth in their dark ſinful Hearts* (and there convinceth them of, and reproveth them for Sin) *they do well*, as ſaith the Apoſtle; ſee 2 *Pet.* 1. 19. By this ſpiritual and divine Light which cometh from God, who is a Spirit, in and through Chriſt (the ſecond *Adam*, who is made a quickning Spirit (as it is written in the Scriptures of Truth) is all true ſaving Faith begun, increaſed and finiſhed. Now thoſe who ſtrive to enter the Kingdom of God out of this Light and Faith, are as Thieves and Robbers, who will not come to Chriſt the Light, the Door to enter in by him, but would climb up by another way, and therefore muſt be caſt down; and though they ſtrive never ſo much in their fallen corrupt Self-will, out of the true Light and Spirit of God and Chriſt, yet can they not be able to enter. The Apoſtle ſaith, *And if a man ſtrive for maſtery, yet is he not crowned, except he ſtrive lawfully*; ſee 2 *Tim.* 2. 5. Again, Chriſt compareth or likeneth *the Kingdom of Heaven unto ten Virgins, which took their Lamps and went out to meet the Bride-groom, and five of them were Wiſe, and five of them were Fooliſh, while the Bride-groom tarried they all ſlumbred*, &c. *and at mid-night there was a Cry made, Behold the Bride-groom cometh, go you out to meet him; then all thoſe Virgins aroſe and trimed their Lamps; and the fooliſh ſaid unto the wiſe, Give us of your Oyl, for* OUR *Lamps are gone* OUT, *but the wiſe anſwered, ſaying,* NOT *ſo*, &c. *buy for your ſelves*, &c. *and while they went to buy, the Bride-groom came, and they that were ready went in with him into the Marriage, and the* DOOR *was* SHUT; *afterwards came alſo the other Virgins, ſaying, Lord, Lord, open to us, but he anſwered, and ſaid,*

Verily

Verily I say unto you, I know you not. Watch ye therefore, for ye know not neither the Day nor the Hour wherein the Son of man cometh; see *Matth.* 25. to the 14. verse.

Note Reader, the Kingdom of Heaven is likened unto ten Virgins, five Wise and five Foolish; both wise and foolish had Lamps, yea, and both had Oyl (ONCE) for the foolish said unto the wise, *Give us of your Oyl, for our Lamps are gone out*; This sheweth that they were once IN, lighted and burning, but through sloathfulness they neglected to renew their Lamps with Oyl, and so their Lamps went out (which shews they were once in) and they could not enter with the Bride-groom, for the Door was shut: So will it be with the hardned Apostates, who tasted of the heavenly Gift, and have been made pertakers of the Power of the World to come, who turned from the heavenly Gift delivered to them, who made Shipwrack of that Faith which God gave them, and put away a good Conscience which they once had, who have trampled the Blood of the Covenant under Foot, whereby they were sanctified, who are grown past feeling whose Conscience is seared with a hot Iron; such having sinned out the day of Gods tender Visitation unto them, they are as Trees twice dead plucked up by the Roots, whose end is to be burned; Wells without Water, Clouds without Rain, carried about of Tempests, wandring Stars, for whom is reserved the mist or blackness of Darkness forever. *Enoch* the seventh from *Adam* Prophesied of these, &c. the Apostle *Peter*, and *Paul*, and *Jude* write of these in their several Epistles, as may be read at large. Though these, like *Balaam* the Enemy of God and of his People, should desire to dye the death of the Righteous, and have their latter end like his (which is to enter into the Kingdom of God) and sit down in Peace and Rest in it, yet can they not enter therein, seeing they have refused, rejected, done despite unto, and what they can, trampled upon that blessed Gift which God hath given to lead thereinto. Again, the Disciples of Jesus said unto him, *Declare unto us the Parable of the Tares of the Field*; he answered and said unto them, *He that soweth the good Seed is the Son of man*; *the Field is the World*; *the good Seed are the Children of the Kingdom, but the Tares are the Children of*

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the Wicked, the Enemy that ſowed them is the Devil; the Harveſt is the end of the World, the Reapers are the Angels. Again, Chriſt ſpake a Parable, and ſaid, *Behold a Sower went forth to Sow, and when he ſowed, ſome Seeds fell by the High-way ſide, and the Fowls came and devoured them up; ſome fell upon Stony places, where they had not much Earth, and forth-with they ſprang up; but becauſe they had not deepneſs of Earth, when the Sun was up they were ſcorched, and becauſe they had not Root they withered away, and ſome fell among Thorns, and they ſprung up and choaked them; but others fell in good Ground, and brought forth Fruit, ſome an hundred Fold, ſome ſixty Fold, ſome thirty Fold.* And Jeſus ſaid, *Hear ye therefore the Parable of the Sower, when any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his Heart; this is he which received Seed by the way ſide: but he that received the Seed into Stony places, the ſame is he that heareth the Word, and anon with Joy receiveth it, yet hath he not Root in himſelf, but dureth for a while; for when Tribulation or Perſecution ariſeth becauſe of the Word, by and by he is offended: he alſo that received Seed among the Thorns, is he that heareth the Word, and the cares of this World, and the deceitfulneſs of Riches choak the Word, and he becometh Unfruitful: But he that received the Seed into the good Ground, is he that in an honeſt and good Heart, having heard the Word, keeps it, and brings forth Fruit with patience;* ſee *Matth.* 13. *Luke* 8. 15. Again, *The Kingdom of Heaven is like unto a Net that was caſt into the Sea, which when it was full they drew to Shore, and gathered the good into Veſſels, but caſt the bad away; ſo ſhall it be at the end of the World, the Angels ſhall come forth, and ſever the Wicked from among the Juſt, and ſhall caſt them into the Furnace of Fire, there ſhall be Weeping, and Wailing, and Gnaſhing of Teeth.* Again, Jeſus ſpake a Parable, and ſaid, *A certain man made a great Supper,* &c. *and ſent his Servant at Supper-time, to ſay to them that were bidden, Come, for all things are now ready: and they all with one conſent began to make excuſe; the firſt ſaid unto him, I have bought a piece of Ground, I muſt needs go and ſee it, I pray thee have me excuſed; and ano-*

ther ſaid, I have bought five Yoke of Oxen, I go to prove them, I pray thee have me excuſed; and another ſaid, I have married a Wife, and therefore I cannot come, &c. *And he ſaid, that none of thoſe which were bidden ſhall taſte of my Supper*; ſee *Luke* 14. 16. to the 24. verſe. And Jeſus ſaid, *Whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple.* Again, *Whoſoever he be of you that forſaketh not all that he hath, he cannot be my Diſciple,* verſe 27. 33.

Note Reader, the Seed that is ſown in ALL theſe ſeveral ſorts of Ground is of ONE and the SAME Nature (to wit, good) as it is written. The Righteouſneſs which is of Faith ſpeaketh on this wiſe, *Say not in thy Heart, Who ſhall aſcend up to Heaven, that is, to fetch Chriſt from above, or who ſhall deſcend into the deep, to bring Chriſt up again from the Dead, or who ſhall go beyond the Sea to fetch the Word unto us, that we may hear it and do it, but what ſaith it, The word is* NIGH THEE, *even in thy Heart, and in thy Mouth, that thou mayſt do it*; ſee *Deut.* 30. 11, 12, 13, 14, 15. *Rom.* 10. 6, 7, 8. This good Seed is ſown on all theſe ſeveral ſorts of Grounds, for ONE and the ſame cauſe or end, even that it might take deep Root in all, and bring forth Fruit in all: and the Lord God in mercy to all Men and Women, doth put them in a condition & give them a time, in which it is poſſible for this Word, the good Seed to take deep Root in their Hearts, and to bring forth Fruit INALL, ſome thirty, ſome ſixty, ſome an hundred Fold: He can as he hath promiſed, take away the Stony Heart, and renew a right Spirit and Mind. God makes none of theſe Grounds evil or bad, but the Devil doth it; but God can change them from evil or bad into the good; he can cut them out of the wild Olive, and plant them in Chriſt the true Vine. But it is not wholly impoſſible that men and women, through their Self-willfulneſs, Sloathfulneſs, Negligence, Preſumption and Careleſneſs may turn away their Hearts and Minds from the Voice of the living powerful Word of God, and ſo give up their Hearts, Minds and Ears to the Devil, who led *Adam* and *Eve* into Sin againſt God; they were placed in the Paradiſe of God, in the likeneſs of God (which is Holineſs and Purity) it was poſſible that they might have ſtood in that

glorious

glorious ſtate, wherein God ſet them; but it was NOT impoſſible that they could fall from that ſtate. God cannot fall or change, in God and Chriſt ONLY is infallibility, that which is the preſervation of Men and Angels from falling, or failing of their duty to God and Men, is the Word and Power of God, and of Chriſt, but they that turn away their Minds, Hearts and Ears from the powerful Word of God manifeſt in their Hearts: Satan the EVIL Seeds-man, ſows his evil Seed of Sin and Wickedneſs in their Hearts, to wit, Unbelief, the fear of Perſecution, the cares of this Life, and the deceitfulneſs of Riches, Luſt of the Fleſh, Luſt of the Eyes, and the Pride of Life; yea, in many, Idolatry, Envy, Whoredoms, and many other Evils, ſo as Chriſt ſaith, *He that ſoweth and begetteth this Generation of Evil-doers*, and nurſeth them up, and maketh them ſtrong to do Wickedneſs, *is the Devil.* Chriſt ſaid to ſuch, *You are of your Father the Devil; for the Luſts of your Father you'l do; he was a Murtherer and a Lyar from the beginning*, &c. The Devil and his Generation are NOT the Elect, but the Reprobates; the Devil, or his Seed, or Generation, CANNOT enter the Kingdom of Heaven, though they ſtrive never ſo much; but the Lake of Fire is the place appointed for them, there to be tormented, as it is written. But Chriſt and his Seed, and Generation, who are Born again, not of corruptible Seed, nor of the Will of the Fleſh, nor of the Will of Man, but of God, of the incorruptible Seed, which liveth and abideth forever; theſe are the Elect of God, who enter into his Kingdom, and are in ſafety, Peace and Reſt with him: Here are the ſtates of Election and Reprobation, Scripturally and Experimentally witneſſed unto. Again, Jeſus ſaid unto his Diſciples, *The time cometh, that whoſoever killeth you, will think that he doth God Service.* Note, theſe are ungodly Thoughts, and the killing of the Diſciples of Jeſus are ungodly Actions; the Devil (NOT GOD) is the Author of theſe Thoughts and Actions: as Chriſt ſaid unto the Murthering *Jews*, who betrayed and murthered him, *Ye are of your Father the Devil; he was a Lyar and a Murtherer from the beginning.* Now thoſe who thought they did God ſervice in killing the Diſciples of Chriſt, they

thought

thought (no doubt) this their work of Murther, would render them acceptable with God, and ſo to have admittance to enter into the Kingdom of God: But herein the Devil, the old Deceiver, had greatly befooled them, and bewitch'd them, toxecated them, and made them mad. The holy man of God told the Murthering *Jews, how their Fathers Perſecuted the Prophets, and ſlew them which ſhewed before the coming of the Juſt one, of whom ye have been now the Betrayers and Murtherers*; ſee *Acts* 7. 51, 52. The Apoſtle *John* ſaith, *Whoſoever hateth his Brother is a Murtherer*; *and ye know that no Murtherer hath eternal Life abiding in him*; ſee 1 *John* 3.8. 15.

Note Reader, that the Apoſtle in the holy Ghoſt, chargeth him that hateth his Brother to be a Murtherer; therefore keep out of Hated, and love thine Enemy, as Chriſt commands, and if thou ſo do, thou wilt not Hate and Murther thy Friends, it being truly ſo, that Hatred is Murther in the ſight of God; though he that hateth, do not, or cannot reach to kill him that he hates; then actually to kill the Prophets of God, and Diſciples of Chriſt, is Murther in the higheſt degree, and is a great breach of the holy Law of God, which commands expreſly, ſaying, *Thou ſhalt do no Murther*: Which good, and holy, and ſtanding Law of God, Chriſt came not to abrogate or deſtroy, but to fulfill, as he ſaid; who ſaid, *Love your Enemies, do good to them that deſpitefully uſe you, and perſecute you*; and alſo ſaid, *whatſoever you would that men ſhould do unto you, do you even ſo unto them.* Bleſſed are all they who do his Commandments, they have right to the Tree of Life, and to enter into the Kingdom of God, therein to reſt in Joy and Peace for evermore: but the Unbelievers, Murtherers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their part in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death; ſee *Rev.* 21. 18. and 22.14, 15. Again, The Apoſtle *Peter* ſaid unto the Believers in Chriſt, *If ye be reproached for the Name of Chriſt, happy are ye, for the Spirit of glory and of God reſteth upon you*, &c. *but let none of you ſuffer as a Murtherer, or as a Thief*, &c. *yet if any man ſuffer as a* Chriſtian, *let him not be aſhamed, but let him glorifie God on this behalf*; ſee 2 *Pet.* 3.14, 15, 16.

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Note Reader, here the Apoſtle plainly ſhews, that he that is a Murtherer, &c. is not a *Chriſtian*; and if he ſuffer for his Murther, he ſuffers not as a *Chriſtian*, but as a great Tranſgreſſor of the holy Law of God given by *Moſes*, and not only ſo, but alſo a breaker of the glorious and ſpiritual Law of Chriſt, which commands and leads to love Enemies, as I have ſhewed before. Again, Jeſus Chriſt ſaith, *What is a man advantaged, if he gain the whole World, if he loſe himſelf, or be caſt away?* ſee *Luke* 9. 25. Again, *What ſhall it profit a man, if he ſhall gain the whole World, and loſe his own Soul*; ſee *Mark* 8. 36. Again, Then ſaid Jeſus unto his Diſciples, *If any man will come after me, let him deny himſelf (utterly deny himſelf*, ſo the *Greek* renders it in the Margin) *and take up his Croſs and follow me: For whoſoever will ſave his Life ſhall loſe it, and whoſoever will loſe his Life for my ſake ſhall find it. For what is a man profited, if he ſhall gain the whole World, and loſe his own Soul; or what ſhall a man give in exchange for his Soul? for the Son of man ſhall come in the Glory of his Father with his Angels, and then he ſhall reward every man according to his Works*; ſee *Matth.* 16. 24, 25, 26, 27.

Note Reader, thoſe that ſeek after the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, the Ungodly Gain, the corruptible Riches, and ſinful Honours and Pleaſures, all which periſh with uſing; they refuſe or deny Chriſt; they refuſe to bear the Croſs, which all his true and real Diſciples bear: and ſuch in chuſing, and getting their Ungodly Gain, Luſts and Pleaſures, do loſe themſelves, loſe their own Souls, deprive themſelves of the Kingdom of God; and ſo their Deſtruction is of themſelves, and the Lord God is clear. *Wo unto them that riſe early in the Morning, that they may follow ſtrong Drink, that continue till Wine enflame them; and the Harp and the Viol, the Tabret and the Pipe are in their Feaſts*, &c. *but they regard not the work of the Lord, neither conſider the operation of his Hands*; ſee *Iſa.* 5. 11, 12. Again, the Prophet ſaith concerning the Wicked, *Give them according to their Deeds, and according to the wickedneſs of their endeavours; give them after the work of their Hands; render to them their deſert, becauſe they re-*

gard not the works of the Lord, nor the operation of his Hands, he ſhall deſtroy them, &c. ſee *Pſal.* 28. 45.

Note Reader, thoſe who have not regarded the operation or work of God, theſe in all Ages have been a Faithleſs or Unbelieving Generation; and ſuch in their Self-will have periſhed, and the Judgments of God have been and are juſt upon them: But thoſe in all Ages, who have regarded and loved the operation or work of God, he hath begotten Faith in them, through his operation; and all ſuch who have continued ſtedfaſt, they have been accepted of him, and bleſſed by him. The Apoſtle *Paul* ſaid unto the Saints, *Ye are buried with Chriſt in Baptiſm, wherein alſo ye are riſen with him through the Faith of the operation of God, who raiſed him from the Dead;* ſee *Col.* 2. 12. The Author to the *Hebrews* by the holy Ghoſt ſaid, *By Faith* Iſaac *bleſſed* Jacob *and* Eſau *concerning things to come*; ſee *Heb.* 11. 20. By this it appeareth that God did not hate *Eſau* in the Womb, before he was Born; for if he had then hated him, or before he had done Evil, how could *Iſaac* have bleſſed him in that Faith which God gave him? For it was impoſſible for *Iſaac* in that Faith which is the gift of God, to oppoſe God's purpoſe concerning *Eſau*. For though in the words that *Iſaac* uttered in the bleſſing of *Jacob* and *Eſau*, he tells *Eſau* that he ſhall ſerve his Brother; yet he doth not tell *Eſau* he was ordained to be damned before he was Born, nor yet that God hated him in the Womb. I would have all thoſe conſider of theſe things, who have ſo hard & wrong thoughts of God, as to believe that he hated *Eſau* in his Mothers Womb, or ordained him to be eternally damned before he was Born. The Apoſtle *Paul* in the holy Ghoſt ſaith, *We muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad,* 2 *Cor.* 5. 10. Again, he ſaith, *For the love of Chriſt conſtraineth us, be-*

It is ſaid in the holy Scriptures, *The Curſe cauſleſs, or without cauſe, ſhall* NOT COME: *But a Rod is for the fools Back*; ſee *Prov.* 26. 2, 3. *They are curſed Children, or the Children of the curſe, who have forſaken the right way,* ſee 2 *Pet.* 2. 14, 15.

cauſe we thus judge, that if one dyed for all, then were all dead, and that he dyed for all, that they which live ſhould not henceforth live unto themſelves, but unto him which dyed for them, and roſe again: wherefore henceforth know we no man after the Fleſh: yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him no more: Therefore if any man be in Chriſt he is a new Creature, old things are paſt away, behold all things are become new, and all things are of God, &c. ſee verſ. 14,15,16,17,18.

Note Reader, firſt that under the Goſpel Diſpenſation, every one muſt receive a reward according to their Deeds, whether they be good or bad, as the Apoſtle in the holy Ghoſt, here and elſe-where ſaith, and as Chriſt ſaith, as I have ſhewed before. Secondly, note that the Apoſtles did truly judge that Chriſt dyed for all; and that thoſe that live, might not live unto themſelves, but unto Chriſt that dyed for them and roſe again; ſee 2 *Cor.* 5. 14,15. *Wherefore henceforth know we* NO *man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him* NO MORE; *therefore if any man be* IN *Chriſt, he is a new Creature, old things are paſt away, behold* ALL *things are become new, and all things are of God,* &c. Again, Chap. 7. the Apoſtle ſaith, *Having theſe Promiſes, dearly Beloved let us cleanſe our ſelves from* ALL *filthineſs of the Fleſh and Spirit,* PERFECTING *Holineſs* IN *the fear of God.*

Note Reader, here the Apoſtle *Paul* doth not only ſpeak his own Belief and Senſe concerning the Death of Chriſt, but alſo the belief and ſence of the reſt of the holy Apoſtles in this weighty matter, it appears by his fore-going words, that their belief, judgment and ſpiritual ſence was, that Chriſt dyed for all, and that all were dead, as he ſaith. Here the Apoſtle *Paul* ſhews plainly that it was his, and his Brethrens belief; firſt that Chriſt dyed for all; ſecondly, that the end of his offering up himſelf, and his dying for all,

Chriſt preached unto his Diſciples, ſaying, *Let your Light ſo ſhine before men, that they may ſee your* GOOD WORKS, *and glorifie your Father which is in Heaven,* Mat. 5. 14. The Apoſtle who preached down the ſhadowy works of the Law, ſaid, *We are his workmanſhip, created in Chriſt Jeſus*

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unto GOOD WORKS, *which God before ordained that we ſhould walk* IN THEM, *Epheſ.*2.10. The Apoſtle *James* ſaith, *Faith without Works* IS DEAD, *being alone, as the Body without the Spirit is dead, ſo Faith without Works is dead alſo. Ye ſee then how that by works a man is juſtified, and not by Faith only.* Abraham *believed, and it was counted to him for Righteouſneſs, and he was called the Friend of God: Theſe are not the ſhadowy Works of the Law, by which no Fleſh can be juſtified in the ſight of God; but theſe are the ſubſtantial Works of the Goſpel, wrought in & through Chriſt, in all his true and real Diſciples,* ſee Ja. 2.17. to the end. The Apoſtle prayed for the *Hebrews* or *Jews*, ſaying, *The God of Peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep; through the Blood of the everlaſting Covenant make you* PERFECT *in every good Work* TO DO HIS WILL, *working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be Glory forever and ever, Amen.* Heb. 13.20,21. was that all might live through him; thirdly, that they ſhould NOT henceforth live unto themſelves in Sin and Wickedneſs, but unto him that dyed for them, and roſe again; that as he was raiſed from the Dead by (the Power) & Glory of the Father; ſo they might walk in newneſs of Life, in Righteouſneſs, Holineſs and Purity; ſee *Rom.* 6.4, 5. For this was & is the true *Chriſtians* mark; by this the *Chriſtians* of Old knew one another to be the REAL Members of the Church, or Body of Chriſt; and by this mark do the true *Chriſtians* know one another NOW; and not by the Profeſſion of God & Chriſt in words ONLY. After our Lord Jeſus Chriſt was put to Death according to the Fleſh, and riſen again, and aſcended, the true *Chriſtians* KNOWLEDGE of him was not after the Fleſh, but in, or after the Spirit; though they had once known him after the Fleſh, yet from THIS knowledge of him they ceaſed; *Therefore*, ſaith he, *henceforth know we him no more.* Their knowledge of him from THENCEFORTH being in the Spirit, who by his ſpiritual BAPTISM with the holy Ghoſt and FIRE, purged their Conſciences from dead works, to ſerve the living God in newneſs and holineſs of Life; theſe were of Old,

and

& ſuch now are the living Branches in Chriſt, the living Vine, they are NEW Creatures in him, created in him and through him unto good Works, which God before ordained that we ſhould walk in them; the OLD ſinful Works & Luſts of the Fleſh are put off, & paſt away, all things are become new, & are of God, as he ſaith; this is the Birth that is born of God; this is the *Jacob* that ſupplants & overcomes the Prophane Birth of the Fleſh; this is the Birth that wreſtleth with God like a Prince, for the Bleſſing, and obtains it; this is the Birth that is Elect of God: Theſe ſpiritually born Children, are the Generation of the Juſt, theſe are the Righteous Nation, which keepeth the Truth; theſe are they who are waſhed from all Filthineſs of the Fleſh & Spirit, perfecting Holineſs in the fear of God, as the Apoſtle exhorted: But thoſe who do profeſs God & Chriſt in Words, but DENY both God and Chriſt in WORKS, calling upon God with their Mouthes and Lips, but their Hearts are afar off, continuing in their ſins, and growing up in them more and more, taking pleaſure in them, and pleading a neceſſity to continue in them all the dayes they live upon Earth, or until they go to the Grave; theſe, as Chriſt ſaid (of ſuch) *are of their Father the Devil, and the Luſts of their Father they will do, he was a Lyar and a Murtherer, &c.* theſe that repent not, that forſake not their ſins, but grow up in them, as afore-ſaid, theſe are the TARES (ſee *Mat.* 13. 39, 40.) *he that ſows them is the Devil,* as Chriſt ſaid: theſe are the REPROBATES; this Birth of the Serpents Seed is the Prophane *Eſau* which God Hates; this Birth is Curſed in its firſt Conception, in its Youth and in its Old Age. Jeſus ſaid unto the Rebellious *Jews, The Kingdom of God ſhall be taken from you, and given to a Nation, bringing forth the Fruit thereof*; ſee *Mat.* 21. 45. And to ſuch Unbelieving Rebellious ones, he ſaid, *Ye ſhall ſee* Abraham *and* Iſaac *and* Jacob, *and all the Prophets in the Kingdom of God, and ye your ſelves thruſt out*; ſee *Luke* 13. 28. Again, Chriſt ſaid, *Wo unto you* Scribes *and* Phariſees, Hypocrites; *for ye ſhut up the Kingdom of Heaven againſt men; for ye neither go in your ſelves, neither ſuffer ye them that are entring to go*

in;

in; ſee *Matth.* 23. 13. read the Chapter through: See *Luke* 11. 52.

Take notice of this, all ye Looſe and Prophane Livers, who call your ſelves *Chriſtians*, your Un-God-like and Un-Chriſt-like Converſations bring a Scandal and Reproach upon the Name of *Chriſtianity*; you cauſe the honourable Name of *Chriſt* and *Chriſtianity* to be Blaſphemed againſt, by *Jews*, *Turks* and *Indian Heathens*; O that the deep Sence of this your great Sin might fall upon you, and that your Hearts might be truly broke in the Sence thereof! O that you would yet Unfeignedly ſeek Repentance, before the Door of Mercy be forever ſhut againſt you! there is yet Mercy with God for multitudes, therefore his holy Will is that they ſhould ſeek after him Unfeignedly, Repent and Turn unto him from all their Abominations; but thoſe who will not, but go on ſtubbornly in Rebellion againſt him, he will cut down ſuddainly in his Righteous Judgments SWIFTLY, even as a Mower cuts down Graſs; therefore Fear, Tremble and Bow before him, all ye Workers of Iniquity.

O all ye ſeveral ſorts of Teachers, Writers and Diſputers, who have been & are ſtriving to draw & keep people from this ſwift & faithful and true witneſs (which ſearcheth the Hearts, and ſhews People their Evil Thoughts, Words and Actions, and Reproves and Condemns them for the ſame) Repent and ceaſe from this your Ungodly Work, or elſe God will take you away from this Curſed Work in his fierce Anger.

And more particularly, conſider of theſe things, O all ye ſeveral ſorts of TEACHERS, whoſe EVIL WORK it hath been, and is, to draw out and keep out Peoples Minds, from the Spirit of God and Chriſt, by which alone their Hearts are SEARCHED, and their EVIL Thoughts, Words and Actions ſhewed unto them; this is the ſwift Witneſs, by which the Living God doth Reprove them, and Condemn them for the ſame: This is the Faithfull and True Witneſs, which neither BRIBES nor FLATTERY, nor THREATNINGS can Corrupt, Deſtroy nor Stop ITS inward Convictions,

victions, Rebukes or Reproofs from thoſe who Rebel againſt it, and as it is faithfull in witneſſing againſt all the Rebellious, ſo is it faithfull in bearing witneſs to and with the Spirits of all the Obedient, that they are the Children of God. And of this the holy Apoſtles were Living True Witneſſes, who ſaid, *Whatſoever is Reproved, is made manifeſt by the Light*: and alſo ſaid, *The Spirit it ſelf beareth witneſs with our Spirits, that we are the Children of God*: And alſo ſaid, *He that believeth in the Son of God hath a witneſs within himſelf, and hath ſet to his ſeal that God is True*: *As many as are led by the Spirit of God, they are Sons of God*; *and if any man have not the Spirit of Chriſt, he is none of his*; as ſaith the holy Apoſtle, *Thoſe who believe not in the Spirit of God and Chriſt, they are not governed by it*; *they are NOT the real Poſſeſſors and Enjoyers of it*; and ſuch have it not to ſave and deliver them out of ſin, becauſe they believe not in it; yet this Spirit of Truth doth convince the whole World (which lieth in Wickedneſs) of their ſins, and doth in ſecret condemn them for the ſame (every one in the Day of Gods Viſitation unto them) So the Spirit of Truth, which is the Saints Comforter, which leads them into all Truth; the ſame is the Reprover, Condemner, Judger and Tormentor of the Unbelieving, Wicked, Rebellious World; ſee *John* 16. 8, 9, 10, 11, 12, 13. *Epheſ.* 5. 13. *Jer.* 17. 10. *Pſal.* 7. 9. *Mal.* 3. 5. 1 *John* 5. 10. *Iſa.* 55. 4. *John* 3. 33. *Rom.* 8. 14, 16. *Pſal.* 50. 21, 22. *Amos* 4. 13. *John* 1. 9. and 8. 12. and 3. 19, 20. *Acts* 13. 47. and 26. 17, 18. 2 *Cor.* 4. 6, 7. The Apoſtle ſaith, *What man knoweth the things of a man, ſave the Spirit of a man, which is in him*; *even ſo the things of God knoweth NO man, but the Spirit of God*; *the Spirit ſearcheth all things, yea, the deep things of God*; ſee 1 *Cor.* 2. 10, 11. This was and is the KEY of all heavenly ſaving knowledge, by this is mans Heart opened to underſtand and know thoſe things which belongs to his Immortal Souls Reſt and Peace; and he that believeth therein is enabled thereby to do thoſe things which are well-pleaſing to the Lord God, and keep out of thoſe things which are diſpleaſing to him: And of this the holy Apoſtle was a Living true Witneſs, who prayed for the Believers, ſaying, *I pray God*

ſtrengthen

ſtrengthen you by his Spirit in the INNER MAN; ſee *Epheſ.* 3.16. *Col.* 1.11. Chriſt ſaid unto the Rebellious *Jews*, who made their boaſt of the Law (yet wreſted the Sayings thereof, and brake it) *Wo unto ye Lawyers, for ye have taken away the Key of Knowledge; ye entered NOT in your ſelves, and them that were entering in ye hindered*; ſee *Luke* 11. 52. *Nehemiah* ſaid, *Lord, thou gaveſt thy good Spirit to inſtruct them, &c.—— Nevertheleſs they were Diſobedient and Rebelled againſt thee, and caſt thy Law behind their Backs, and SLEW thy Prophets, which teſtified againſt them, to turn them unto thee*; ſee *Nehem.* 9. 20. 26. Remember this all YE that hate and Perſecute thoſe who Worſhip God (who is a Spirit) in the Spirit and in the Truth, and Repent and ceaſe from your Ungodly Works; if you will not, God will cut you off, and vex you in his ſore diſpleaſure, in rewarding you juſtly, according to the Wickedneſs of your doings. *Wo to the Rebellious Children, ſaith the Lord, that take Counſel, but not of me, and that cover with a Covering, but* NOT OF MY SPIRIT, *that they may add Sin unto Sin*; ſee *Iſa.* 30.1. This Spirit was and is the Covering, UNDER which man and woman is bleſſed, & is in ſafety out of the reach of that evil hurtful Spirit, which worketh in the Hearts of the Children of Diſobedience, who alſo goeth about like a roaring Lyon, ſeeking whom he may devour, as ſaith the Apoſtle, whom the true Believers did and do reſiſt (in the living Faith) and by the virtue of the good Spirit of God, with which they were & ARE covered, and in it had & have Victory over him; & ſuch did, & do experience to their great Comfort the ſaying of the holy man fulfilled, who ſaid, *Greater is he that is in us, than he that is in the* WORLD; ſee 1 *John* 4. 4.

O that the Haters of, and Mockers at this holy pure Spirit would ſeriouſly conſider what they are doing! O that they would conſider their latter end, and the account that they muſt give to God for theſe things! O that it were in their Hearts unfeignedly to Repent, and turn to the Lord from theſe abominable things, that ſo they might not be forever ſhut out of the Kingdom of God! O that the Inhabitants of *England* and all Nations would believe in God that made them! who is ſpiritual

Light

Light, who is a holy pure Spirit, who is Omnipreſent, or preſent every where, who ſaid, *Heaven is my Throne, and the Earth is my Foot-ſtool*, &c. ſee *Iſa.* 66. 1. read the Chapter through, 1 *King.* 8. 27. his pure Spirit lighteth every one that cometh into the World. O that the great multitudes in *England* and all Nations, who are in Strife and Contention, Hatred and Envying, Murthering and Killing one another about Religion, and about Earthly things, WOULD BELIEVE in this Heavenly Spirit that enlightneth them, which giveth them to underſtand, (in ſome meaſure or degree) what is Good, and alſo what is Evil! O that they would bow down unto it, and become ſubject unto the leadings and teachings of it, then would it teach them to love one another, NOT to be like *Cain*, who ſlew his Brother, (becauſe his own works were evil, and his Brothers righteous) but it would teach them to do to all men, as they would be done unto, as God hath commanded; yea, it would teach them, as it did good *Joſeph*, who was kind unto his Brethren, who was cruel to him, who ſold him to the *Iſhmalites*; yea, it would teach them to overcome the evil with the good, as *Joſeph* did, and as God commandeth: But becauſe Multitudes and Nations believe not in this holy, pure, peaceable, loving and long-ſuffering Spirit, therefore it is that they are as the raging Sea, that caſts up Mire and Dirt; and many are as the cruel mercileſs Beaſts of Prey, deſtroying one another; yea, many oppreſſing and ſeeking to deſtroy Gods tender People (who have true love to all, and deſire the temporal and eternal good of all) who Worſhip him in his holy Spirit of Truth, which leadeth into all Truth the faithful followers of it; and becauſe that Vengeance is not executed ſpeedily or ſuddenly, for theſe crying Abominations, therefore are the Hearts of the Sons of men fully ſet in them to do Evil, as it was of Old; ſee *Eccleſ.* 8. 11. and becauſe it is thus, that many have given up themſelves to Unbelief and hardneſs of Heart, who have cloſed their Eyes, and ſtopped their Ears againſt the Convictions and Reproofs of this pure, meek, merciful and compaſſionate Spirit of God and Chriſt, whom he hath ſent, and have given up themſelves to work Wickedneſs with greedineſs; therefore there is great cauſe to take up a doleſull

Lamentation and Mourning; and thoſe whom God hath made skilfull in Mourning, who greatly deſire the Salvation of the Multitudes, Tongues, Languages and People; theſe have Mourned and do Mourn, to ſee Multitudes running on ſwiftly toward the Pit of everlaſting Deſtruction, ſuddenly to be ſunk into it. Thus as of Old, many ſay in their Hearts unto the Almighty God, *Depart from us, we deſire not the knowledge of thy wayes.* Thus they hate the knowledge of God, they do not chuſe his holy fear, which is the beginning of the pure peaceable Wiſdom which cometh from above, as ſaith the holy Scriptures; ſee *Job* 21. 14. read the Chapter through; ſee *Prov.* 1. 4, 7, 22, 29. read the Chapter through.

Well ſaid the Apoſtle *Peter, Our beloved Brother* Paul *in all his Epiſtles, writes things which are hard to be underſtood, which they who are Unlearned & Unſtable wreſt, as they do the other Scriptures unto their own* DESTRUCTION. *Peter* was an Illiterate man, and ſo an Unlearned man in Natural or Artificial Learning of Tongues and Languages; but he was a man of great Learning in the Heavenly Spiritual School of Chriſt: all who come to learn of Chriſt, *Paul* and *Peters* heavenly Maſter, they are taught by to underſtand their Words, and to have unity with them, and ſuch are of one mind concerning them: But they who are not yet come to learn of Chriſt, as he is the Light of the World, they are not come to a right underſtanding of the holy mens Words, which are Recorded in the holy Scriptures; and this is the cauſe that they are not of one mind concerning them; but in very many contrary minds, and in tumultuous Controverſies about the meanings of them. *Paul* doth ſay (as is ſhewed before) that *God's Will is, that ALL men ſhould know the Truth and be* SAVED.

This have I written in the love of God concerning *Election* and *Reprobation* (for the Comfort and Encouragement of all thoſe who are weary of, and heavy laden with their Sins, who hunger and thirſt after Righteouſneſs, that they may come to Chriſt Jeſus, who dyed for them, and roſe again (and aſcended, as it is written of him in the Scriptures of Truth) who hath promiſed

promiſed that he will give them Reſt; ſee *Matth.* 11. 28, 29, 30. This is alſo written as a Warning unto thoſe who are at eaſe in their Sins, flattering themſelves, ſpeaking Peace unto themſelves in their Unchriſtian Converſations, and pleading for a neceſſity of continuing in the act of Sin unto the end of their dayes upon Earth; and yet vainly imagin, that they are the Elect and Choſen of God —— Jeſus ſaid, *I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but he ſhall have the Light of Life.* The *Phariſees* therefore ſaid unto him, *Thou beareſt Record of thy ſelf, and thy Record is* NOT *true.* But Jeſus ſaid unto theſe Unbelieving *Jews, If ye believe* NOT *that I am he, ye ſhall die in your Sins, whither I go ye* CANNOT *come*; ſee *John* 8. 12, 24.

Note Reader, Theſe great profeſſing *Phariſees* Oppoſed Chriſt Jeſus, and denyed him to be the Light of the World. Too like theſe *Phariſees* are many Teachers & high Profeſſors of Chriſt (in Words) in our Age, who though they will talk much of Chriſt, as he was born, and dyed, and roſe again according to the Fleſh, yet can they not endure to hear him preached as he preached himſelf, and as the holy Apoſtles preached him (to wit) the Light of the World, the true Light which lighteth every one that cometh into the World: This is the Stone which all the Builders do reject and ſet at nought, who build up their VAIN Religions, Faiths and Worſhips in the Serpentine Earthly Deviliſh Wiſdom, in Murther, Cruelty, Oppreſſion and Idolatry; but when this Stone falls on them in Judgment, it will grind them all to Powder; ſee *Luke* 20. 17. *Pſal.* 118. 22. *Mat.* 21. 24. O Bleſſed will all they be who come unto and believe in this Living Stone; their hard Hearts ſhall be broken by it, and made ſoft and tender, and thereby be made fit to enter into the Kingdom of God, into which nothing that is Unclean can enter; and their ſins that are paſt, though they be many, God will freely Pardon, Remit and Forgive them in his tender Mercy and forbearance, in the Name (and Power) of the Lord Jeſus Chriſt, *who gave himſelf a Ranſom for all,* as ſaith the Apoſtle; ſee *Rom.* 3. 24, 25. 1 *Tim.* 2. 4, 6. Again, the Apoſtle *Peter* ſaid, *He commanded us to Preach unto the People,*

and

and to Teſtifie, that it is he which was ordained of God to be the Judge of quick and dead; to him all the Prophets gave witneſs, that through his Name, whoſoever believeth in him ſhall receive Remiſſion of Sins; ſee *Acts* 10.42,43. *Acts* 2.28.

Note Reader, The Command which the Apoſtles received from Chriſt concerning Remiſſion of ſins, it was that they ſhould preach the Remiſſion or Forgivneſs of the ſins that were PAST; they did NOT receive Command from Chriſt to preach unto people, that they muſt continue in ſin all their Dayes; NEITHER did he Command them to preach, that he had paid the DEBT for all ſins paſt, PRESENT and to COME; NO, he nor his Apoſtles never preached this Doctrine; this Doctrine proceeds from him whoſe Kingdom ſtands in Sin, who is the Father of Lyes, who firſt LEADS people into ſin, & then tells them that they can NEVER come out of it while they are on this ſide the Grave, and to encourage and embolden them to continue in ſin all their dayes; HE tells them Chriſt has paid the DEBT for it ALL; and he tells them that God ſees no ſin in them, the Debt being paid for all, &c. So tells them that they are the Elect, and therefore cannot totally fall, &c. Its greatly to be Lamented, that many do GIVE UP themſelves to believe theſe his Lyes, to their own Ruin and Deſtruction. We do ſay, that NOT only the ſins, which Man and Woman doth commit in their Dark, Unbelieving State is forgiven when they come to believe & repent; but ALSO thoſe who through unwatchfulneſs, negligence fall into ſome ſin, after they have believed and Repented, if THEY find a place of Repentance & ſo Forgivneſs; this forgiveneſs alſo is in the Name of the Lord Jeſus Chriſt; but we do utterly DENY that God or Chriſt doth WILL or Ordain, that any Man or Woman ſhould live in ſin ALL their DAYES upon Earth: And thoſe who do continue in ſin all their dayes, who Repent not, who Forſake not, this their ſin will ſink them into the Pit of Everlaſting Deſtruction, where there is Weeping and Wailing and Gnaſhing of Teeth, and when they are THERE, they will ſee how the Devil hath deceived and cheated them, and then they will know that Chriſt hath NOT paid the Debt for all their ſins paſt, preſent and to come, but

they

they ſhall know he hath not paid the Debt for their ſins which they do never Repent of; for which they muſt ſuffer Vengeance of Eternal Fire, as a juſt Reward from the Hand of the Lord God, who ſaid, *Be ye Holy for I the Lord your God am Holy.*

Concerning Eternal Life.

JEſus Chriſt ſaid unto the Unbelieving *Jews, Search the Scriptures* (or, *ye ſearch the Scriptures*) *for in them you think ye have Eternal Life, and they are they which teſtifie of me, and YE will NOT come to me that ye might have Life,* John 5. 39, 40.

Note Reader, Chriſt told them not that they COULD NOT come unto him, but told them that they WOULD NOT come unto him; ſo their NOT coming unto him, Chriſt doth not place upon the fore-ordination or appointment of God, but he placeth it upon their CORRUPT SELF-WILL; for as it is before expreſſed (in this Book) *God's will is that all Men might come to the Knowledge of the Truth and be SAVED:* This is a Goſpel Truth, ſpoken by the holy Apoſtle, as he was moved by the holy Ghoſt. Well ſaid the Apoſtle *Peter, the Scripture came not in Old Time by the Will of Man, but holy men of God gave them forth as they were moved by the holy Ghoſt* (or Spirit) the holy *Scriptures are things of God.* The Apoſtle ſaith, *What man knoweth the things of a man,* SAVE *the Spirit of a man, which is in him? even ſo the things of God know no man, but the Spirit of God; but that Spirit ſearcheth all things, yea, the deep things of God,* 1 *Cor.* 2. 10, 11. There is two weighty things to be conſidered and underſtood from the afore-ſaid Words of Chriſt, the one I have ſaid ſomething to, Namely, that it was NOT the Fore-appointment or Decree of God, which HINDRED thoſe *Jews,* from coming to Chriſt, but their own Corrupt WILL, &c. for Chriſt ſaith, *That men ſhould honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath ſent him,* John 5. 23. Chriſt the Son of God, ſaith, *I am the Light of the World;* [Mark that] he is not the Light of the Saints and true Believers ONLY (for he ſaid unto the Saints, *Ye are not of the World,* &c.)

but he is the Light of the World that lieth in Wickedneſs; by his Light in their Conſciences, he doth convince them of their ſins and wickedneſs. Now all that honour the Son, according to the Will of the Father, they do believe this is Doctrine, and ſo do believe in the Light, where-with he has enlightned them, who is the true Light that enlighteneth every one that cometh into the World, according to *John* 1. 9. he ſaid, *Believe in the Light, that ye may be Children of the Light: He taſted Death for every man*, as ſaith the holy Scripture: *He is a Propitiation, not for our ſins only, but alſo for the ſins of the whole World*, as ſaith the Apoſtle *John*; as the Will of God is that all men ſhould believe in the Father, ſo his Will is that all men ſhould believe in the Son, and ſo in believing and obeying, both honour the Father and the Son. The ſecond thing which I may ſpeak ſomething to upon the foreſaid words of Chriſt, concerning the grand Miſtake of thoſe *Jews*, who would not come to Chriſt; their Miſtake was, that they thought to have Eternal Life in the Scriptures; for though the Scripture teſtifies of him (as he ſaith) yet the Scripture doth NO where ſay that Eternal Life is IN THEM, but they do teſtifie, that Life is in HIM: Therefore GREAT was their Error, who thought to have Eternal Life where it was not to be had; and the ſame Error ſome are fallen into, in our day, and their Error in this weighty matter is greatly to be LAMENTED; and my Soul, with many more do greatly deſire that out of this great Miſtake they may be delivered. There are two great EXTREAMS which many run into concerning the holy Scriptures (in this our day) the one is that which I have ſpoken to already, which IS in thoſe who think to have Eternal Life in the Scriptures, where it is not to be FOUND, but IN Chriſt (as I ſaid before) the other Extream is run into by Prophane perſons, who do not value them and eſteem them as they are truly worthy, but in their Pride and Preſumption greatly ſlight them, yet make EVIL uſe of them many times in wreſting of them to uphold and juſtifie themſelves in their Ranteriſm and Debauched Wicked Converſations; the State alſo of the latter is greatly to be Lamented, and it is the earneſt deſire of my Soul with many more, that thoſe might

come

come to Unfeigned Repentance for this their great EVIL, that so they might come to a true and godly use & Esteem of the holy Scriptures, and so to have profit by them, and comfort in them, as the true Believers had in Primitive Times, and such now have, Glory to the Lord God for the same; it is the Spirit (or Light) of Truth, which leads the true Believers into all Truth, and (convinceth the World of sin) that giveth a right Understanding, and leadeth to a right use of the Scriptures; this Spirit was mans Guide before the Scriptures were written, by it men were made holy, before they gave forth the holy Scriptures; this is the Key which openeth them and leadeth to a right use and application of them; but they whose Minds are gone ASTRAY from this Spirit who have not, & do not LEARN of it; those do WREST the Scriptures to their own Destruction, as some did in the Apostle *Peter*'s Dayes, against whom he testified; Christ told some amongst the earthy Wise *Jews*, *Ye neither know the Scriptures nor the Power of God*; yet those were great Talkers of them; and even as they knew them not, not owning the Key that openeth them, so many in our day knoweth them NOT, because they believe not in the Spirit of Truth, which ONLY openeth them.

Concerning Good Example.

CHrist suffered for us, leaving us an example that we should follow his steps, who did not Sin, neither was Guile found in his Mouth, 1 *Pet.* 2. 21, 22. Here the holy Apostle shews that it is the Duty and Practice of all true *Christians* to follow the Example and the holy clean Steps of the holy man Christ Jesus, who did not Sin: But those who do continue in Sin, and plead for a continuance in the same all their dayes (upon Earth) who Sin (as they say) in their most Holy Duties; these are very far from the holy Faith, and holy Conversation of the Apostles and Ministers of Christ and all true *Christians*, and very far from following his pure Examples, and his holy clean Steps.

The Apostle *John* saith concerning Christ, *Hereby do we know that we know him, if we keep his Commandments: He that saith,*

I know him, and keepeth not his Commandments, is a Lyar, &c.— *But whoſo keepeth his Word, in him verily is the love of God perfected, hereby know we that we are in him; he that ſaith, he abideth in him, ought himſelf alſo to walk even as he walked*, 1 *John* 2. 3, 4, 5, 6.

Reader, ſee how theſe holy men of God agree in their Teſtimony in this weighty matter: theſe holy men did abide in Chriſt, and Chriſt in them, they by virtue of his divine ſpiritual dwelling in them, were ſtrengthned and enabled in their Lives and Converſations to follow that holy Example which he gave them in the dayes of his Fleſh, who went about doing Good, who never did Evil; and though they had ſinned, he redeemed them from it, and from the Devil the Author or Original of it. And ſo many came to behold their good Converſation in Chriſt, COUPLED WITH FEAR, as the Apoſtle exhorteth, 1 *Pet.* 3. 2. *John* ſaith, *We know that whoſoever is Born of God ſinneth* NOT—— *And we know that we are of God, and the whole World lieth* IN WICKEDNESS. *And we know that the Son of God is come, and hath give us an underſtanding, that we may know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt; this is the true God and Life eternal. Little Children, keep your ſelves from Idols, Amen.* 1 *John* 5. 18, 19, 20, 21. Here the Apoſtle ſhews plainly who are true *Chriſtians* [and who are not] the true *Chriſtians* are in Chriſt, who hath redeemed them out of the bondage of Corruption, into the glorious Liberty of the Sons and Daughters of God; and ſuch have the Spirit of Chriſt bearing witneſs with (or unto) their Spirits that they are the Children of God [according to the promiſe of God] *Rom.* 8. 16, 21. And they are NOT TRUE *Chriſtians* who Lye, or continue all their dayes in Sin and Wickedneſs; theſe are the World, as *John* ſaith. Certain it is, thoſe who go on in Sin, who plead a neceſſity to continue in it all their days they live or abide upon Earth; theſe are NOT the Bride, the Lambs Wife, the true Church, whom HE preſents to the Father, a glorious Church WITHOUT ſpot or wrinkle, or any ſuch thing, Holy and without Blemiſh, as in *Epheſ.* 5. 27. But thoſe pleaders for, and cõntinuers in Sin all their dayes, theſe

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are the Harlot; these are the World that lieth in Wickedness, whom the cursed One is the God of, who hath BLINDED THEIR MINDS; these are in the broad way that leads to Destruction; IN VAIN DO these call Jesus Lord, who do not believe his Commands, who are not governed by him, who do not that which he saith: he said, *Learn of me*, I AM MEEK AND LOWLY, *and ye shall find rest to your Souls.* A Remnant hath learned of him in this Age, and hath found his Promise true, Glory to the Lord God for the same, they have found Rest and Peace to their Souls in him, THEIR PRINCE of PEACE; though they have Trouble & Oppression in the World for his SAKE: yet these can truly say as the holy Apostles said of the faithful followers of Christ of Old, GREATER IS HE *that is in you, then he that is in them* (to wit, the World) *by whom we overcome them; they are of the World, therefore speak they of the World, & the World heareth them: We are of God, he that knoweth God heareth us; he that is not of God heareth* NOT US; *hereby know we the Spirit of Truth, and Spirit of Error*, 1 John 4.4,5,6. The Apostle *Paul* said unto the *the Philippians, Brethren be followers together of me, and mark them who walk so as ye have* US *for an* ENSAMPLE: *for many walk of whom I have told you often, and now tell you, even* WEEPING *that they are Enemies of the Cross of Christ*, Phil. 3.17, 18. to the end of the Chapter. The same Apostle said to the *Corinthians, Be ye followers of* ME, *even as I also am of Christ*, 1 Cor. 11. 1. The Apostle *Peter* writ unto the Elders of the Church of Christ, saying, *Feed the Flock of God which is among you, taking the oversight thereof,* NOT *by constraint, but willingly*; NOT *for filthy Lucre, but of a ready mind*; NEITHER *as being* LORDS *over Gods Heritage, but as* ENSAMPLES TO THE FLOCK, 1 *Pet.* 5. 1, 2, 3.

Reader, there are several things worthy of thy serious and weighty Consideration, in these words of the holy Apostle *Peter*; the first is, that the Elders of the Church of God and Christ did and do (as Instruments in God's Hand, Ministring (that is, Serving) in his own Spirit and Power) feed the Flock of God and Christ: Secondly, That they did and do take the over-sight of the Flock, not by Con-

ſtraint, but willingly: God makes them willing by his heavenly power, they are NOT made willing by Gold or Silver, Corn or Cattel, or any earthly thing, neither do they AFFECT Titles of Elderſhip in Pride or Vain Glory; but the Falſe Teachers and Elders are made willing to Preach for Gold and Slver, Corn and Cattel, and Earthly things; & how ſuch affect Titles & Earthly things more then the true Elders WORK is known to God, and it is diſcerned by many in this Morning of his heavenly Day, which is dawned in this our Age, glory to the Lord God for the ſame: Such who feed with the Fat, and cloath with the Wooll, and make a PREY upon the People, are in *Balaams* Way and Error, who covet the Wages of Unrighteouſneſs; yea, many in *Cains* way, in Envy, Perſecuting about theſe things, ſome even to Death; and for theſe things they ſtrive one againſt another; the ſtrife is, who ſhall have the fatteſt Benefice. The TRUE Elders and Miniſters did not, nor do not take the overſight of the flock of God for FILTHY LUCRE, but of a ready mind, which God begetteth in them by his good Spirit; FILTHY Lucre is Earthly gain ILL GOTTEN. Chriſt Jeſus commanded his Diſciples, (whom he made Elders, to watch over his Church) ſaying, *Freely ye have received, freely give.* Thoſe who eſteem themſelves Chriſts Miniſters, yet take the over-ſight of their Flocks, and watch over them, and teach them for Gold, Silver, Corn, Hay, &c. this their Gain is ungodly, it is Ill gotten, becauſe in the getting of it they break Chriſts Command, whoſe Servants they pretend to be) and in ſo doing they greatly diſhonour him: Yet ſtill the Miniſters of Chriſt have power to eat ſuch as is ſet before them freely, but not to force or compel by Perſecution thoſe who did or do receive Spiritual things from them (the Spirit of God makes ſuch willing, there is no uſe for outward Force and Perſecution in t' is concern) ſo then to be ſure they had not power by outward Force to compel thoſe who do not believe nor receive their Teſtimony, or to pay them for preaching, though the true Apoſtles and Elders had power to eat, &c. and where they did ſow Spiritual things to reap Carnal, yet they laboured with their own hands, that they might make the Go-

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ſpel without charge; ſo far were they from deſiring or receiving any outward thing for preaching from Unbelievers, that they laboured with their own hands that they might not be chargeable to the Believers; No, the Miniſters and Elders who were and are made by Chriſt, were and are men of nobbler Spirits then to do ſo. The true Elders and Miniſters were not, nor are not Lords over God's Heritage, but were and are good Enſamples, and true Servants to the Flock; And their Exhortation was and is, to walk as they had and have them for Enſamples, Glory to the Lord for the ſame.

The faithful Elder and Apoſtle *Paul*, by the holy Ghoſt exhorted *Timothy*, ſaying, *Be thou an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity* ——*Neglect not the Gift that is in thee*, &c. *take heed unto thy ſelf, and unto the Doctrine, continue in them; for in ſo doing, thou ſhalt ſave both thy ſelf, and them that hear thee*; ſee 1 *Tim.* 4. 12. to the end. Again, Chap. 5. 22. *Lay Hand ſuddenly on NO man, neither be partaker of other mens Sins*; KEEP *thy ſelf* PURE, &c. They are bleſſed, who follow the bleſſed Example of the Lord Jeſus Chriſt, and his holy Apoſtles and the Elders made by him, who abide in his Doctrine, and in the Faith which he is the Author and Finiſher of, and in the love which reacheth to all People, both Friends and Enemies; which Love thinketh no Evil, neither doth any Wrong or Evil; which Love is ſtronger than Death, it is not puffed up, it doth not behave it ſelf unſeemly: *This Love is the fulfilling of the holy Law of God*, as ſaith the holy Apoſtle. All who keep therein are PLEASANT to the Lord, and honoured by him with a truly tendred Heart, and lowly mind, and with the pure Patience (in and through all Tribulation, Trials and Affliction, which cometh upon them for Chriſt's ſake) in which they poſſeſs their Souls in peace and quietneſs, being kept by the mighty Power of God, through the precious Faith and Love which is ſhed abroad in them, BY and in Chriſt Jeſus. *He that ſaith he abideth in him ought himſelf alſo to walk even as he walked*; ſee 1 *John* 2. 6.

Concerning

Concerning Original Sin.

IN page 10. J. B. takes upon him to ſay ſomething concerning *Original Sin*; he ſaith to his Neighbour, *I underſtand by you, that its contrary to the Doctrine you teach*, &c.

Anſw. The Original or firſt cauſe of Sin, is the Devil, who abode not in the Truth (as Chriſt ſaid.) The Apoſtle ſaith, *He that committeth Sin is of the Devil, for the Devil ſinneth from the beginning; for this purpoſe was the Son of God made manifeſt, that he might Deſtroy the Works of the Devil*, 1 John 3. 8. Jeſus ſaid, *Whoſoever committeth ſin is the Servant of ſin*, Joh. 8. 34.

J. B. ſaith to his Neighbour (in the aforeſaid page) *You told me, you queſtioned not at all, but all thoſe Infants that dyed without actual Sin were received into Heaven, having nothing to be laid to their Condemnation.*

Anſw. J. B's Neighbour hath ſpoken very Soberly, and Charitably, and Scripturally, and Soundly in this matter, though J. B. doth ignorantly Cavil againſt him for it; the Dark, Rebellious, Apoſtized *Jews* were like unto this J. B. they ſaid, *The Fathers have eaten ſowr Grapes, and the Childrens Teeth are ſet on edge*, &c. Theſe Dark ſayings diſpleaſed the Lord, and he Rebuked them for them by the Mouth of his Servant *Ezekiel*, ſaying, *The Soul that ſinneth it ſhall dye; the Son ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniqnity of the Son*; ſee Ezek. 18. 2, 20. read the Chapter through. Moreover the Lord ſaid by the Mouth of the Prophet *Jeremiah*, *They ſhall ſay no more the Fathers have eat a ſowr Grape, and the Childrens Teeth are ſet on edge; but every one ſhall dye for his own Iniquity; every man that eateth the ſowr Grape, his Teeth ſhall be ſet on edge*, Jer. 31. 29, 30. Thus it plainly appears that little Infants, who never acted or committed Sin, muſt not be caſt into Hell, for their Fathers Sins, but dying without actual Sin muſt inherit the Kingdom of Heaven —— Jeſus called a little Child unto him, and ſet it in the midſt of them, and ſaid, *Verily I ſay unto you, except ye be converted and become as little Children*,

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ye ſhall not enter the Kingdom of Heaven, Mat. 18. 2, 3. Mark 10. 15. Luke 18. 17. Jeſus ſaid, *Suffer little Children, and forbid them not to come to me, for of ſuch is the Kingdom of Heaven*, Mat. 19. 14.

Concerning doing Good.

J. B. thou art a great Enemy to the Command of Chriſt, who ſaith, *Be ye Perfect*, &c. pag. 26. Thou bringeſt thoſe words in *Pſal.* 14. which ſay, *There is none that do Good, no not one.*

Anſw. Thoſe words were ſpoken of Mankind in the Fall, to a Generation of Evil-doers. In the ſame *Pſalm* God ſaid, *Have all the Workers of Iniquity no Knowledge, who eat up my People as they eat Bread, and call not upon the Lord!* And in the next Verſe he ſaith, *God is in the Generations of the Juſt and Righteous.* Here thou mayſt ſee that there was a Juſt and Righteous Generation, and thoſe were Hated and Perſecuted by the Workers of Iniquity, for the Good that appeared in them, which though the Lord was the Principal Worker of, yet they as Inſtruments in his hand were acted in what was Righteous and Good, *Mat.* 12. 34, 35. And Chriſt ſaith, *The* GOOD MAN *out of the* GOOD *Treaſure of his Heart, bringeth forth GOOD things; and the Evil Man out of the Evil Treaſure of his Heart, bringeth forth Evil Things.* By this thy Ungodly Plea againſt Chriſt's Command, thou declareſt thy ſelf to be one of the Evil Men, who brings out of thy Evil Treaſures thy Evil Words, againſt the plain Command of Chriſt and of God, who ſaid, *Be Holy, for I the Lord your God am Holy:* and againſt the Doctrine of the holy Man, who ſaith, *Cleanſe your Hands ye Sinners, Purifie your Hearts you Double-minded*, &c. And again, *Let the Wicked forſake his Way, and the Unrighteous man his Thoughts; let him Turn unto God, and he will have Mercy on him*, &c. Again, *Without Holineſs no man ſhall ſee the Lord; and Holineſs becomes the Lords Houſe forever.* And the Apoſtle ſaid unto the Saints, *The Houſe or Temple of God is Holy, which Houſe or Temple ye are.* And the Apoſtle *Paul* ſaid to *Chriſtian Romans, I am perſwaded of you, that ye are* F U the

of all GOODNESS, &c. *Rom.* 15. 14. And again to the *Hebrews*, Chap. 13. 16. the Author saith, *To do* GOOD *and to Communicate, forget not, for with such Sacrifice God is well-pleased.* Again, *Gal.* 6. 10. *Paul* Exhorted the Saints, *To do GOOD unto all men, especially to the Houshould of Faith.* And again to the *Thessalonians*, *Ever follow that which is GOOD.* And again, *Hold fast that which is GOOD*, 1 Thess. 5. 15, 21. Again, *Paul* to *Timothy*, the first Epistle, Chap. 6. Vers. 18. *Charge them that are Rich in this World, that they be not High-minded, that they do GOOD, and be Rich in GOOD WORKS*, &c. Thus it appears from the Testimony of the holy men of God, that the People of God, both under the Law and Gospel, were commanded to do that which was GOOD, and by his power they were enabled to do GOOD: So this is written in Love to J. B. as a just Rebuke for his Contempt of Christ's Command, and encouraging People to continue in that which is Evil.

Concerning the Righteousness *of* God, *and also of* Man's own Righteousness.

J. B. (as a Plea for Evil-doing) saith, *All our Righteousnesses are as filthy Rags*; and saith, *the Church confesseth so*, Isa. 64. 6.

Answ. In this Chapter the Prophet Representeth and Lamenteth the Sinfull, Apostatized State of the *Jews*, saying, *Our Iniquities have carried us away like the Wind, all our Righteousness is as filthy Rags.* In the same Chapter he also saith to the Lord, *Thou meetest him that rejoyceth, and worketh Righteousness, those that remember thee in thy Way.* Here again thou mayst see that there were two Generations, one remembring God in his Way, and working Righteousness therein; and the other in their Iniquities, which carried them away as the Wind.

J. B. Though all the Righteousness of the *Jews* in their Apostacy were and are as filthy Rags; yet the Righteousness of the true *Christians* (the Church in God, made of Living Stones chosen and precious) are not as filthy Rags: It were horrible

Blasphemy

Blaſphemy to ſay ſo, for Chriſt is the Righteouſneſs of the true *Chriſtians*, as ſaith the holy Apoſtle, *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*; ſee 1 Cor. 1. 30.

J. B. Take notice of this, Chriſt was and is in the true *Chriſtians*, made of God unto them Wiſdom, which Wiſdom did and doth lead them out of ſin, which the Wiſdom of the Serpent hath led into; ſo Chriſt the Power and Wiſdom of God, who leads them out of Unrighteouſneſs (which is Sin) he did and doth become THEIR Righteouſneſs, who Redeemeth and Sanctifieth them. And this is the Righteouſneſs which we (the People of God called *Quakers*) own, ſtand and Plead for, and NO OTHER: This is the Righteouſneſs which the Apoſtle *Paul* deſired to be found in, and not in his own Righteouſneſs, which was of the Law, which he did ſometime hold up in oppoſition to Chriſt the Subſtance, as may be ſeen at large in his Epiſtle to the *Philippians*, Chap. 3. The ſame Apoſtle ſaid of the *Jews*, in their Apoſtacy (thus) *For they being Ignorant of God's Righteouſneſs, and going about to Eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God; for Chriſt is the end of the Law, for Righteouſneſs ſake to every one that believes*, Rom. 10. 3, 4. Chriſt offered up himſelf through the Eternal Spirit, as a Lamb without Spot and Blemiſh, who by offering up himſelf once for all, put an End to the *Jews* Offerings of Lambs, the Blood of Bulls and Goats, and all the reſt of their Carnal Shadowy Ordinances, which could not take away Sin, nor make the Comers thereunto Perfect, as appertaining to the Conſcience. But the Unbelieving *Jews* continued their Sacrifices in oppoſition to Chriſt the Subſtance, who had ended them, and ſo they ſought to be juſtified by the Shadowy Works of the Law, which Chriſt had ended; and though it was a Righteous thing in the ſight of God that the *Iews* ſhould obſerve and practice thoſe Outward, Shadowy Works of the Law which he had commanded, until Chriſt had ended them, yet when Chriſt had ended thoſe Works by his one offering, & they ſtill continued in them, this was an Unrighteous thing in Gods ſight, & therefore he rejected them, yet they look-

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ed upon and judged what they did to be Righteous, and this the Apoſtle eſteems their own Righteouſneſs, & ſo they did not ſubmit to the Righteouſneſs of God, (WHICH IS CHRIST) but ſtumbled at the ſtumbling Stone, as its written: And TOO like theſe are many of the Profeſſors of our Times, who hold up thoſe JEWISH Shadows (which never were a Command to us *Gentiles*) in Oppoſition to Chriſt Jeſus, who ſaith, *I am the Light of the World, and he that follows me ſhall not walk in Darkneſs, but have the Light of Life:* and ſaith, *Believe in the Light that you may be the Children of the Light.* Now as concerning Chriſts putting an End to the Work of the Law, we do NOT believe that Chriſt has put an end to the Command of God, who ſaid, *Thou ſhalt Love the Lord thy God with all thy Heart; and thy Neighbour as thy ſelf: Thou ſhalt do no Murther: Thou ſhalt not Steal, nor Covet any thing that is thy Neighbours: Thou ſhalt not bear Falſe Witneſs, nor remove the Antient Land-mark*, &c. But we believe that Chriſt fulfills theſe Commands in all them that through Faith and Obedience grow up in him (who is the true Vine) by leading them to do thoſe before-mentioned things which God Commands: ſo the true *Chriſtians* ceaſe from the Shadows [and in Chriſt by his Vertue and Power] do Love God with all their Hearts, and their Neighbour as themſelves, on which Commands, as Chriſt ſaith, *hang all the Law and the Prophets*, Mat. 22. 40.

Concerning Perfection.

IN page 24. J. B. ſaith, ſpeaking to the People called *Quakers* *You hold that Perfection in degree is attainable in this Life.*

Anſw. We do own the command of God, who ſaid unto *Abraham*, *I am God all-ſufficient, walk thou before me, and be thou Perfect.* We ſay God was ſufficient to enable him to keep his command; and we believe he did ſo: And we do believe the Command of Chriſt, who ſaid, *Be ye therefore perfect, as your Father which is in Heaven is perfect.* And we do believe it is poſſible to keep this command

See *Gen.* 17.
Gen. 6. 9.
Deut. 18. 13.
Pſalm 37. 37.
Matth. 5. 48.
Luke 6. 40.
1 *Cor.* 2. 6.

mand of Chriſt, by and through the Virtuous ſpiritual Preſence of Chriſt, in and with the believing DILIGENT SOUL. And we do believe that the Gifts which were and are given for the PERFECTING of the Saints, did and do accompliſh that for which they were and are GIVEN. The Apoſtle ſaid, *We Labour that we may preſent every man perfect in Chriſt Jeſus.* And we do believe that many were perfected in Chriſt Jeſus, though ſome Crucified Chriſt unto themſelves afreſh, and put him to open ſhame, as the Apoſtle ſaith. We do believe the holy Apoſtle, who ſaid, *Whoſoever is born of God, doth not commit Sin: for his Seed remaineth in him; and he cannot Sin, becauſe he is Born of God.*

2 *Cor.* 7. 1.
Epheſ. 4. 11, 12. 13.
Heb. 5. 14.
Col. 1. 28. & 4, 12.
2 *Tim.* 3. 17.
Heb. 12. 22, 23, & 13, 21, & 6. 1.
James 1. 4.
1 *Pet.* 5. 10.
2 *Cor.* 13. 9.
1 *John* 3. 9.

Now as to J. B's Charge, *That we hold forth and own, that Perfection in degree is attainable in this Life.*

I Anſwer, The Word *Degree* concerning *Perfection*, is neither our Word, nor did I ever read it in the Scriptures of Truth, as uſed by him concerning *Perfection.* But this word *Degree* he hath thruſt into his Charge againſt us, thinking (no doubt) thereby to make it the more ſtrong; but all his labour is in vain: He doth not declare what he meaneth by the word DEGREE; but if by *Degree* he mean a *freedom from acting or committing Sin*, ſuch a Perfection we do believe is attainable in this Life, by and through the mighty working of God and Chriſt in men and women; and this is according to the command of God & Chriſt, & the Doctrine and Experience of the holy Apoſtles: But if by the word *Degree*, J. B. mean a Perfection of Glory in the HIGHEST attainment of Glory that can EVER be enjoyed, then we DEEM that ſuch a Perfection is attainable in this Life, or while we dwell here upon Earth: For WE are of the ſame Faith the holy Apoſtle was of, who when he was near to depart out of this World, ſaid, *I have fought a good fight, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which*

God the Righteous Judge ſhall give unto me at that day; and not to me only, but to all thoſe that love his appearance.

J. B. hath taken upon him to interpret the Apoſtle *John's* words, who ſaith, *Whoſoever is Born of God doth not commit Sin; he cannot Sin*, &c. J. B. ſaith, *The meaning of theſe Words can be but this, Whoſoever is Born of God, doth not make it his practice to Sin.*

Anſw. What Confuſion, Falſneſs and Nonſence is this, to ſay that he who commits Sin doth not practiſe Sin; this is horrible abuſe, and wreſting the holy Scriptures, which God will bring him to Judgment for: and if he do not Repent, and ceaſe from ſuch Ungodly ſilly work as this, he will bring Deſtruction upon himſelf. As I do underſtand this J. B. is one of that ſort of men, who do in their Confeſſions tell the Lord God, that *they do Sin in their moſt holy Duties.* Now if their moſt holy Duties have Sin in them, then there is Sin in all thoſe other things, which they call Duties, and conſequently in their Actions, which they do not account Holy Duties: and ſo they make it their Practice to Sin; and ſo according to his own Argument *Such who make it their Practice to Sin, are not born of God:* But to ſpeak his mind more fully, I do apprehend his meaning is, that *the Children of God do not commit ſo much Sin, as the Children of the Devil do.*

Anſw. When the Apoſtle ſaith, *He that is Born of God, doth not commit Sin*; he alſo ſaith, *He that commits Sin is of the Devil.* In the next verſe he ſaith, *In this is the Children of God manifeſt, and the Children of the Devil*, &c. 1 *John* 3. 10. J. B. I ask thee, doſt not thou believe that God is GREATER then the Devil? why then muſt Sin needs be in thoſe who are Born of God? (as thou wouldſt have it) Oh that thou ſaw thy Blaſphemy herein! it would ſurely make thee aſhamed and bring Sorrow upon thee: But if in thy judgment thoſe whom God BEGETS, who are BORN of him, muſt commit Sin, and live in it all their dayes, and Sin in their moſt Holy Duties. I ask, what DIFFERENCE doſt thou put between God's Children, and the Devil's Children whom he begets, and who are Born of him; for the Devil hath a Generation of whom he is the Father, as Chriſt ſaid (ſee *John* 8. 44.)

For

For we believe that he that is Born of God is REGENERATED, that is, waſhed and cleanſed through the virtue of the holy Spirit of Chriſt, which is ſhed abroad abundantly in the Hearts & Souls of the true Believers; & by virtue of this, growing up in it, as the Branches in the living Vine are they redeemed out of the ACT of Sin, and have dominion given them in and by Chriſt over IT, and the Devil who is the Author of it; and ſuch can ſay, as the Apoſtle ſaid, *Greater is he that is in us, than he that is in the World* (to wit) *the Wicked*, BY WHOM *we overcome them*; and ſuch can ſay as the Apoſtle ſaid, *Of my ſelf I can do nothing, but I can do all things through Chriſt that ſtrengthens me*; and ſuch can ſay, as the Apoſtle ſaid, *We are* CONQUERORS, *and more than Conquerors through him that hath loved us*; and ſuch do know Satan BRUISED under their Feet, BY CHRIST the bleſſed Seed, whom God promiſed ſhould bruiſe his HEAD: and the Apoſtle told the Believers in Chriſt, *That God whom they waited for ſhould ſuddainly come, and bruiſe Satan under their* FEET. And the Apoſtle ſaid, *I live, yet not I, but Chriſt lives in me*; *and the Life that I* NOW LIVE IN THE FLESH, *it is by the Faith of the Son of God.* [Mark] this Life was not a Life in Sin; for Faith in the Son of God gives Victory over Sin and the Devil, that is the author of it, Rom. 6. 2, 7. and the ſame Apoſtle ſaith, *How ſhall we that are dead to Sin live any longer therein* —— and he ſaid, *He that is dead is freed from Sin.* And he alſo ſpeaks in one of his Epiſtles of *dying daily*; and in the aforeſaid Chapter ſayes, *I am dead with Chriſt*, &c. So he knew a time of diyng unto Sin, after his underſtanding was opened to ſee the ſinfulneſs of it, & ſo dying gradually to it, he came to be dead to it, and ſo he ſaid (as before) *I live, yet not I, but Chriſt lives in me.* The Apoſtle *Peter* ſaid to the *Jews*, *Unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his Iniquities*, Acts 3.26. Mark J. B. thus God ſent his Son to bleſs People, in turning them from their Iniquities; all Iniquity is Sin, & all Sin is of the Devil: ſo THEY who are turned from Sin, which is the Devil's work, are under the Bleſſing: but they that continue in Sin to the end of their dayes, who Repent not, who forſake not, they are under the Curſe.

Chriſt

Chriſt ſaith, *Whoſoever committeth Sin, is the Servant of Sin*, John 8. 34. And the Apoſtle exhorted, ſaying, *Reſiſt the Devil, and he will flee from you*, James 4. 7. The Apoſtle *John* wrote to the Young-men, ſaying, *Ye are ſtrong, the word of God abides in you, ye have overcome the wicked One.* Now mark J. B. theſe Young men were ſtrong, the Word or Seed of God did abide in them, and by his virtue and ſtrength they had overcome the wicked One, as he ſaith; and he wrote unto the Fathers, ſaying, *You have known him that is from the beginning.* He doth charge NEITHER of theſe with the act of Sin, or committing of Sin at that TIME, though they had all ſinned; for ſaith he, *If we ſay we have not ſinned, we make him a Lyar, and his Word is not in us.* But theſe had CEASED from Sin, according to the command of the Lord, who ſaid, *Cleanſe your Hands, ye Sinners, and purifie your Hearts ye double-minded*, &c. But to the Little Children he ſaid, *I write unto you Little Children, becauſe your Sins are forgiven you for his Name-ſake*; but alſo ſaid, *Little Children, theſe things I write unto you, that ye Sin not.* Shewing hereby that though then all Sin was not vanquiſh't or overcome in them, yet they were to wait to grow up into Chriſt, and in him to Reign over it, as the Fathers and Young-men did.

J. B. here take notice *John* writes to three ſtates, the weakeſt of which he named his little Children, who though they had a love to him, and the Teſtimony born by him, yet were they not eſtabliſhed in Chriſt, over all Sin and the Devil, the author of it, as the Aged and ſtrong in Chriſt were. And as for *John's* ſaying, *If we ſay we have no Sin, we deceive our ſelves.* I ſay and affirm, that his ſo ſaying doth no more prove him an actual ſinner at that TIME, then the Apoſtle *James* his ſaying, *With the Tongue we curſe men*, proves *James* a Curſer of men at that time, which is juſt no proof at all: For *James* writes to the twelve Tribes ſcattered, many of whom were wicked, and unruly Tongued, and Curſers, as he ſaid; and he being a natural *Jew*, who ſprung from the Loins of *Abraham*, as did all the *Jews*; in that ſence he called them Brethren, but he was then no Curſer, but abode in the Doctrine of his Maſter, who ſaid, *Bleſs*

them

them that Curſe you: And *Iames* ſaid, *That mans Religion is Vain that hath not a Bridle to his Tongue*. And if *James* had been a Curſer at that time, his own Religion had been VAIN, and he himſelf condemned by Chriſt & by the Apoſtle *Paul* alſo for a Hypocrite, for judging that in them which HE ACTED HIMSELF, but he was a holy Man of God and lived in the Poſſeſſion of the Good he exhorted them unto, and out of the bad he reproved them for—So *John* in the ſame way and manner ſpeaking in condeſcention, he allowing thoſe his little Children to have ſome relation to him, he being a faithful Labourer and traveller for their converſion, ſaith (with reſpect to them) *If we ſay we have no ſin we deceive our ſelves*, &c. *John* ſaith, *that which we have heard and ſeen declare we unto you, that you alſo may have fellowſhip with us, and truly our fellowſhip IS with the Father, and with his Son Jeſus Chriſt: This then is the Meſſage which we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all: if we ſay we have fellowſhip with him, and walk in Darkneſs, we Lye, and do not the Truth; but if we walk in the Light, as he is in the Light, then have we fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*, 1 John 1.

J. B. Here take notice *John*, had fellowſhip with the Father and Son, and he wrote to the little Children and others, *That they might have fellowſhip with him*, &c. which none can have when and while they are committing ſin, which is the Devils work (but may when they have repented and forſaken it.) Chriſt ſaid to his Diſciples, *Ye* CANNOT *ſerve* God *and* Mammon, *ye muſt forſake the one & cleave unto the other*. This *Mammon* ſignifies *Earthly Riches*, and if man cannot ſerve God and them at one and the ſame time (that is) ſet them up as Idols in his Heart, then to be SURE Man cannot ſerve God and the Devil both at one time; for Light has no Communion with Darkneſs, nor Chriſt with *Belial*, nor the Temple of God with Idols. Now the words of the Apoſtle *John*, are as follow, *He that committeth Sin is of the Devil, for the Devil ſinneth from the beginning; for this purpoſe was the Son of God made manifeſt, that he might Deſtroy the Works of the Devil.* Theſe words we

truly own, as we do the other, which are, *He that is born of God doth not commit ſin*: That is, we do as abſolutely believe that he that committeth ſin is of the Devil, when and while he committeth ſin (which is the Service of the Devil) as we believe he that is born of God doth not commit ſin. In the ſame Chapter the ſame *John* ſaith, *Let no man deceive you, he that doth Righteouſneſs is Righteous, even as he is Righteous.* And further ſaith, *In this the Children of God are manifeſt, and the* CHILDREN OF THE DEVIL; *whoſoever doth* NOT *Righteouſneſs is* NOT *of God*, &c. 1 John 3.7, 8, 9, 10. The Apoſtle *Paul* ſaith, *Rom.* 6.16. *Know ye not that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs*: And further ſaith, *Gal.* 6.7. *If you live after the Fleſh you ſhall dye, but if ye through the Spirit mortifie the deeds of the Body ye ſhall live; he that ſows to the Fleſh ſhall of the Fleſh reap Corruption, but he that ſows to the Spirit ſhall of the Spirit, reap Life Everlaſting.* Now who reads what is here written with a ſpiritual Underſtanding, may ſee that *John*'s Saying, if we ſay we have no ſin, &c doth not prove that he was THEN AN ACTUAL SINNER, though it doth ſhew that the little Children, who ſtood in ſome relation to him, as aforeſaid, had not yet over-grown all ſin (as we have EXPERIENCE in this Day of Gods mighty Power, wherein he is making his People WILLING and alſo ABLE to forſake Sin, and the Devil, who is the author of it) and we do ſay, there is a TIME which is given by the Lord God to Mankind to ſee their ſins, and a time to be made truly Sorrowful for them, and UNFEIGNEDLY TO REPENT and to be forgiven in the Name of the Lord Jeſus Chriſt, who taſted Death for EVERY MAN; and a TIME to grow up IN Chriſt, into Dominion over Sin, and the Devil, who is the Author of it; ſo that we ſay this Work is wrought GRADUALLY in men & women, people are not ſo ſoon converted, waſhed and cleanſed from all their ſins, as they come to the ſight of them, but there is a STRONG Spiritual Combat or Warfare to be known after man is convinced of his ſin, before he be WHOLLY dead to it, and redeemed from it, and the Devil who is the Author of it:

and

and all who believe in the Spiritual and Divine Light of Chriſt, which ſheweth them their ſins, and PATIENTLY wait THEREIN, they will ſee this Work wrought in order to their Salvation; though they firſt ſow in Tears, they ſhall certainly afterwards reap in Joy, and though their Temptations, Troubles and Sorrows may be many, God will certainly deliver them out of them all.

J. B. As for thy interpretation of *John*'s Words (that is) *He that is born of God doth not commit Sin*: It is Unſcriptural, Unreaſonable and Ungodly; it is not the holy Scriptures, nor the *Greek* Copies, which thou calleſt the *Original* that is thy Rule for this thy Ungodly Writing and Perverting of *John*'s Words, but thy own Wicked, Dark and Sinfull Imaginations; I deſire thou may find a place of Repentance, and ſo forgiveneſs at Gods hand, and ceaſe from ſuch Ungodly Work as this, for if thou do not, God will reward thee according to thy Ungodly Deeds, and the Cup which thou muſt drink (as the reward of thy Work) will be Bitter. *John* ſaith, *In this is the Children of God made manifeſt, and the Children of the Devil; whoſoever doth not Righteouſneſs is not of God*: But thou argueſt, *That the born of God do commit ſin*, which is Blaſphemy; but ſeeing this is thy Ungodly Opinion, that the born of God doth commit ſin; I ſay, the born of the Devil doth no more but commit ſin; ſo here thou put'ſt not a right difference betwixt the Righteous and the Wicked, and ſo thou art not God's Miniſter or Mouth to the People, but in theſe thy Ungodly Interpretations of the holy Scriptures thou art the Miniſter and Mouth of the Father of Lyes, who hath led people into ſin, who telleſt them they muſt never come out of it on this ſide the Grave. Thus thou and many others have made agreement with Death, and a Covenant with Hell for Term of Life, and if you do not know this Covenant broken by Chriſt Jeſus, and by him be led out of ſin, your Reward will be Miſerable in the World to come: but we greatly deſire your Unfeigned Repentance and Salvation.

What a Wild Diſtracted Interpreter of the holy Scriptures is this J. B? If he go on to interpret the reſt of the Commands of God and Chriſt, as he hath done theſe Commands to be Perfect,

fect, Holy, &c. what Mad Work will he make? it appears it is not the Scriptures of Truth, nor the Spirit of God that muſt be his Rule, but rather the Temptations of the Wicked One, which hath large room in his Unbelieving Heart, as this Ungodly Plea doth largely manifeſt. Gods Command is, *Thou ſhalt do no Murder*: Now according to J. B's Wild Interpretation of the before-mentioned Commands, he may ſay, Thoſe who are born of God may or muſt Murder: But they may not Murther with that allowance that ſome other Murderers do, or they muſt not do ſo much Murder as ſome others do. Again, God ſaith, *Thou ſhalt not Steal*: But J. B. may ſay by his Mad Rule of arguing, they may or muſt Steal; but they who are born of God may not or muſt not Steal with that allowance that others who are not born of God do, or they muſt not ſteal ſo much as ſuch do. And after this his Ungodly way of arguing he may deal thus with the reſt of the Commands of God and Chriſt.

J. B. to ſtrengthen thy Plea for the Devil, and Sin, which is his Work; thou mentioneſt *Paul*'s Words, who ſaid, *That which I would not do, that do I.*

Anſw. Paul and all the Saints, who did (and do) wait diligently upon God, did and do grow from one degree of Grace unto another; and *Paul* did grow up in Chriſt unto a better and ſtronger State: He ſaid, *I am Crucified with Chriſt*, &c. *I live, yet not I, but Chriſt lives in me; and the Life that I now live in the Fleſh, I live by the Faith of the Son of God.* And he ſaid, *I can do all things through Chriſt that ſtrengthneth me.* And he ſaid, *I have fought a good fight, I have kept the Faith*, &c. And he ſaid, *The Law of the Spirit of Life in Chriſt Jeſus hath ſet me Free from the Law of Sin and Death.* Thus it doth appear that he did out-grow thoſe Weakneſſes which he doth mention in the 7th Chapter to the *Romans*; ſee Chap. 8.

J. B. ſaith, *David brake the ſixth and ſeventh Commandment.*

Anſw. I ſay, *David* repented, bore the Righteous Judgments of God for ſo doing, and did ſo no more, and was forgiven; he did not ſay, that he muſt continue breaking the commands of God

God all his dayes, as many of the Priests and Professors of *England* and other Nations do; he prayed to God to cleanse him from his secret Sins, and from Blood-guiltiness, and God heard his Prayer, and did so; and it is written, that *David* turned not aside from any thing that God commanded him all the dayes of his Life, save only in the matter of *Uriah* the *Hittite*, 1 Kings 15. 5. *David* is said to be a man after God's own Heart, 1 *Sam.* 13. 14. So he was before he committed that great Sin, in the case of *Uriah* and his Wife; and so he was after God had sanctified him through his Righteous Judgments and Mercy: he prayed to God to Wash him, and he said, *I shall be whiter than Snow; make me to hear joy and gladness, that the Bones which thou hast broken may rejoyce: Create in me a new Heart, O God, and renew a right Spirit within me —— take not thy holy Spirit from me*, Psal. 51. 7, to the 15th.

J. B. in pag. 26. thou chargest the Apostles, *That they all at one clap forsook or denyed Christ.* To prove this thy Charge, thou bringest, *Mark* 14. 50. 66. which doth not prove thy Charge against them *ALL*; *Peter* did deny him, but when the Cock crew, he turned about and Wept bitterly: Here was timely and unfeigned Repentance; he did not say, he must continue denying his Master all his Dayes, but he soon became a valiant follower of Christ, and a sufferer with him and for him. *Mark* saith the others fled, but doth not say, they all at once denyed their Master: but it appears by their leaving of him at that time, that they did not so boldly confess him before his Enemies, as afterwards they did. But let J. B. consider, that this weakness which appeared in them, was before the Holy Ghost was come upon them in that FULNESS, which after the Death and Resurrection of their Master they received: The Holy Ghost was NOT yet given, because Jesus was not yet glorified, *John* 7. 39. But after they were endewed with Power from on high, they confessed him with great boldness & suffered with him & for him Boldly. J. B. here thou makest Ungodly shifts to plead for Sin term of Life, which plea of thine is to uphold the Devil's Kingdom, which stands in Sin, and thy plea is against the Kingdom of Christ, which doth stand in Holiness and Righteousness: God will reward thee

according to thy Deeds, if thou do not come to unfeigned Repentance; but it is thy Repentance and Salvation that we desire.

In the aforesaid page, J. B. quotes *David's* words, who said in *Psalms* 14.1.&53.1,3. *There is none that doth good*,&c. Which *Paul* repeats in *Rom.* 3.11,12.to the 20.where he doth plainly open the Words of *David* thus, *Now* (saith he) *we know that what things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and all the* WORLD *may become guilty before God.* The same Apostle saith, *Christ is the end of the Law for Righteousness sake, to every one that believes*, Rom. 10.4. The same Apostle said to the Saints, *Sin shall not have dominion over you: for you are not under the Law, but under Grace*, Rom. 6.14. The same Apostle saith, *Knowing this, that our old man is crucified with him, that the Body of Sin might be destroyed; that henceforth we should not serve Sin*, Rom. 6.6. And he saith, *How shall we that are dead to Sin live any longer therein*, Rom. 6.2. And the same Apostle saith to the *Galatians*, *If ye be led by the Spirit, ye are not under the Law*, Gal. 5.18. None are true *Christians*, but those who are led by the Spirit of Christ: as the Apostle saith, *If any man have not the Spirit of Christ, he is none of his: And as many as are led by the Spirit of God, they are the Sons of God*, saith the holy man of God: and such are not under the Law, being come out of the Transgression, upon which (or because of which) the Law was added. Besides in the 14. & 53. *Psalms*, and in *Rom.* 3. *David* and *Paul* shew that God had a People in those Dayes, which he distinguished from those workers of Iniquity; he said, *Have the workers of Iniquity no Knowledge, who eat up my People as they eat Bread, and call not upon the Lord?* and he said, *The Wicked were in great fear; for God is in the Congregations of the Righteous.* Mark, God had a Righteous Congregation then, though they might be few in Number, *Psalms* 14.4,5.& 53.4.

J. B. quotes *Jer.* 17.9. *The Heart is desperately wicked, who can know it?* The Prophet doth answer the Question in the Name of the Lord, saying, *I the Lord search the Heart, I try Reins, to give unto every man according to his wayes, and according to the Fruit of his doings.* God hath promised by the Mouth

Mouth of his holy Prophet, that he will take away the Stony Heart out of the Fleſh, and that he will give a Heart of Fleſh, that People may walk in his Statutes, *Ezek.* 11. 19. And the Spirit of Truth, which doth lead the Saints into all Truth, the ſame doth Convince the World of Sin, of Righteouſneſs and Judgment: and whatſoever is reproved and condemned by God in Men and Women, the ſame is made known to be Evil, by the ſpiritual Light of Chriſt Jeſus. *Every one that doth Evil, hates the Light, and will not bring his Deeds to it: But he that doth Truth bringeth his Deeds to the Light, that they may be made manifeſt that they are wrought in God,* as ſaith the Apoſtle.

J. B. God ſaith, *Wo unto the Rebellious Children, who take counſel, but not of me, that cover with a covering, but not of my Spirit, that they may add Sin unto Sin,* Iſa. 30. 1. Thou haſt given large Proof in this thy *Pamphlet*, that thou art not covered with the Spirit of God; for if thou wert, thou wouldſt not thus wickedly wreſt the holy Scriptures to cover thy ſelf in thy Sins, neither wouldſt thou rake up the weakneſs and failings of ſuch amongſt God's People, who at ſometimes did Evil, but Repented and forſook their Evils, and were forgiven by the Lord, as in the caſes of *David* and *Peter*. God made Man perfect, and the Devil hath brought man into Imperfection, by leading him into Sin and Rebellion againſt God. So thy Plea for Sin and Imperfection term of Life, is a plea for the Devil and his Kingdom, whoſe Kingdom ſtands in Sin; and thou art in this thy plea againſt Chriſt Jeſus and his Kingdom, which ſtands in Righteouſneſs, and Peace, and Joy in the holy Ghoſt: So be aſhamed of thy Ungodly Work and Repent.

Concerning God's dwelling in his People.

In page 23. J. B. ſaith, *If there be that in us, which if obeyed leads to Heaven, then ſure we bear a part in our Juſtification our ſelves which giveth the Apoſtle to the* Epheſians *the Lye, who tells us, we are ſaved by Grace through Faith, &c.*

Anſw. God who cannot Lye hath promiſed, that he will walk and dwell in his People, and teach them himſelf. And the

Apoſtle ſaid to the Saints, *There is one God over all, through all, and in you all.* Mark, God was in them all; and the Apoſtle ſaid, *I live, yet not I, but Chriſt lives in me*: and he ſaid to ſome, who queſtioned whether Chriſt did ſpeak in him or no, *Try your ſelves, know you not that Jeſus Chriſt is in you, except ye be Reprobates.* And the Apoſtle *John* ſaid, *God is Love, he that dwelleth in Love dwelleth in God, and God in him* [mark, *God in him*] and the Apoſtle *John* ſaid, *We know that the Son of God is come, & hath given us an underſtanding, that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt, and this is the true God and Life eternal*, 1 *Joh.* 5.19,20. And it's written, *He that hath the Son hath Life, and he that hath the Son hath the Father alſo.* Chriſt in his Prayer to the Father ſaid of his Diſciples, *I in them, and thou in me*, John 17. 21. to the end of the Chapter. Thus it plainly appears, that the *Chriſtians* did and do enjoy God and Chriſt within. God is a Spirit, as Chriſt ſaid; and the ſecond *Adam* was made a quickning Spirit, as the Apoſtle ſaith. So God and Chriſt within is ſufficient to lead unto Salvation, being obeyed: and thus to own God and Chriſt within, did not, nor doth not lead the *Chriſtians* to juſtifie themſelves, or as J. B. phraſes it, *To bear a part in their own Juſtification*, nor to give the Apoſtle the Lye, who ſaith, *Ye are ſaved by Grace through Faith.* Now mark the great Ignorance of this J.B. he grants that People are ſaved by Grace through Faith. I ask J. B. then muſt not they who are ſo ſaved have this Grace, & this Faith within them? would he have them to be ſaved by Grace through Faith, and yet have neither Grace nor Faith in them? Oh, groſs Ignorance! The Martyr *Stephen* was a man full of Faith, and of the Holy Ghoſt or Spirit. And the Apoſtle exhorted, ſaying, *Be not drunk with Wine, wherein is Exceſs; but be ye filled with the Spirit.* The Apoſtle ſaith, *It is a good thing that the Heart be eſtabliſhed with Grace.* And ſure this Grace muſt be in their Hearts, with which their Hearts were to be eſtabliſhed. The Apoſtle exhorted the Saints to teach and admoniſh, &c. with Grace in their Hearts, *Col.* 3. 16. And the Myſtery of Faith is held in a pure Conſcience, as its written in the holy Scriptures. *The Grace of God that bringeth Salvation hath appeared to all men*, as

ſaith

ſaith the Apoſtle, *Tit.* 2. 11. And the appearance of it is within Man and Woman, as I have proved by the Scriptures: and the Lord ſaid unto the Apoſtle, *My Grace is ſufficient for thee, my ſtrength is made perfect in weakneſs.* They who do believe in the Grace, do know the ſufficiency of it, yea, of the leaſt meaſure of it, to their comfort to preſerve & ſave them; but thoſe who do deſpight unto it, and continue in Unbelief, ſhall come to know the ſufficiency of it to condemn them: And by this Grace which hath appeared to all men, the Lord will be clear of all the Wicked, who periſh in their Wickedneſs; yea, he will overcome them all, when he brings his Righteous Judgments upon them for their Rebellion. Happy are all they, who do believe and continue ſtedfaſt in obedience unto the Grace of God; but Wo to the Wicked, who continue in Rebellion againſt it.

The People of God in ſcorn called *Quakers*, do believe and ſay as the holy Apoſtle did, who ſaid, *We are not able to think a good Thought of our ſelves; of our ſelves we can do nothing that is good.* But we do believe that its poſſible to grow to ſuch a ſtature in Chriſt Jeſus, by virtue of his ſpiritual preſence WITHIN, as that by virtue thereof the TRUE BELIEVER may be ENABLED to do all things which God doth require of HIM; and of this belief was the Apoſtle, who ſaid, *I can do all things through Chriſt that ſtrengthneth me.* Through the tender Mercy of God we are made ſenſible, that as Chriſt ſaid, ſo it is, Without him we can do nothing. And the Apoſtle ſaid, *We are God's Workmanſhip, created in Chriſt Jeſus unto good Works, which God before ordained that we ſhould walk in them: And it is God that worketh all our Works in us.* And ſo ſaid the Prophet, and ſo ſay WE; ſee *Iſa.* 20. 12. *Epheſ.* 2. 10.

Poſtſcript.

Being a Scriptural Teſtimony to the perfect Works of God in his People.

COme out from amongſt them, and be ye ſeperate, ſaith the Lord, and touch no unclean thing, and I will receive you, and I will be your Father, and ye ſhall be my Sons and Daughters, ſaith the Lord God Almighty; ſee *Iſa.* 52. 11. 2 *Cor.* 6. 16, 17. read the Chapter through. The holy Apoſtle ſaith, *God forbid that I ſhould glory* SAVE (or except) *in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World: For* IN *Chriſt Jeſus, neither Circumciſion availeth any thing, nor Uncircumciſion, but* A NEW CREATURE; *and as many as* WALK *according* TO THIS RULE, PEACE *be on them*, &c. *Gal.* 6. 14, 15, 16.

Note Reader, they that come out from amongſt the unclean, who touch no unclean thing; theſe are the Elect of God; theſe are his Sons and Daughters, Servants and Hand-maids; theſe are new Creatures in Chriſt Jeſus; theſe are Crucified with Chriſt; theſe are in and through him Crucified to the World, and the World is Crucified to them: and as many as WALK according to theſe new Creatures RULE, they walk according to the commands of God and Chriſt, expreſſed in the holy Scriptures of Truth, who ſaith, *Be Perfect, be Holy, for I the Lord your God am Holy.* And God is perfect, and his way is perfect, and his work is perfect, as it is written, 2 *Sam.* 22. 31. *Pſal.* 18. 30. *Deut.* 32. 4. Chriſt ſaith, *Except a man be Born again, he cannot enter into the Kingdom of God*, John 3. 5. Matth. 19. 28. Tit. 3. 5. Thoſe who are Born again, are new Creatures; theſe Worſhip God in the newneſs of the Spirit of God and of Chriſt, in which they come to ſee the Promiſes of God and Chriſt fulfilled, who ſaid, *I will walk in them*, &c. *I will teach my People my ſelf*; *I will write my Law in their Heart*, &c. *Epheſ.* 4 6. *Levit.* 26. 12. *Rev.* 21. 3. *Jer.* 31. 33. Chriſt

Chriſt ſaid, *I and my Father we will come and make our* ABODE *with you.* The Converſations of all ſuch are ſweet and clean according to the commands of God and Chriſt, and the Doctrines and Examples of Chriſt and his holy Apoſtles; and ſuch are the true owners, and lovers, and eſteemers of the holy Scriptures. And NOT thoſe who make their boſt of their love to God, and Chriſt, and to them; and yet in their EVIL Lives and Converſations deny both God, and Chriſt, and them; living in, (and loving) and pleading for a continuance in Sin to the end of their dayes, all which is directly contrary to the commands of God and Chriſt plainly laid down in the Scriptures. And God ſaid unto Rebellious *Iſrael, O that thou hadſt hearkned to my Commandments, then had thy Peace have been as a River, & thy Righteouſneſs as the Waves of the Sea!* Iſa. 48. 18. Bleſſed are they who do his Commandment, that they may have right to the Tree of Life, & may enter in through the Gate into the City; for WITHOUT are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a LYE, *Rev.* 22. & 14. Chriſt prayed for his Diſciples, ſaying, *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt* PRESERVE *them* FROM *the* EVIL, *John* 17. 15. Again, when he taught them to Pray, he ſaid, *Pray thus, Deliver us* FROM ALL EVIL, &c. And Jeſus ſaid, *Whatſoever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son,* John 14. 13. The Apoſtle *John* ſaith, *And whatſoever we ask, we receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight,* &c. *And he that keepeth his Commandments,* DWELLETH IN HIM, *and he* IN *him: And hereby we know that he abideth* IN US, *by the Spirit which he hath given us,* 1 John 3. 22, 24. ſee alſo *John* 14. 23. Again, Jeſus ſaid, *All things whatſoever ye ſhall ask in Prayer, believing ye ſhall receive,* Matth. 21. 22. Chriſt ſaid, *If ye abide* IN ME, &c. *ye ſhall ask what ye will, and it ſhall be given unto you,* John 15. 7. Jeſus who ſaith, *Be perfect,* &c. alſo ſaith, *If a man love me, he* WILL *keep my words, and my Father will love him, and* WE *will* COME *unto him, and make* OUR ABODE *with him: he that loveth me* NOT, *keepeth* NOT *my Sayings,* &c. *John* 14. 23, 24. Again

24. Again, *He that hath my Commandments, and keepeth them,* HE *it is that* LOVETH ME; *and he that loveth* ME, *ſhall be beloved of my Father*; ſee verſe 21. Again, Jeſus ſaid, *If ye* KEEP *my Commandments, ye ſhall abide in my Love, even as I have kept my Fathers Commandments, and abide in his Love,* Chap. 15. verſe 10. Again, the holy Apoſtle *John* ſaith, *By this we know that we love the Children of God, when we love God and* KEEP HIS *Commandments: For this is the love of God that we* KEEP *his Commandment; and his Commandments are* NOT GRIEVOUS, 1 *John* 5. 2, 3. Again, *Circumciſion is nothing, and Uncircumciſion is nothing, but the* KEEPING *the commands of God,* 1 Cor. 7. 19. God who ſaid unto *Abraham, I am God All-ſufficient, walk thou before me, and be thou perfect.* He ſaid, *Abraham obeyed my Voice, and kept my Charge, my Commandments, my Statutes and my Laws,* Gen. 26. 5. And Chriſt ſaid unto the Rebellious *Jews, If ye were* Abraham's *Children, ye would do the Works of* Abraham. Chriſt ſaith, *Every one that is perfect ſhall be as his Maſter,* Luke 6. 4. The Apoſtle *Peter* prayed for the Believers, that God would make them perfect, 1 *Pet.* 5. 10. Jeſus ſaid unto the Rich Young-man, 'If thou 'wilt be perfect, go and ſell that thou haſt, and give to the 'Poor, and thou ſhalt have Treaſure in Heaven; and come and 'follow me; ſee *Matth.* 19. 21. Again, he prayed to the Father for his Diſciples; he ſaid, 'The Glory which thou gaveſt 'me, I have given them, that they may be one, even as WE 'are one; I IN them, and thou in me, that they may be made 'PERFECT in one; ſee *John* 17. 22, 23. And Jeſus ſaid, 'Neither Pray I for theſe ALONE, but for them ALSO that ſhall 'believe on me, *&c.* verſe. 21.

Note Reader, this bleſſed Prayer of Chriſt Jeſus, was and is for (or on the behalf of) ALL who truly believe in him t his is truly comfortable to all true Believers in this age, glory to the Lord God for the ſame. The Apoſtle ſaid, 'We ſpeak Wiſdom among them 'that are PERFECT; not the Wiſdom of this world, &c. but the 'wiſdom of God in a Myſtery, &c. ſee 1 *Cor.* 2. 6, 7. Again, *Paul* exhorted, ſaying, 'Be PERFECT, 2 *Cor.* 13. 11. The Apoſtles laboured, that they might preſent every man PERFECT

IN

IN Christ Jesus; see *Col.* 1. 28. *Paul* preached Christ WITHIN the *Colossians*, the hope of Glory, verse 27. Again, *Epa-*
'*phras* who is one of you, a Servant of Christ saluteth you al-
'wayes, labouring for you fervently in PRAYERS, that ye
'may stand PERFECT and Compleat in ALL the will of God; see Chap. 4. verse 12. Again, the Apostle gives Testimony to the Inspiration of God, which giveth a right understanding of the things of God, and to the holy Scriptures, &c. saying, 'These Gifts are given that the man of God may be PERFECT, 'THROUGHLY furnished unto ALL GOOD WORKS, 2 *Tim.* 3. 16, 17. Again, the Author to the *Hebrews* prayed for them, *That God would make them* PERFECT *in every good Work to do his Will*, Heb. 13. 21. Again, *Strong Meat belongeth to them that are PERFECT* (so it is rendred in the Margin) *who by Reason of use have their Senses exercised to discern both Good and Evil*, Chap. 4. 14. *Moses* the Man of God said, *Give ear, O ye Heavens, and I will speak, and Hear, O Earth, the words of my Mouth: My Doctrine shall drop as the Rain, my speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass; because I will publish the Name of the Lord; ascribe ye greatness unto our God; he is the ROCK, his Work is PERFECT, &c. a God of Truth, and without Iniquity, Just and Right is he; THEY have Corrupted themselves, their spot is not the spot of his Children, &c. Do you thus requite the Lord, O Foolish People!* Deut. 32. 1, 2, 3, 4, 5, 6. read the Chapter through; see Chap. 31. 27. to the end.

Reader, Many Sweet, Heavenly and Comfortable Sayings I have Collected out of the holy Scriptures, whereby Gods Love unto all Men and Women is clearly held forth IN CHRIST Jesus, the blessed Seed, whom God hath promised shall bruise the Serpents Head, who brought in the Curse, Death and Reprobation, by leading Man and Woman into sin: *Your Sins*, saith God, *have with-holden good things from you*, Jer. 5. 25. Christ is God's free Gift (as I have plainly shewed before) both unto *Jews* and *Gentiles*, *to be his Salvation to the ends of the Earth*; *he tasted Death for every man*, as the Apostle saith. He is the true Light who lighteth every one that cometh into the World; he saith,

I am the Light of the World, he that followeth me ſhall not walk in Darkneſs, but he ſhall have the Light of Life: He ſaid, *Believe in the Light that ye may be the Children of the Light* (as is ſhewed before) *The Children of Light are the Children of God, for God is Light, and in him is no Darkneſs at all,* as ſaith the Apoſtle, 1 *John* 1. 5. Again, Chap. 3. Verſ. 5, 6. *John* ſaith unto the Saints [concerning Chriſt] *Ye know that he was manifeſt to* TAKE AWAY *our Sins, whoſoabideth in him ſinneth NOT.* Again, *He is able to ſave them to the uttermoſt them that come to God by him,* Heb. 7. 25. *O bleſſed are all they, who believe in, and faithfully follow him, the Lamb of God, he taketh away their Sins: he being made Perfect, is the Author of Eternal Salvation unto ALL them that OBEY him,* Heb. 5. 9. *Daniel* the Prophet, who propheſied of the coming of the *Meſſiah,* which is Chriſt Jeſus, and of his Sufferings, he declared the End or Effects thereof, Namely, *To make an* END *of* SIN, *to finiſh Tranſgreſſion and to bring in Everlaſting Righteouſneſs;* ſee *Dan.* 9. 24 to the end. Jeſus Chriſt ſaid, *To this end was I born, and for this cauſe came I into the World, that I ſhould bear witneſs unto the Truth; every one that is of the Truth heareth* MY VOICE, John 18. 37. And Jeſus ſaid, *I came to call ſinners to Repentance. He that* COVERETH *his Sins ſhall* NOT *proſper, but whoſo confeſſeth and forſaketh them, ſhall have Mercy,* Prov. 28. 13. Theſe are faithful Sayings of God, ſpoken through his Son, and his Prophets, and Apoſtles; here is a Cloud of witneſſes, who in a ſweet Unity and Harmony and Clearneſs, ſpeaks forth the Univerſal Love of God to Mankind, in Chriſt Jeſus, in ſending him to make an end of Sin, the Devils Work: *The Wages of Sin is Death,* as ſaith the Apoſtle, which NOT being Repented of and forſaken, brings into the Pit of endleſs Torment; a BARE confeſſing of Sin without repenting and forſaking will NOT bring Men & Women to lay down their Heads in PEACE with God. Therefore Wo unto thoſe who go on in their ſins unto the end of their Dayes upon Earth, Raking up and down in the Scriptures of Truth, to gather up the Failings & MISCARRIAGES of ſome among God's People, who for want of diligent Watchfulneſs were overcome by their Souls Enemy, but Unfeignedly Repented and Ceaſed from the Evil, & did learn to do well, and ſo were forgiven; as in the caſes of

David

David and *Peter*; whose Miſcarriages at a time or ſome few times, is now made as TEXTS on them to preach up IMPERFECTION and SIN for Term of Life. Wo to thoſe ſort of Preachers, if they do not Repent of this Unchriſtian and Ungodly Preaching, and ceaſe there from they will not only Deſtroy themſelves, but alſo thoſe who give up themſelves to believe and love their ſinful Doctrine, who by this Wicked preaching do take courage and GREAT boldneſs to continue in ſin, and to love it, and to commit it with greedineſs, yea, to drink it up abundantly, even as an Ox drinks up Water, and to pull it and draw it upon them, as with Cords and Cart-ropes, as its written. This ſort of Teachers God is againſt, his Soul is grieved by them from day to day: Oh! that they would conſider it, and lay it to Heart and Repent before it be too late. The Woes were of Old, and now are, unto all thoſe Preachers and Hearers, who are covered, and NOT with the holy pure Spirit of the Lord God, in which *ſpirit God is worſhipped*, as Chriſt ſaith. *Wo to the Rebellious Children, who take Counſel but not of me* (ſaith the Lord God) *who cover with a Covering, but NOT of my SPIRIT, that they may ADD Sin unto Sin*, Iſa. 30. 1. *Wo unto them that call Evil Good, and Good Evil, &c. Wo unto them who juſtifie the Wicked FOR a Reward, &c. Therefore as the Fire devoureth the Stubble, and the Flame conſumeth the Chaff, ſo their ROOT ſhall be Rottenneſs, and their BLOSSOM ſhall go up as Duſt, becauſe they have caſt away the Law of the Lord of Hoſts, and deſpiſed the Word of the holy One of* Iſrael. *Wo to them that are Wiſe in their own eyes, &c.* Iſa. 5. 18, to the 25th, read the Chapter through. *Wo to the Wicked, it ſhall be Ill with him, for the Reward of his Hands ſhall be given him. What mean ye that ye beat my People, &c. and grind the Faces of the Poor, ſaith the Lord God of Hoſts? Moreover, the Lord ſaith, Becauſe the Daughters of* Zion *are Haughty, and walk with ſtretched-out Necks, and wanton* EYES, *&c. Therefore the Lord will Smite with a* SCAB *the Crown* (or Top) *of the Head of the Daughter of* Zion. Jeruſalem *is Ruined, and* Judah *is Fallen, becauſe their* TONGUE *and their Doings are againſt the Lord, to provoke the Eyes of his Glory. They declare their*

Sin

Sin as Sodom —— *Wo unto their* SOULS, *for they have Rewarded* EVIL *unto* THEMSELVES, Isa. 3. 8, to the 18th, read the Chapter through. In this Chapter the Proud and Wonton Women of our Age may read their pattern, and see whose Ungodly Example they follow, and also they may see what Ruin, Destruction and Misery they brought upon themselves, as the just Reward of their Ungodly Lives; and seeing God did thus punish the Proud and Wanton Women under the Profession of the Law, certainly he will not justifie such Persons or Practices under the Profession of Christ and his Gospel; for though the Law could not make the Comers thereunto Perfect, as pertaining unto the Conscience, yet (then) God did not leave himself without a Witness in them: (*he gave them his good Spirit to instruct them*, as *Nehemiah* saith, *but they rebelled against it*;) but Christ and his Gospel can make them that come to him Perfect, even as pertaining to the Conscience; and that which makes the Conscience good, and brings it into a perfect cleanness, the same keeps Man and Woman clean in their Conversations outwardly, and such who do believe in and obey Christ Jesus, he teaches them to be truly Meek and Lowly and Humble, according to the blessed Command and Example which he gave in the Dayes of his flesh, who said, *Learn of me, I am Meek and* LOWLY *in Heart, and ye shall find* REST TO YOUR SOULS. The Apostle *Peter* in the holy Ghost exhorted the Women *to be subject unto their own Husbands* —— (And said) *whose Adorning, let it not be the outward Adorning, of Plating the Hair,* NOR *of* WEARING *of* GOLD, *&c. But let it be the hidden Man of the Heart, in that which is* NOT *Corruptible, the Ornament of a Meek and Quiet Spirit, which* IS *in the sight of God of great* PRICE: *For after this manner in the Old Time, the holy Women also who trusted in God Adorned themselves*, &c. 1 Pet. 3. 1, 2, 3, 4, 5. Again, the Apostle *Paul* saith, *I will in like manner also, that Women Adorn themselves in* MODEST *Apparel, with* SHAMEFACEDNESS *and* SOBRIETY; NOT *with Broided* HAIR, or GOLD, *or* PEARLS, *or Costly Aray; But (which becometh Women professing Godliness) with* GOOD WORKS,

1 Tim.

1 Tim. 2. 9, 10. So all Women both Old and Young ought to obey the Command of Chriſt, who commands to be Meek and Lowly; and ought to follow the good Example of theſe holy *Chriſtian*-Women, who were cloathed and beautified with a Meek and Humble Quiet Spirit, and with good Works, as the holy Apoſtle Exhorts. *Depart from Evil, and do good, and dwell* (or live) *for evermore. I have ſeen the Wicked in great power, and ſpreading himſelf like a green Bay-Tree; yet he paſſed away, and lo he was not, I ſought him but he could not be found. Mark the* PERFECT MAN, *and behold the Upright, for the end of that man is* PEACE; ſee *Pſal.* 37. 27, 35, 36, 39. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which* WAR *againſt the* SOUL; *Having your Converſation Honeſt among the* Gentiles, *whereas they ſpeak againſt you as Evil-doers, they may by your* GOOD WORKS, *which they ſhall behold, glorifie God in the Day of Viſitation,* 1 Pet. 2. 11, 12.

Reader, Take notice, here *David* owns Perfection; he ſaith, *Mark the Perfect Man, behold the Upright, for the end of that Man is Peace:* Thus it plainly appears that God and Chriſt, and the true Prophets and Apoſtles and holy Men and Women were and are for Perfection, Holineſs and Uprightneſs; but the Devil, Anti-chriſt, Falſe Prophets, Falſe Apoſtles, and all Wicked Men and Women are for Imperfection, Ungodlineſs, Unholineſs, Sin and Wickedneſs, who plead for a continuance in Sin until Men and Women go to the Grave: This Plea for Sin and Wickedneſs, is not a Plea for God and Chriſt, but for the Devil, who is the author of Sin. In the Grave there is no Repentance, neither is there any Purgatory (as ſome do falſly teach) to purge people from their ſins after they are dead and put in their Graves. No Unclean thing can enter into the Kingdom of Heaven; therefore bleſſed are they who come to Chriſt Jeſus and follow him, who came to take away Sin and bring in Everlaſting Righteouſneſs; to waſh and cleanſe from all Filthineſs of Fleſh and Spirit, and to ſtrengthen

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Invitation of LOVE

To ALL PEOPLE:

But especially to the Inhabitants of the Parish of *Stepny*, and those of the Hamlets of *Milë-End* and *Ratliff*, amongst whom I have lived for the space of 25 years; which is in true Love to your Immortal Souls, from your Neighbour and Friend in the good will of God, *John Sellwood.* 1678.

Being the earnest Desire of my Soul to God for you, that you may be brought off from those dark traditional Wayes of Worship, wherein your Souls lie in bondage to sin and iniquity, that so your spiritual Eye may be opened, to see and discern betwixt things that differ, and may no longer be beguiled through the crafty Wiles of the Enemy, that lies in wait to deceive, nor that you may not spend your Money and Time for that which will not profit (but tend to the hurt and ruin of) your immortal Souls; this being part of that Experience, that I have certainly been taught, and that I have learned of God, who by his inward, dreadful, terrible, searching Power, made manifest to my very Heart the Deceitfulness and Hypocrisie of these Men-made Ministers, which run and the Lord never sent them, and so preach the Imagination of their own Brain, whereby they do not profit the People at all, but by their Lyes and their Lightness are Instruments in the Enemies Hand to beguile the Souls of thousands; therefore I do heartily intreat you my Neighbours and Acquaintance, and all that are deceived by them, to come out from amongst them, and partake no longer with them in their Sins, lest the Lord arise in his Fury and fierce Indignation, and pour out of his Plagues and Judgments upon you suddenly without Remedy, and there be no way of escaping.

A Neighbours

MUSEUM

NEighbours and Acquaintance, in the weighty Conſideration of your preſent dangerous eſtate am I conſtrained thus to appear to your publick view, that thereby I might clear my Conſcience as in the ſight of God: Having been in times paſt led away with the Error of the Wicked, but through the overcomings of the Love of God, am in meaſure returned, to the Shepherd and Biſhop of the Soul, who takes care for his Sheep, and forſakes them not in the cloudy and dark Day: whenas thoſe falſe Shepherds who ſeek the Fleece, but the Sheep they regard not; they Feed themſelves with the Fat, and Cloath themſelves with the Wooll, but the loſt and the wandring Sheep they ſeek not after, but by force and by Cruelty they rule over them; And thoſe whom the Lord hath ſought out and found them in deſolate places, and have delivered them from the Jaws of thoſe Devourers (who dare not give them Gifts or Rewards for deceiving the Souls of the ſimple) even theſe are thoſe that they prepare War againſt, by which means the Lame and the Blind are turned out of the way. My old Neighbours and Acquaintance, it is not unknown to ſome of you, how in times paſt I was where you now are: I mean a diligent Hearer of thoſe who aſſume to themſelves to be Miniſters of Chriſt (but indeed are not, as their own works do ſufficiently make them manifeſt) And I can in Truth ſpeak it at this day as before the Lord, that at that time my very Heart and Soul did eagerly hunger and thirſt after a Soul-ſatisfying enjoyment of God: And the pure holy God, that knows the ſecrets of all Hearts, knows, that in that day the earneſt deſire of my Soul was, That I might be made a ſenſible witneſs of the Love of God, that I might be ſure of Reſt and Peace with the Lord, when time in this World as to me ſhould be no more; and at that very day did the Lord raiſe a Cry in my Soul, which could not be ſatisfied with the moſt diligent attention upon thoſe things which Men call Ordinances: and though according to the underſtanding that I then had, I was diligently found in the performance of thoſe things, yet I found no true ſatisfaction to my Soul in theſe things, but my Soul lay ſtill as in *Ægypts* Bondage, and in that day the Lord looked down and beheld my affliction, and

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gave me ſome hopes of Deliverance, but then when a deſire was begot in my heart that I might ſee the day of Deliverance, in that day how did the Enemy of my Soul encreaſe my burden, but ſtill my Groanings and my Cryes went forth to the Lord, and that in the ſecret of my heart, *Oh that the Lord would ariſe and reſcue my Soul that lay as amongſt Lyons.*

Oh, Neighbours and Acquaintance, as before the God of all my Mercies do I this teſtifie, that at that day if I had had the Riches and Glory of the whole World, I could freely have parted with all, to have had aſſurance of Peace with God to my never-dying Soul: but oh, the time of Deliverance was not yet come, but ſtill the rage of the Enemy encreaſed, and inward perplexity did more abound, oh then were the Sins brought up in my view, that had been a long time committed, and been as forgotten, then were theſe things brought again into remembrance, by which my inward Wound was increaſed; Oh how did my Soul at that day lie in doubt, and a fear often entred my mind, that I ſhould never find a reſting place to my Soul; oh the diſquietings of mind that I then lay under, then were my Sins ſet in order before me, which for number (might be called Legions for they) were many, then could I find no place where the worker of Iniquity could hide himſelf; and though I ran from one Miniſter (ſo called) to another, yet they were all Phyſicians of no value, for their Medicines were corrupted, which would but more and more Infect and Putrifie a wounded Soul; for the Lord had at that time opened my Eye to ſee ſin to be exceeding ſinful, and I in the ſencible feeling of the weight and burthen thereof was weary of the load of Iniquity, as a burthen too heavy to bear: And when I ſate amongſt you, deſiring in the fervency of my Spirit that I might find ſome inward eaſe and Soul refreſhment: how oft was my very Life burthened to ſee the cold Lazy performences of both Prieſt and People in thoſe things which they ignorantly call a Worſhipping of God; and at that very time was I conſtrained to write ſome Lines unto *William Clark*, called *Dean of Wincheſter* and *Doctor of Stepny*, which lay as a great Burden upon my Mind, whereby I ſaw a great difference betwixt his Preaching and his Practice, which may be alſo eaſily

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diſcerned in this day, if his Hearers were but willing to be undeceived, and not to give away their Reaſon and Underſtanding, to believe all things that men of unchriſtian Lives (who mind the Friendſhip of the World more then the Glory of God, or the Good and Eternal Welfare of poor Souls, whom they pretend to be Paſtors over, ſhall preach for filthy Lucre ſake, who no more regard the Glory of God, nor the Eternal Welfare of poor Souls, then thoſe diſſembling *Jews*, who cryed out, *The Temple of the Lord, The Temple of the Lord*, and they themſelves live in all manner of unrighteouſneſs; ſo thoſe pretended Miniſters, who propheſie ſmooth things to the People, and tell them, that they muſt perform this Duty and the other Duty, and this Ordinance and the other Ordinance, and many things they enjoyn the poor dark People (whoſe underſtandings are clouded as to the things of God) to perform, and in the height of their Zeal, and the beſt and ſtricteſt of their Performances, the beſt of it is full of ſin and uncleanneſs, and yet theſe are thoſe Services that they will be offering to God, and ſo ſuppoſe they have done thoſe things that God will accept of.

Well Neighbours, conſider; for it may as truly be teſtified in our dayes as the Prophet of the Lord teſtified in former Ages, *That from the Prieſts Prophaneneſs is gone forth into all the Land*; and as one that have had my ſhare amongſt them, in hearing their Doctrines of Deceit, and receiving them alſo for a ſeaſon, I do teſtifie, and that from a living Experience, That as long as Prieſts and People continue in the performing of thoſe things, their Services are poluted and defiled, and the Lord takes no Pleaſure in them, but they are as a Stink in the Noſtrils of God, and they are Abomination in his Sight: Therefore in the true Love of God, and in Good Will to all your Souls, I do earneſtly deſire you, that you would forſake theſe filthy Dreamers, that dream they are ſerving of God, and doing thoſe things that God requires, when the true and faithful Witneſs in their own Boſoms do teſtifie, that they are all defiled, and filthy, and unclean in the beſt of their Performances, and do well know, that the Lord requires no unclean thing at their hands, but that it is as the Offering of Swines Blood, or as if they ſlew a Man: Conſider

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how great Abominations these are in the Sight of the Lord, even such are your poluted unclean Services, whilst Sin and Iniquity is found therein.

Well Neighbours, I do desire that you would be serious in the weighty Consideration of your precious and immortal Souls; for the Redemption of the Soul is precious; and if once lost, all the Cost, and Pains, and Tears of Men and Angels cannot give to God a sufficient Ransom for one Soul. Therefore be perswaded for your own Eternal Good, whilst it is called to day, for to do the Work of the Day; for when the Night cometh, no man can work: Oh! how sad it is to see, and sensibly to behold many that have passed away the greatest part of their day, and have not yet entred into Christ's Vineyard? but it may be greatly feared, that the last Hour of the Day is approacht upon many, and the day is near ended, and the Work of the Day not yet begun. Oh! how few is there amongst the whole lump of *England*'s Professors, that have bowed their Heart, and set to their Shoulder to begin to work out their own Salvation with Fear and Trembling, but of those few that the Lord has drawn by the Cords of his Love, and pluckt them as Brands out of the burning (whilst thousands remain in their scorching Lusts of Sin & Uncleanness) & this small Remnant is walking in the Light, where the Stumbling-blocks are removed, and the Occasion of Stumbling taken out of the way; for the Redeemer of *Israel* is come, that turneth away Ungodliness from *Jacob*: How is this little Remnant despised amongst those that have Eyes and see not, and Ears and hear not, and Hearts that do not understand the things of God! for their spiritual Senses are darkned and benumbed, that they will not believe the Work that God is about to do in the Earth, which is to finish Sin, and put an end to Transgression, and to bring in Everlasting Righteousness: this Work is the Lord a doing in the Hearts of thousands; and a living Faith hath the Lord raised in the Minds of many, that all the Powers of Hell and the Grave shall never disannul nor extinguish. Therefore in love I desire that you that are not yet come into the Vineyard, that you loyter no longer, but be willing for the time that yet remains to enter into the Work of the Lord, whose bountiful Hand will reward you largely,

largely, according as your Work and Labour of Love ſhall be. Oh! ſtand no longer idle, thou that it may be haſt lived fifty or threeſcore years fulfilling the Luſts of the Fleſh, how canſt thou reaſonably expect a twelfth part of thy Life to be unexpired? Oh! how many thouſands have been cut off in their Sin and Rebellion againſt God, that have not lived thoſe years thou haſt attained unto? Oh! abuſe not the Long-ſuffering and Patience of the Lord any longer, but let his Goodneſs and Forbearance lead thee to Repentance never to be repented of. Oh! yet a very little while and thy Comforts and Contents, of what ſort ſoever they may now be to thee in this World, they ſhall be no more. Oh! becauſe there is Wrath (revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of men) beware leſt he take thee away with his Stroke; then a great Ranſom ſhall not deliver thee: Will he eſteem thy Riches? No, nor all the forces of Strength; if thou hadſt all the Treaſures of the Earth, or the Strength of all the War-like Princes in the World, thou couldſt neither bribe the Almighty nor reſiſt his Power. Oh! be not deceived, God will not be mocked; that which every man ſows, that ſhall he reap; he that ſows to the Fleſh, of the Fleſh he ſhall reap Corruption; but he that ſows to the Spirit, of the Spirit ſhall reap Life Everlaſting. Oh! that all you my poor Neighbours and Acquaintance might be all brought truly thus to ſow in the Spirit, that ſo your Fruits may be unto Holineſs, the End whereof will be Everlaſting Life; this Eternal Happineſs do I heartily wiſh both for my Friends and Enemies, if it may ſtand with the good Pleaſure of the Lord, That when thoſe fading tranſitory Pleaſures of this Life ſhall have an End, we may ſit down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of God, where Reſt and Peace to the immortal Soul ſhall be enjoyed when time in this World ſhall be no more.

Neighbours and Acquaintance, to whom I wiſh well unto in Soul and Body; by what is already written you may diſcern ſomething of the ſtriving of the Lord with me in the time of my Ignorance. And in the Year 1665. when his Fierce Judgment of the Plague entred our Habitations, at which time I was a diligent

ligent hearer of *William Clark*, called Dean of *Wincheſter*, and finding a great difference between his Preaching and his Practice, I was moved in Bowells of Love to his Immortal Soul to write ſome Lines unto him, and I left it at his Gate with Directions for himſelf, wherein I did earneſtly deſire, that I might ſee him act and walk as did become a Miniſter of Chriſt, and after this I remained about three years a hearer of him; and at that time when I wrote unto him, I had never been at one of the Meetings of the Faithful Followers of God (whom the Wicked World deſpiſe, and in ſcorn call *Quakers.*) And yet at that very time was the Lord by his good Spirit at work in my heart, and in his Bowells of Love waited upon me to be gracious, and to find me in that condition wherein I might be a fit Object of his Mercy, and as I did in my low Eſtate in the ſincerity of my heart, ſeek unto the Lord for help and deliverance, that I might be made a ſenſible Witneſs of the Love of God to my Soul, the Lord did appear in the needful time, and gave me clearly to ſee, that thoſe whom I had followed (who preach for filthy Lucre) were not the true Miniſters of Chriſt; and ſo by his mighty Power opened my Underſtanding and turned my mind inward, whereby I did ſee by his heavenly Light the very motions and beginnings of Sin that did appear in my Heart, and as I kept my Eye ſingle to that which diſcovered ſin in its firſt appearance, I ſay, Ability was given me and that from God to avoid thoſe Evils the Enemy of my Soul did tempt unto, and ſo through the workings of the Spirit of God in my own heart I had a Diſcovery of that Power that was able to overcome Sin, and by that Power was I ſeparated from the teachings of thoſe which before I had diligently followed, and by the good Hand of God I was brought amongſt thoſe poor deſpiſed People (whom the World in deriſion call *Quakers*) whoſe Principles and Practice (that walk Faithfully to what they Profeſs) do as really anſwer to that Life of Purity that my Soul did deſire, as Face anſwereth Face in a Glaſs. So deſiring with my very Soul, that you my Neighbours and Acquaintance may be brought to Witneſs true inward Peace which far excels all outward plenty in this World, that ſo when your dayes here ſhall be Accompliſhed you may lay down your

heads in Peace with the Lord, and reſt from all your Labours, and your good works that are done and acted in the Light of Chriſt they ſhall follow you; this is my hearty deſire for you my old Neighbours and Acquaintance (and for *William Clark* alſo) as for my own Soul, to whom I did in true Love write a Letter when I was a hearer of him; but being of a cowardly Spirit was aſhamed to deliver it my ſelf, but left it at his Gate with Directions for himſelf.

Here follows a Copy of the Letter that I writ in the Year 1665. *and left at* William Clark's *Door (called Dean of* Wincheſter) *with Directions for himſelf.*

" DOctor, as thou art in thy place, I reverence thee, and as
" far as thou art Obedient to the Truth of the Goſpel, I
" do and ſhall highly honour thee, but if thou derogate from
" the work thou haſt undertaken, I think it not my duty to own
" thee as my Teacher; as for the Doctrine thou haſt ſometimes
" delivered, I have heard it with delight, and have thought that it
" proceeded from a good and an honeſt heart; but thy Life do
" ſo far contradict thy Doctrine, that makes me to think thou
" aimeſt at the praiſe of men, more then at the Glory of God, or
" the Converſion of poor Souls: And my reaſon is this, becauſe
" I underſtand thou art backward in the doing of thy own duty,
" and doſt not preach conſtantly as thou oughteſt, neither art thou
" willing to pay him his Wages that doth thy Work: Oh, for-
" did Stupidity! what, hath the God of this World ſo blinded
" thine Eyes that thou ſeeſt no happineſs that is like to that which
" thou here enjoyeſt? Or art thou affraid thou ſhalt do too much
" for God? Or that thy Pariſhioners Souls is in ſo good a State
" that they need not Inſtruction? I fear it is like Prieſt like People,
" every one ſeeking his own, and (few or) none the things of
" God, as if this preſent Life was the beſt that is or ever ſhall
" be, that there is more Pains beſtowed in ſeeking after the
" Bread that periſheth, then after that which endureth to Ever-
" laſting Life. Methinks had I the Knowledge and the Gift that
" God hath given to thee, I ſhould better improve it, and be

" more

" more ready to preach in ſeaſon and out of ſeaſon, to lay Line
" upon Line, and Precept upon Precept, here a little, and there a
" little; for I am ſure the Inhabitants of this Place ſtands in as much
" need of Inſtruction upon Inſtruction as any poor Creatures that
" are on this ſide Deſtruction; for it makes my Heart to trem-
" ble to hear and to ſee the horrid Abominations that are com-
" mitted by thoſe that frequent the publick Meeting, and do
" pretend to partake of the Lord's Supper; but I greatly fear
" that they ſhall never taſte of the Sweetneſs of that Supper:
" Wherefore ſeeing their Neceſſity and Danger is ſo great, be-
" ſtir thy ſelf with ſpeed, caſt away thy Sloath, and labour with
" all thy might; for it is an honourable Imployment if well per-
" formed: Let thoſe Souls that are (or ought to be) under thy
" Care, let them ſee that thou art ready and willing to the ut-
" moſt of thy Power, to pull them out of the Snare of the De-
" vil, that takes them captive at his own Will. Oh! let the
" Compaſſion of a Friend be extended to them, and wiſe Re-
" proofs and Admonition be cloſely laid unto them, that if it may
" be poſſible to awaken them out of their deep (if not dead)
" ſleep, that they have ſo long time ſo ſecurely reſted in: God
" may be pleaſed to aſſiſt thy Endeavours with the powerful
" working of his holy Spirit, to turn them from Darkneſs to
" Light, and from Satans power to the Power of God. And I
" ſhall heartily joyn in Prayer with thee to Almighty God, that
" he may make thee ſucceſsful to turn many to Righteouſneſs, and
" that thou may'ſt ſhine as a Sun in the Firmament of God. Oh!
" the Redemption of the Soul is precious, and if once loſt, all
" the Pains, and Coſt, and Tears of Men and Angels cannot
" give to God a Ranſom ſufficient for one poor Soul: Oh! let
" the Conſideration of their Danger provoke thee to a ſerious
" Compaſſion of their deplorable Condition; and let thy Endea-
" vours witneſs to the World and before God, that thy Heart's
" deſire is, that the Souls of thy poor People may be ſaved: Let
" thy own filthy Lucre and Lazineſs be laid aſide; ſtrive not for
" ſo many Titles of Honour, and Places of Preferment, it doth
" but increaſe thy Account, and if not well performed, it will
" but heighten thy Damnation, and prove Bitterneſs to thee in

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" the Latter End. Are not the Souls of this one Pariſh more
" then ever thou wilt take an account of (as thou oughteſt) whilſt
" thou liveſt? Is there no other Duty incumbent upon thee but
" to preach a Sermon once in a Weak, nay, ſometimes not a
" Moneth or a Quarter? and is that as much as can be required
" from thee? Oh! take heed; art thou a Guide to the Blind, or
" an Inſtructer of the Simple? Thou that teacheſt another, teach-
" eſt not thou thy ſelf? Thou that preacheſt againſt Titles of
" Honour and Worldly-mindedneſs, doſt thou ſtrive for Ho-
" nours and Preferments? and ſcrape up the Trash of the Earth,
" as if with it thou couldſt purchaſe the Treaſures of Heaven.
" Away, away with this ſi thy Covetouſneſs, which is the Root
" of all Evil: Doſt thou not know, that the Treaſures of Wick-
" edneſs profit not in the Day of Wrath? Art not thou ſenſible
" that if thou neglecteſt thy Maſters Work, and begin to eat and
" drink with the Drunken, thy Maſter will come at unawares,
" and then what wouldſt thou give (were it in thy power) to
" be found in the poſture of a faithful, laborious, watchful Ser-
" vant? Well I know, I need not write theſe Lines unto thee,
" to mind thee with that thou knoweſt not (for theſe things I
" know thou haſt often minded others of) but by reaſon thou art
" ſo remiſs in the Performance of what thou knoweſt, and in do-
" ing what thou oughteſt, I thought it partly my Duty to mind
" thee of thy Unmindfulneſs, and whether thou wilt hear or for-
" bear, I know not; but let me entreat thee not to be offended
" becauſe of me; for the Lord knows my Heart I wiſh thee no
" ill, neither do I think thee any; but glad I ſhould be to ſee the
" Goſpel of Chriſt to flouriſh, and that ſuch as thou art would
" not think much of their Labour in the Miniſtry, but to be fer-
" vent in Praying and Preaching, and that it may be done fre-
" quently, that I with my poor Neighbours and Fellow-Crea-
" tures may receive the bleſſed Refreſhment and Conſolations,
" that God uſually vouchſafeth to thoſe that attend upon his Or-
" dinances in ſincerity of Heart and Spirit. And as thy Care
" ought to be privately as well as publickly, my heart's deſire is,
" that thou wouldſt provide ſome Helps for thy poor Fellow-
" Creatures, and teach them to know their Duties, and ſeriouſly

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" to warn them of their Evil Wayes, which they are ſo much
" habituated in, that they ſin groſly, and mind it not, as Swear-
" ing, and Drunkenneſs, and Lying and Fooliſh Jeſting, which
" is not ſeemly; theſe to my Knowledge are the daily Sins of
" thoſe amongſt whom I live, and theſe they live in, and think
" they live well; and their Confidence is as ſtrong that they
" ſhall be juſtified by their Faith in Chriſt (though I greatly fear
" it is but a dead Faith) and that to them there ſhall be no Con-
" demnation; but this their Confidence (I fear) will fail them,
" and their Expectation periſh: Therefore doth it not behove
" thee, in thy place, to do thy utmoſt to undeceive them, leſt
" they dye in their ſins, and their Blood be required at thy hands?
" wherefore defer the time no longer, leſt it be too late; for there
" are many that have Gray Hairs on their Heads, that have not
" (I fear) the leaſt Grain of True Grace in their Hearts: There-
" fore up and be doing ſpeedily, leſt that Death put a Period to
" their Hopes, or to thy Endeavours; do not think it below thee
" to go into the poor dark Cottages of thoſe under thy Charge,
" their Souls are as precious as the Souls of Princes; and it more
" concerns thee to look after thoſe over whom God hath ſet thee,
" then ſeemingly to look after the Great Ones of the Earth? what
" needeſt thou to value the Revenues of Dukes or Deaneries?
" is not here work enough for thee, and Wages enough too,
" unleſs thy Heart be infected, and thy Mind more delighted in
" Gold then in Goodneſs: What needeſt thou care for the
" Friendſhip of the World; Doſt thou not know it is Enmity
" with God? Why then ſhouldſt thou prize theſe fading Plea-
" ſures, and diſregard Eternal and Unconceivable Joy? The
" time is at hand when thou and I muſt appear before the Judg-
" ment-Seat of Chriſt, and there give account of all our Deeds
" done in the Body, of what kind ſoever they be; thou ſhalt
" ſhalt not then find more friendſhip for that thou waſt Rich in
" Wealth, unleſs thou waſt Rich in Good Works; neither ſhall
" I be the leſs eſteemed for that I was Poor upon Earth, but the
" more, according as my Treaſure was in Heaven. What need
" thou or I care, though the Wiſe Men in this World count us

"Fools, when at the last the God of Wisdom will say, *We were*
"*not Fools, but truly Wise*? then whatsoever thy Hand findeth
"to do, that is appointed thee by God, do it with all thy
"might; for there is neither Wisdom nor Knowledge in the
"Grave, whither thou goest: do not delay because it is dange-
"rous, nor be indifferent or Luke-warm; for that will prove
"unacceptable unto God, and unprofitable unto men: shew forth
"the Power of Godliness in thy own Life and Conversation,
"that thou mayst prove a Pattern that deserves Imitation: let
"the World see that thou hast and dost endeavour to be crucified
"to the World, and the World to thee, that so thy Worldli-
"mindedness may not prove a Snare to thy poor People: For
"who would think that to be true that thou teacheſt others (when
"thou sayst) and dost not thy self. I will not trouble thee with
"much more at present (nay, I wish that this may not be a trou-
"ble to thee) but that thou mayst faithfully practise thy Duty,
"or else these Lines (though like *Jehojakim* thou burn them) they
"shall rise up in Judgment against thee; and I my self must ap-
"pear as a Witness, that thou wast Unfaithful in thy Office, and
"didst not regard the humble Entreaties (I hope) of a poor
"Child of God: But I trust in the Almighty, that he will ex-
"ercise his Power upon thy Heart, and constrain thee to be ser-
"viceable to him (and profitable to the Souls of those under thy
"Charge) in thy Generation. So leaving thee to the Gui-
"dance of the blessed Spirit of Truth, who alone is able to lead
"thee in the Way of Truth, and to make thy Labour succesful.
"So hoping thou wilt not censure me as either Envious or Ambi-
"tious; for the Lord that knows the Secrets of all Hearts, knows,
"that I wish no Ill, but Good to all the Inhabitants of the world:
"and since it hath pleased God by his good Spirit to convince me
"of Sin, and hath pluckt me as a Brand out of the Fire, the
"Spirit within me constraineth me to speak; for my Belley is as
"Wine that hath no Vent; and if I should any longer keep silent,
"my own Conscience would condemn me, *that I was ashamed of*
"*Christ and his Truth in this Adulterous and Perverse Generation*:
"Wherefore being heartily willing to be obedient to the Truth,
"I am both ready and willing to make a good Improvement of

"what

" what God hath beſtowed upon me for his Promiſe ſake, that " hath promiſed, *To him that hath ſhall be given, and he ſhall have* " *more abundantly*; and I truſt in the Strength of the Almighty " I ſhall (when called to it) ſpeak before Kings, and not be a- " ſhamed. So I ſhall at preſent conceal my Name, though I have " in part revealed my Mind, and ſhall heartily commit my ſelf " and my Ways unto the Lord, that he may direct my Paths; *For* " *the Way of Man is before the Lord, and he pondereth all his Go-* " *ings*. So I reſt, thine in the Lord.

Theſe Lines did I write to *William Clark*, and left them at his Gate, which I ſuppoſe he received; and at that time did my heart earneſtly deſire that I might ſee him act and walk as did become a faithful Miniſter of Chriſt; and after this I remained a Hearer of him for about three years; for I was a long time beguiled through his ſmooth words and fair Speeches, ſo that I did ſtay amongſt them till ſuch time the Lord did clearly evidence to my Underſtanding, that he and all others that preach for filthy Lucre, were not Miniſters of Chriſt; but were of the number of thoſe that ran, and the Lord never ſent them, and ſo cannot profit the People at all; for they are gone from the Guidance of the Spirit of Truth, which God promiſed to put into the Hearts and Inward Parts of his People, whereby they ſhould all know the Lord from the leaſt to the greateſt. And this is that holy Way that the Prophet of the Lord ſaw in Ages that are paſt, that was to be exalted above all wayes that are from below; and in that Way of Holineſs the Wayfaring Man though a Fool ſhall not err; into which holy Way the Deſire of my heart to God is, that you my old Neighbours and Acquaintance may be brought, that you may find Peace and Reſt to your never-dying Souls.

Neighbours, by this Letter that I have given you an Account of, you may in Equity judge, that what was written was in true Love to his Soul, and to eaſe my Conſcience of that Burden that lay upon it, I being at that time made ſenſible of the great diſproportion that was betwixt his Preaching and his Practice: And I at that time was of a Cowardly Spirit, and was afraid to deliver that to him which I was conſtrained through the Love of God

to write to him, but left it at his Door (and though I had ſome Ground to judge that he had it) yet being not certain of the ſame, the Lord was pleaſed ſtill to bring trouble on my Mind for being aſhamed to appear boldly as a Witneſs (for God) againſt *William Clark*'s Hypocriſie, which Trouble I could not be eaſed of till ſuch time I did manifeſt my ſelf to him, that he might underſtand, that I was the man that had ſignified my Love to him after ſuch a manner, and therefore was I conſtrained the ſecond time to write unto him, and delivered it my ſelf into his own Hands, which words are as followeth.

William Clark,

"IN Bowels of Love I have written theſe Lines unto thee, "having often had it upon me from the Lord, to bear my Te- "ſtimony againſt thee for thy Form of Godlineſs, which is with- "out the Power, or for Words profeſſing Chriſt when in Works "thou deny'ſt him, being reprobated (or turned aſide) from "the holy Spirit of Truth (which is the Guide of the Faithful, "and) which would lead thee into all Truth if followed and "faithfully obeyed; therefore as one that hath had good Expe- "rience both of thy Life and Doctrine, I am bold in the Lord "to charge upon thee thoſe Good Words which thou haſt uſed "in Hypocriſie, wherein it is plainly manifeſt, that thou holdſt "the Truth in Unrighteouſneſs; for otherwiſe, thou durſt not "deny that good and wholſome Form of Words, in the Life and "Power of it, as thou ſometimes haſt uſed by way of Preach- "ing or Teaching others; therefore having divers times ſome "Weight upon my Spirit, to remind thee of what thou haſt "ſometimes minded others, and that amongſt many others "is, that precious place of Scripture in which a good man once "ſaid, *My Righteouſneſs I hold faſt, and will not let it go; my "Heart ſhall not Reproach me as long as I live*: A bleſſed Eſtate "indeed, and happy are all thoſe that are in a feeling ſenſe there- "of. Now, whether thou art the Man whoſe Conſcience is "thus void of Offence towards God and towards Man, try and

"ſee;

" ſee; for as a Witneſs before the Lord ſhall I appear, either
" to thy Juſtification or to thy Condemnation; for thoſe words
" thou utteredſt, and after a long Diſcourſe upon them, thou
" didſt affirm, *That thou hadſt rather chuſe* Paul *and* Silas's *condi-*
" *tion in the Stocks (or in Priſon) then to have the moſt plentiful*
" *condition here with the Stripes (or Reproaches) of thine own Con-*
" *ſcience.* Now whether thou haſt kept thy Promiſe thou then
" madeſt before the Lord and ſo many hundred Witneſſes, judge
" thy ſelf; for it had been better thou hadſt never vowed (or
" thus have ſpoken) then not to perform; for the Lord hath no
" pleaſure in Fools: But that it may appear that thou haſt not
" kept this thy Vow (or Promiſe) is made manifeſt to every ſee-
" ing Eye (and much more to thy own Conſcience, unleſs it is ſo
" ſeared that it is paſt feeling) for if thou hadſt been thus care-
" ful to avoid the Reproaches of thine own Conſcience, or to
" have been tender of thy inward Peace, thou wouldſt not have
" done (or ſuffered in thy Name to be done) ſo many Acts of
" Cruelty as have been lately manifeſted againſt ſome tender
" Conſciences, that durſt not put into thy Mouth, or give thee
" that which (unlawfully in the Sight of God) is demanded as
" thy Dues, whereby thou and others, as evil Servants to a bad
" Maſter, are chiefly maintained in Pride and Looſneſs; for
" which purpoſe many are impoveriſhed, and the Poor and
" Needy are ready to periſh, whilſt a ſmall number (though too
" too many) that ran when the Lord never ſent them, do by
" their Cruelty and Oppreſſion devour the Labours of many ten-
" der-hearted Ones, who are content in the Fear of the Lord to
" work, and not to eat the Bread of Idleneſs, whoſe Example
" thou oughteſt to imitate, that ſo thou mighteſt approve thy
" ſelf in the Sight of God, as one that hath no need to be aſha-
" med: But doſt not thou ſee that it is far otherwiſe? for whilſt
" thou and the reſt of thy Brotherhood are many times preach-
" ing and making long Prayers, is it not for a Pretence to devour
" Widdows Houſes, and to make a Prey of thoſe that for Con-
" ſcience ſake refuſe to put into your Mouthes, are not you the
" men that prepare War againſt them? Now as in God's ſight,
" and to the ſwift Witneſs in thy own Breaſt, ſearch and faith-

" fully

" fully acknowledge who is your Pattern and Example, whether
" you are the men that were really commissionated from God;
" and have been the Followers of Christ, and so waited upon
" him till you have received Power from on high, and whether
" you have freely received, and so freely administer, seeking no
" man's Silver, or Gold, or Apparel, which soon waxeth old,
" and shall come to an end; or whether you are not in the Foot-
" steps of the false Prophets and Priests, which prophesied fall-
" ly and for Rewards, and seek for their Gain from their Quar-
" ter, and bear rule over them; and whether you are not in the
" way of *Balaam*, who loved the Wages of Unrighteousness?
" and are not you greedily running after his Error, who taught
" the Enemies of the Lord to cast Stumbling-blocks in the Way
" of God's People? Oh! how many Stumbling-blocks have you
" laid by your Ungodly Lives and Evil Practices, which have
" caused many a one that was lame and halt to be turned out of
" the strait and narrow Way, that leads unto Life, and through
" your Lyes and your Lightness have caused Thousands to
" walk in your crooked Wayes and Pathes of Darkness, so that
" they stumble, not knowing at what they stumble; for they
" are like the Whore that sinned, and wipt her Mouth, and said,
" *She had done no Evil*; so these being in the Whore's spirit,
" who have gone from the Guide of their Youth, and whose
" Maker was their Husband, they have left the Lord, and have
" chosen other Lovers, and so run to those things that men make
" Ordinances, and then they wipe their Mouthes, and think all
" is well; then they have offered an Offering to the Lord, and
" think they have done what the Lord requires; when all they do,
" whilst in that Spirit, is an Abomination to the Lord: Oh!
" these are they who are walking in the broad Way, that leads
" to Destruction, and consider not the Lord, nor the Operation
" of his Hands: But the Lord out of his tender Love hath pul-
" led and is pulling Thousands out of the Jaw of the Devourer,
" and is bringing them into the Just Man's Path, which is as a shi-
" ning Light, shining more and more unto the perfect Day,
" which Way leads to *Jerusalem*, which is the City of the Great
" King; so that they have no need of the Light of the Sun, nor

" the

" the Moon (nor of any of your glorious Shews, whoſe Bright-
" neſs only ſeems great to the Carnal mind, which is yet behold-
" ing things with a viſible Eye) but the Glory of God ſhall
" ſhine in that Heart, whoſe Face is turned *Sion*-ward, and the
" Lamb ſhall be the Light of it; ſo that thoſe that are turned
" to the Lord behold his Glory (which is inviſible) and ſee that
" High Way exalted, in which the Wayfaring Man, though a
" Fool, ſhall not err, if he keeps in his Way, and not turn to
" the Right Hand of mens ſpecious Pretences, and ſeeming
" Shews of Godlineſs, nor to the Left Hand of Looſeneſs and
" Vanity, but keeps his Eye right on, and takes faſt hold of his
" Guide and holy Commander, who leads in the Way of Righ-
" teouſneſs, and there is nothing crooked or Perverſe in it Friend,
" (in Love and Affection I call thee ſo, though I know not but
" for this thou mayſt prove my Enemy) I do from my very heart
" deſire thee, that thou wouldſt ſearch into the ſecret of thy
" own heart, and freely give up to the Judgment of that true
" and faithful Witneſs that God hath placed in thy heart, and let
" that determine whether thy preſent ſtate and condition (and
" whether that Way and Worſhip that) thou art in, and art
" leading others into, whether all be right in the ſight of God;
" for *if thy own Conſcience condemneth thee, God is greater.*
" Therefore my deſire is, even from my very Soul, that thou
" wouldſt turn thy mind within (*For what is to be known of God
" is manifeſt within*) and be impartial as to the Judgment of that
" true and faithful Witneſs which came from God to teſtifie a-
" gainſt the very appearance of Evil, which no Gold or Silver can
" bribe, and which will by no means acquit the Guilty, whe-
" ther that will juſtifie that Way of Worſhip that thou art
" in, and whether it gives in its Teſtimony, That that is that
" Spiritual Worſhip which Chriſt himſelf ſet up, ſaying,
" *Neither at this Mountain nor yet at* Jeruſalem *ſhall men wor-
" ſhip the Father, but he that worſhippeth the Father Muſt
" worſhip him in Spirit and in Truth.* Mark, Here is that
" [*Muſt*] which is for the King of Heaven: Now, where wilt
" thou or the Wiſe Men of this Generation prefer or ſet up a
" Worſhip, or a Place for the Lord to be worſhipped in, ſeeing
" God's Worſhip is a ſpiritual Worſhip? Wherefore do you

" mix

" mix your Carnal Ordinances and Mens Traditions together,
" and ſet theſe up for the Worſhip of God? Now, is not this
" *England*'s ſtate amongſt thoſe that are worſhipping they know
" not what? but that which men ſet up for a Worſhip, that
" Prieſts for filthy Lucre will preach up (and teach poor people
" that love their Luſts, and their Lives more then God, or Obe-
" dience to his holy Spirit, which is placed in their Inward parts)
" and ſo thouſands are beguiled and led away with the Error of
" the Wicked; and whilſt they live, they live in ſin (which firſt
" ſeparated man from God; and whilſt it remains, the ſeparation
" ſtill remains) and ſo like Prieſt like People, they live in ſin, and
" ſo dye in ſin, and ſo *where Chriſt is they cannot come*; for he is en-
" tred into the holy City, where no unclean thing ſhall enter,
" nor whatſoever loveth or maketh a Lye.

" Friend, This I muſt tell thee, which hath been oft upon me,
" That thou, with the reſt and the beſt of all Profeſſions, who
" are in the Traditions and vain Conceivings of fleſhly Wiſdom,
" and are ſeeking of Honour one from another, and not ſeeking
" that Honour that comes from God only, you are all in the wrong
" ſpirit, that leads from the true Principle of Light and Truth,
" which is the very Way that leads to God; and ſo all your Wor-
" ſhips, that you are ſetting up in that fleſhly Wiſdom, is but like
" *Jeroboam's* Calves, which kept the Children of *Iſrael* from
" ſeeking after the God of their Fathers; and ſo thou and all o-
" thers, that are drawing out the Mind to hearken and learn of
" ſuch as thou art, they are in the ſtate of thoſe ſilly Women,
" that are alwayes learning, but never able to come to the know-
" ledge of the Truth. Now, Chriſt ſaid, *If you know the Truth,*
" *the Truth ſhall make you free; and if the Truth make you free, you*
" *ſhall be free indeed.* Now, if a man be free indeed, then there
" can be no part in Bondage; and he that is thus made free, it
" is not in Word and in Shew only, but in Deed and in Truth:
" and this Truth, which makes free (which is Chriſt) God pro-
" miſed to put in the Heart and in the inward Parts, ſo that none
" ſhould need to ſay to his Neighbour or to his Brother, *Know*
" *the Lord*, for they ſhall all know him from the leaſt to the great-
" eſt: Now here is that Teacher that ſhall never be removed in-
" to a Corner, though the Rage of the Wicked and Floods of the

" Un-

" Ungodly may ſwell and make a noiſe, as if they would ſwal-
"low up and deſtroy, and ſtop the Mouthes of thoſe whoſe
" Mouthes the Lord hath opened, yet that Teacher is made
" known in the Hearts of Thouſands that all the Violence of the
" Wicked can never hurt nor deſtroy, but ſtill their Eyes ſhall
" behold their Teacher, and ſhall hear the Voice, ſaying, *This*
" *is the Way, walk in it, and you ſhall find Reſt to your Never-dying*
" *Souls*; which Voice my Soul doth heartily beſeech the Almigh-
" ty God of Power that thy Soul may hear, though with *Saul* it
" ſhould ſtrike thee to the Ground, yet that thou mayſt turn to
" him that ſmites thee, and with a ſenſible feeling of his Sword
" in thy inward parts, which pricks for ſin, that holy Cry may be
" utter'd from thee, ſaying, *Lord, what wouldſt thou have me to*
" *do*? that thou mightſt be really willing to do what the Lord
" would have thee to do, and not what fleſhly Wiſdom would
" have thee to do; for that Voice will cry, *Oh! keep thy Favour*
" *with the High Prieſts, and thy Titles of Honour, and thy fleſhly*
" *Wiſdom, and thou mayſt riſe higher yet, and be a Biſhop and an*
" *Arch-Biſhop, and then thou mayſt have Authority over the Con-*
" *ſciences of Men and Women; and they that will not ſubject them-*
" *ſelves to a Conformity to thy Way and Preſcription, thou mayſt de-*
" *viſe ſome wayes to impoveriſh their Eſtates, and impriſon and per-*
" *ſecute them even to Death, and ſo mayſt Lord it over the Flock of*
" *Chriſt.* Oh hearken not to this Voice of Fleſh and Blood; for
" that ſhall never inherit the Kingdom of God; conſult not with
" that; for that leads in the Way of Deſtruction: but joyn to
" the heavenly Voice, which tells thee, *It is hard to kick againſt*
" *the Pricks.* Now my Soul deſires, that thou mayſt not go to
" do ſuch a hard thing, as to kick againſt the Lord when he calls
" thee out of thy Pride, and Pomp, and Glory of the World;
" and from thy Titles of Honour and Places of Preferment,
" which in Words thou haſt often preached againſt, when by thy
" Life it hath appeared that thy Soul lufted after it. Oh! that
" the God of Eternal Majeſty would break in upon thy Soul by
" his Arm of Strength, and cauſe the Scales to fall from thy Eyes,
" that ſo thou mightſt ſee the inviſible Glory, unto which all
" things that thou here poſſeſſeſt is as Dung and Droſs, and that

" thou mightſt, like wiſe *Moſes* (whom I know in words thou
" wilt commend) chuſe rather to ſuffer Affliction with the Peo-
" ple of God rather then to enjoy the Pleaſures of Sin, which
" endure but for a moment: Theſe things I know thou canſt ſuf-
" ficiently ſpeak of in words, but the weight and feeling ſenſe of
" them few do enjoy; for their Friendſhip they have in the world;
" and the fading, fleſhly, ſenſual Life that men are wallowing in,
" taketh away the true ſenſe of the weight and burden of ſin,
" and doth obſcure thoſe divine Pleaſures and Rivers of Joy that
" are at God's Right Hand for evermore.

" So to ſatisfie thee, that this hath partly lain as a burden up-
" on my Spirit for ſome years, at which time, when I ſate under
" thy Preaching, then was the Witneſs of God in my own heart,
" which did plead with me in ſecret, and could not be ſilent, but
" did teſtifie againſt both Root and Branch of Iniquity, which
" lodged in my Heart, and could not ſpeak Peace to me whilſt
" I was in Sin; but though I was in the performances of thoſe
" things which men call Ordinances (and in Truth I can ſpeak it,
" I did ſee my Life far exceed Hundreds that were Hearers of
" thee as well as my ſelf (both in Life and Converſation) yet
" there was that Righteous Seed of the Kingdom in me that then
" I knew not, that was then burdened and oppreſt under the
" weight of Iniquity) and though I ran hither and thither, yet
" I found no place where the Worker of Iniquity could hide
" himſelf, but ſtill the Truth of that Scripture I witneſſed, which
" ſaith, *There is no Peace to the Wicked*: Then the Lord followed
" me with his Judgments outwardly, by taking away thoſe pre-
" cious Comforts in which my heart too much delighted, in that
" great Judgment of the Plague, which came as a Scourge for
" our Tranſgreſſion, when thou fledſt from the Judgment, and
" from thoſe poor helpleſs Creatures that thou ſeemingly didſt
" take charge over, leaving them in the time of great Diſtreſs,
" making uſe of a Scripture for thy Farewel, which will prove
" thy utter Condemnation, unleſs thou comeſt to witneſs the Life
" and Power of it in thy own Heart, ſaying, *Curſed is the Man*
" *that truſteth in Man, and maketh Fleſh his Arm, whoſe Heart*
" *departeth from the Lord.* Now I appeal to the Righteous Wit-
" neſs

" neſs in thy own Heart, whether thou then waſt not the Man
" (and I fear thou ſtill art) that lieth under the Power of that
" Curſe; for didſt not thou make Fleſh thy Arm when thou
" fledſt from that place where thou with the reſt of the In-
" habitants had cauſed the Lord to puniſh the Inhabitants
" with the greateſt Plague that hath been known for ma-
" ny Generations? Oh man! canſt thou ſo plainly read thy
" Condemnation and not tremble? Then after this great out-
" ward Judgment the Lord was pleaſed by his good Spirit to
" move in my heart, and to trouble me for my Tranſgreſſions,
" which Wound I thought to have healed by following thoſe
" Traditions or carnal Ordinances, which can never heal or make
" clean as pertaining to the Conſcience, then the Lord was plea-
" ſed to make thy Teaching manifeſt unto me to be unprofitable;
" and though in Words thou profeſſedſt Chriſt, yet in Works
" thou denyedſt him: and ſo I was moved of God under a true
" ſenſe of thy Converſation not becoming a Miniſter of
" Chriſt, and to that end I did write ſome Lines, which I could
" wiſh with my whole heart thou hadſt them; but I was Coward-
" ly, and aſhamed to deliver them (Was not this the Fear of
" Man that bringeth a Snare?) but I left them at thy Gate, with
" Directions for thy ſelf, but I concealed my Name, and knew
" not whether ever thou hadſt them, ſo that after all this the
" Lord was pleaſed with the Spirit of Judgment and of Burning
" to plead with me, wherein his Love was manifeſted, that he
" was willing to gather me home into his Sheep-fold, and ſo he
" made Sin to become exceeding ſinful, and ſo brought up his
" ſwift Witneſs in my Heart, which condemned me for every
" idle word, and for thoſe looſe Practices that I had formerly li-
" ved in, and ſo ſeparated me from the Teachings of Men, and
" he became my Teacher which teacheth to do to all men as I
" would be done unto. Now I demand of thee in God's Fear,
" whether thou art obedient to this Teacher? Oh! that my Soul
" could ſee thee act and walk as one that is taught of the Lord;
" then thou wouldſt ceaſe to make a Prey of any one for filthy
" Lucre; then that would teach thee to love Enemies, and not
" to hate Friends; that would teach thee to forgive thoſe (if any

" ſuch

"(such there be) that have treſpaſſed againſt thee, even as thou
"wouldſt deſire the Lord to forgive thee that haſt ſo often treſ-
"paſſed againſt him: Oh! how often haſt thou taken theſe
"words in thy Mouth, and mocked the Lord? I deſire thee in
"God's Fear and Dread to take heed of ever uſing thoſe words
"again, till thou doſt really witneſs the Life and Power of them
"in thy own heart, leſt the Lord ſhould deal with thee according
"to thy Deſire, and ſo make thee to be as *Nadab* and *Abihu*, an
"Aſtoniſhment to all People; for, what are thy Prayer, but
"as their Strange (or Falſe) Fire before the Lord? Is it not
"ſtrange that thou ſhouldſt pray to God to forgive thee thy
"Treſpaſſes as thou forgiveſt others, when thou cauſeſt the Bo-
"dy of others to be thrown into Priſon for that which is truly
"no Treſpaſs againſt thee? If thou deſireſt the ſame dealing,
"may not God juſtly caſt thy Soul into the Priſon of Hell? Oh!
"are not theſe ſad Prayers and ſad Men that will pray they know
"not what, nor never witneſſed the good Spirit to teach them to
"pray as they ought? So to the good Spirit I commit thee, or
"to the Grace of God that bringeth Salvation, which hath ap-
"peared to all men, that the ſame Grace may teach thee to deny
"Ungodlineſs and Worldly Luſts, and to live godlily, Righte-
"ouſly and ſoberly in this preſent Evil World; this is the hearty
"Deſire of my Soul for thee, even as for my ſelf, and this is
"from the Lord in Love to thy immortal Soul, who before con-
"cealed my Name, but now am made manifeſt to be thy Friend
"and Servant in the Lord, for whoſe ſake I diſdain not to be ac-
"counted a Fool.

Thine in the Lord

JOHN SELLWOOD.

A Copy of this Letter I delivered into the hands of *William Clark* (called, *Doctor of Stepney*) in the 5th moneth (called, *July*) in the year 1670. So after he had received it of me, I deſired him, *That he would read it*; and told him, *That I was an Inhabitant in the Pariſh*, and *that it had been a Burden to me for*

ſome

ſome time: He asked me, *If my Name was to it?* I told him, *Yea*: He asked me, *Where I did dwell?* I told him, *At Mile-end, my Name was* John Sellwood: He anſwered, *Very well*; and ſo we parted.

Neighbours and Acquaintance of all ſorts, I do deſire that you may not make a wrong uſe of theſe Lines; for, whatever you may judge of them in a carnal Mind, I do aſſure you, they were neither written nor delivered as to the ſatisfying of the Fleſh, but in a ſerious weighty Senſe of the Love of God to my Soul, in drawing my mind off from thoſe Men-pleaſing Teachers, and ſetting it upon himſelf, who promiſed to teach his people himſelf, and to gather them from off the barren Mountains, where they had been ſcattered in the Cloudy and Dark Day, and to bring them home to his Fold of Reſt, where none of the Idol-Shepherds ſhould any longer make a Prey of them, or cauſe them to wander any more: Indeed this day is this fulfilled in our Age and Generation, and a little Remnant hath the Lord gathered nigh unto himſelf, whoſe Hearts are waiting to receive the ſpiritual Law from his own Mouth, which Law is perfect, converting the Soul, and his Commandment is pure, and gives Underſtanding to the Simple; by this pure holy Law many have been condemned, and the Righteous Judgments of the Lord have been inwardly executed upon the very Seed and Nature that hath led man into Tranſgreſſion; and by theſe Righteous Judgments have many been forewarned (that they durſt not run into the ſame Exceſs of Riot, nor to be a Companion of Fools, which makes a Mock of Sin) but by theſe Judgments of the Lord in the Earthly Heart many have learned Righteouſneſs; and in keeping theſe inward holy Commandments there hath been a great Reward, even thoſe ſpiritual Conſolations that have truly refreſhed the Heart, and greatly ſatisfied the Minds of many, though for their faithfulneſs (to this inward Law, which God hath placed in the Heart) many have met with cruel Mockings, and Afflictions of ſeveral kinds, from unreaſonable men; yet in the midſt of all their outward Sorrows and Sufferings, their inward Joy hath greatly abounded, rejoycing in the Lord with

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ſingleneſs of Heart, whoſe Judgments and Mercies have drawn them near to himſelf, and pluckt many as Brands out of the Burning, wherein they were wallowing in Sin and Fleſhly Vanities as well as others. Oh! that the Lord would be pleaſed, if it might ſtand with his Glory, to give every one of you a ſight of thoſe things that are diſpleaſing in his ſight; for, alas! it is but a few dayes that the longeſt have here to live, and then after Death comes eternal Judgment, unto which Sentence there ſhall be an Everlaſting Exiſtence to all perpetuity. Therefore take heed to your ſelves, that when Death ſeizes on your Body, that Death eternal may not be your Portion in the other World: for *when a Wicked Man dyeth, his Expectation periſheth*; Oh! lay to heart this one place of Scripture, and conſider the Soul-aſtoniſhing ſtate that that Man or Woman will be in when his Soul is departed from his Body, if they be in the State of a Wicked Man or Wicked Woman, which dyes in their ſin; for it was the Saying of Chriſt himſelf (who is the Light of the World) *If you believe not that I am he, you ſhall dye in your Sins, and whither I go you cannot come.* Now conſider theſe things, you that can rejoyce in Iniquity, and commit Sin with Greedineſs; and it may be your Confidence is as ſtrong, that you ſhall be ſaved by Chriſt's Death and Merit, when you were never ſubject to righteous Law, nor led and guided by his holy Spirit, this while conſider not, that *when a Wicked Man dies his Expectation periſheth.*

Neighbours, I deſire in Love you would weigh the Matter, & ſeriouſly ponder the weighty Concern of your Immortal Souls, before it is too late; look about you, and behold the Wicked Man in the height of his outward Glory and Excellency, and ſee how at preſent he may flouriſh like a Green Bay Tree; he may be the Man that thou ſeeſt to fare deliciouſly every day; he may have the Pleaſures of this World to attend him from his Youth to his old Age; he may be free from the manifold Attendencies of outward Sorrow and Affliction, that others may lie under; he may be in outward Eſteem and Authority, whom he will he exalts to outward Honour, and whom he pleaſeth he abaſeth; but follow him a little further, and ſee how his Glory paſ-

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ſeth away like a Tale that is told, and he himſelf ſummoned to give account to God, the Righteous Judge of all the Earth, of all his Deeds done in the Body, whether Good or Evil: Look here, and ſee poor lofty Man, who through the Pride of his Heart lived as if there was no God, the Dread of the Lord was not in all his Thoughts, and here behold him on his Bed of Languiſhing, full of Toſſings and Tumblings, and his poor decayed Body all loaden with pain, wiſhing in the Morning, would it was Evening; and in the Evening, would it was Morning; and after a long ſtrugling his Soul taking its flight, and the poor eaſleſs Sinner called to appear before the Judge of Quick and Dead, and he expecting after the Death of his Body to go to Reſt, and his Sorrows to have an End, but conſidereth not, *when a wicked man dyeth his Expectation periſheth*; then after this ſore Conflict, when he appears in the other World, expecting Reſt from all his Labours, then to awake, and lift up his Eyes in eternal Flames of Torment: Oh! what heart can think or tongue expreſs the Soul-amazement that ſuch a one that dyes a wicked man or wicked woman will fall under! *For the Wicked ſhall be turned into Hell, and all that forget God.*

Neighbours and Acquaintance, I am willing according to the Ability given me of God, to deliver theſe Lines amongſt you, by which you may ſee how it was with me in times paſt, when I was a diligent Hearer of thoſe that ran and the Lord never ſent; but the God of tender Compaſſion having regard to the Sincerity of my heart, did in his own due time ſeparate me from the dark traditional Worſhips of the World; and though I was in the time of my Ignorance exceeding Zealous for the Traditions of my Fathers, yet when it pleaſed God by the working of his holy Spirit in my heart, to give me a true ſight of the Hypocriſie and Deceit that I did plainly ſee and diſcern amongſt many of them that were then Teachers of others, but did not live and walk as did become the Goſpel of Chriſt, I was conſtrained to leave them, and all their Deceitful Doctrines, whereby my Soul was for a long time beguiled; and when I did ſenſibly feel the weight and burden of Sin, which lay as a Load upon my Soul, I did in the true Deſires of my Heart earneſtly beg of the Lord,

To give me Strength and Power over all Sin, whereby I dishonoured the Lord, and wounded my own Soul; the Lord was pleased in his own season to turn my mind inward, and search in my own heart, and there to see and feel the first motions and beginnings of sin to arise there, and being for many years beguiled by the smooth words and cunning Devices of men (or rather more principally of the Devil, whose Doctrine they teach) who sayes, *It is impossible to be free from Sin whilst on this side the Grave*: Oh! how did this add to my Sorrow and inward Burden! And when I had in my heart seen an end of all their Performances to be nothing but sin, and that for which God might justly damn the most Righteous of them for the Sins of their best Performances (being done and performed in their own will, and in their own strength) oh how was I begirded with Sorrow! and as to my outward Ability, though God had sufficiently added an increase to my Labours, yet all yielded me no inward Satisfaction, nor the enjoyment of the whole World would not have given Peace to my inward troubled Spirit. Oh! at that time how oft have I separated my self from all outward Familiars, and Affairs, and Pleasures of all sorts, and in the deep pondring of mind, as my Heart truly ran after the Lord, it pleased the Lord to appear in the needful time, and gave me plainly to see the Enemy in his most secret Workings; and though he did appear various Ways, and after divers Manners, yet I did then see (and that by the Spirit of God in my own Heart) that he had not power to compel me to do the least Evil; and at this discovery of the Kindness of the Lord, my Heart was greatly comforted: but oh the sundry and suddain Besetments that I soon after met withal! how was my Life often in Jeopardy! how did the Enemy of my Soul cast out his Floods to destroy those small beginnings of Life, which the Lord had kindled in my Heart, and like a vigilent Adversary did hunt for the precious Life! but the mighty Power of God was made bare for my Preservation against all his fiery Darts; but by Reason of the many Temptations that did appear in my Heart, I was oftentimes dismay'd, and by reason of which renewed Troubles would enter my mind, but then did the Lord in his wonted Goodness appear, and plainly shewed me it was no sin to be tempted, but the sin was in yielding to the Temptation;

tation; but as in the Diſcoveries of the Love and Power of God I reſiſted the Temptation, I was preſerved from falling under it; and then that holy Scripture I witneſſed to be true, where the Servant of God ſaid, *Count it all Joy when you fall into divers Temptations*: and thus the Love of God did ſtill appear in the needful time; and as Temptations did abound, the Riches of the Love of God in Chriſt Jeſus did much more abound, and my underſtanding in things pertaining to Salvation was more enlarged: and at that time I did clearly ſee, *That all the Profeſſions that are this day in the World, that are without Life and Power from God, to be all but Will-Worſhip, and have no acceptance with God; and though many were in high Notions of God and Chriſt, it was but as an empty ſound without any ſubſtance:* for in the ſerious communing with my own heart, the Lord opened to my underſtanding ſome of the weighty things that concerned my Salvation, which, though I had many times before read the ſame Scriptures, yet I felt not the Power and Efficacy thereof till by the Light of Chriſt Jeſus they were open'd in my heart, and that immediately by the Finger of God; which place of Scripture is, where the Angel appeared to *Joſeph*, and told him, *That the Child's Name ſhould be called Jeſus, for he ſhould ſave his People from their Sins*; which words were ſet home with Authority from Heaven, and gave me to ſee that it was not a Profeſſion of Chriſt in the moſt eminent & higheſt Form that would avail, unleſs they that did thus profeſs him did come to witneſs his living Power to ſave them from their Sins; for, *For this purpoſe was the Son of God made manifeſt, to deſtroy Sin, and him that hath the power of Sin, which is the Devil:* Theſe two Scriptures being conſidered according to the true intent and ſpiritual meaning thereof, might be a ſufficient Evidence to all thoſe that plead for Sin term of Life, *that they have neither Part nor Lot in this Heavenly Inheritance*; wherefore my deſire for you all is, That you may all come to be living Witneſſes of the powerful Effects of the Coming of Chriſt, which is, *to ſave his People from their Sins, and to redeem them from all Iniquity*: So that it is eaſily ſeen and diſcerned who are the true Believers, whoſe Faith is the Faith of God's Elect, whom it is impoſſible to deceive: And who are thoſe that are in the Unbelief, whoſe Faith is quite contrary? for the one believes, That

Chriſt will fully perform the Work that the Father gave him to do, that is, *to make an end of Sin, and to finiſh Tranſgreſſion, and to bring in everlaſting Righteouſneſs unto all thoſe that believe in him and obey him*; the other believes *it is impoſſible, and no ſuch ſtate attainable in this World*: This Faith is contrary to the Faith of God's Elect; and all that are in this Faith, to them it is impoſſible to pleaſe God; and ſo conſequently, all their Performances, even thoſe which they call their Holy Duties, are all ſin, being ſeparated from that pure Faith that purifies the heart to God, and ſo it is to each man according to his Faith; *For, to him that believes all things are poſſible* (this is plain Scripture) Now if I or any Man or Woman in the World have this true Faith in Chriſt, who is made unto the true Believers both the Power of God and the Wiſdom of God, why ſhould thoſe great Pretenders to Religion and Faith in Chriſt Jeſus deny, that it is poſſible to overcome Sin, when Believers have Chriſt, which is the Power of God and Wiſdom of God to help them? So then, if I have the Power of God, I hope I have more with me then can be againſt me; and if I have the Wiſdom of God, I doubt not but I ſhall have that good Underſtanding that will preſerve me from all Evil; ſo that to me it ſuffices, that to him that believes it is poſſible to overcome ſin; but to him that believes not, to him it is impoſſible: But now, that none might be miſtaken in this my Faith and Judgment; in this weighty matter of Salvation, of being ſaved from all Sin; I do not ſay, as ſoon as a man or woman is come to have Faith in Chriſt Jeſus, and his Underſtanding is really opened, and that he plainly ſees there is help laid upon one that is mighty to ſave, and that to the uttermoſt all that come to God by him, that he that thus believes is preſently freed from all Sin; no, no; but he that hath attained to this precious Faith, he is then entred a real Souldier under Chriſt, the Captain of his Salvation; and being in this true Faith that works by Love, he is chearfully carryed on in this ſpiritual Warfare, warring againſt the ſpiritual Adverſary of the Soul, and Evil Inclinations of the fleſh; and continuing in that Faith that works by Love, he is contented to endure Hardſhips, like a good Souldier, that although the Enemy may aſſault, and ſometimes

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purſue, yet he reſolves never to quit the Field, nor forſake his Captain, but with the Reſolution of holding out unto the end, he watches, he ſtruggles, he wars, he Fights, keeping on his ſpiritual Armour, whereby he is able to reſiſt the Enemy, and ſo by degrees, as his Faith grows ſtronger and ſtronger, his Enemies grow weaker and weaker, and by his continuing faithful, in obedience to his holy Commander, who will be ſure to lead in the Way of Righteouſneſs, in due time he obtains the Victory; and being faithful unto the Death, he receives the Crown of Life, which God the Righteous Judge (of both Quick and Dead) will give unto all thoſe that love his ſpiritual Appearance.

Well, Neighbours, I was willing, according to my meaſure, and as it hath pleaſed the Lord to open to my Underſtanding (in thoſe things pertaining to the Salvation of my Soul) thus to write, being well aſſured, that no Form of Profeſſion, though it be the Truth it ſelf, that will be available to the Salvation of the Soul, unleſs it be accompanied with that living Power of God, which alone is able to overcome the Wicked One: Therefore whatever any of your Thoughts may be as touching your Faith in Chriſt, and being made Partakers of theſe heavenly Rewards that God beſtows on them that love and fear him, to you it will be no Advantage, unleſs you come to witneſs in your own Boſoms that living Faith, whereby you may overcome the world, and all the Snares and Temptations therein; for this was that that the Followers of Jeſus could glory in, even their Faith, whereby they got the Victory over the World, that although they met with various Tryals from unreaſonable men as without, and the furious Aſſaults of the Enemy within, yet they abiding in this living Faith, found the Lord ſtill to be near at hand, and a preſent Help in the time of need, through which many could rejoyce in great Tribulations, and others ſuffered joyfully the ſpoiling of their Goods, and others refuſed to accept of Deliverance, and many ſuffered cruel Mockings, ſome hewn in pieces and ſawn aſſunder, and many being perſecuted and tormented, going about in Sheep-skins and Goats-skins, of whom the world was not worthy: Oh! behold and ſee the deſpiſed Remnant of

Jeſus

Jesus, who loved not their Lives unto Death, but chose rather to suffer Affliction with the People of God, then to enjoy the Pleasures of Sin for a season; for they had an eye to the Recompence of Reward.

O you Armies of the Lord's Host, that are this day come out of *Ægypt*'s Bondage, and have this day refused *Ægypt*'s Glory, who with your Souls are travelling *Sion*-ward, where the Lord delights to dwell forever; in the strength of *Israel*'s God go on and prosper: and as a poor Fellow-traveller, that longeth and desireth forever to dwell with the Lord that made me, and fashioned me in the Womb, and hath preserved me a sensible Monument of his living Mercies to this very day, you that thus travel on in the strength of the Lord, with you I am content to become your Companion in Tribulation; and though many may be yet but as in the Wilderness, where the Lord is minded to prove us, yet having our Confidence in the God of our Salvation, he will bring us through this long howling Wilderness, and through the Overflowings of *Jordan*; and as those whose Hearts are right with the Lord, we shall in God's appointed season enter into the Holy Land, where we shall eat of the Milk and Honey, and our Souls shall be as a well-watered Garden, that bringeth forth fruit abundantly to him that dresseth and watereth it; and the Praise and the Glory shall be given to the Lord, who is worthy forever and for evermore, *Amen* and *Amen*.

THE END.

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AN EPISTLE TO FRIENDS

By G. F. ox

My Dear Friends,

WHoſe Faces are ſet towards *Sion*, from this Dunghilly World of Vanity and Vexation of Spirit; the Glory, Comfort and Pleaſures of it paſs away; they that have more or leſs of it, and they that enter into it, enter into Trouble; and when they are in it, it is a great Trouble to come out of it, and to be a Fool for Chriſt's ſake, who is not of this World, but of the World that hath no end: And therefore you muſt believe in the Light, Grace and Truth, that cometh from him, in the Inward Parts or Heart, which directeth your Minds to Chriſt, from whence this

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comes, and to unite to him that is Heavenly, who ſaith, *Seek the Kingdom of God firſt, and the Righteouſneſs of this Kingdom*, then all outward things will be added to them that have found the Kingdom of God, that ſtands in Righteouſneſs over Unrighteouſneſs; and it ſtands in the Power of God, over the Power of the Devil, and before he was, and it ſtandeth in Peace and Joy in the Holy Ghoſt, over all the Unclean Ghoſts or Unholy Spirits; and the good Seed are the Children of this Kingdom, which is Everlaſting.

And take heed of your Wills, and give not way to them, but give way to the Power and Spirit of God, which crucifieth it; and keep it under the Croſs of Chriſt, ſo that your Inward Man may be renewed, and the Old *Adam* put off, ſo that the Day Light of Jeſus Chriſt may be ſeen, which *Abraham* rejoyced to ſee, and ſo do they that be of the Faith of *Abraham*, the Gift of God, that ſee the Son of Righteouſneſs ſhine in their Hearts, to nouriſh that which God hath there planted, who watereth it with the living Water of the Word, his living Plant: And here is Water in your own Wells, that you may drink out of your own Wells or Ciſterns, and to have Grapes off their own Vines, from which they may have the new Wine in their new Bottles to glad and chear their Hearts with the Grapes and Wine from the Heavenly Branch of the Heavenly Vine, which the Lord doth hushand; and this muſt every one of God's People feel.

For what is the matter that all the World is of ſo many Wayes ſince the Apoſtles dayes? becauſe they

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are out of Chriſt, the Way, the new and living Way, which is over all the dead ways, which was ſet up above ſixteen hundred years ago.

And why have they ſo many Religions? becauſe that they be out of the pure and undefiled Religion before God, which was ſet up above ſixteen hundred years ago, which Religion keeps from the ſpots of the World; and then this Religion muſt be above the World, that keepeth from the ſpots; and they that are gone from this Religion, into them of their own making, tell people, that *They muſt not be Perfect here*, and *muſt carry a Body of Death with them to the Grave*; and others ſay, that *They muſt have a Purgatory when they are dead*: And this Doctrine is contrary to the Apoſtles, who ſaid, that *They were cleanſed by the Blood of Jeſus, and waſhed by the Water of the Word*; and this Blood and Water God's People muſt feel within, to waſh and cleanſe their Hearts, Souls, Minds and Conſciences; *Their Hearts and Conſciences ſprinkled* (as the Apoſtle ſaith) *with the Blood of Jeſus from their Dead Works, to ſerve the Living God*: for many may take of the Blood of Jeſus without them in their dead Works, not ſerving the living God, their Hearts and Conſciences being not ſprinkled with the Blood of Jeſus; and they muſt feel it within as well as without. If they have Life, they eat his Fleſh and drink his Blood, if they do live by him that is heavenly and ſpiritual, the Second *Adam*, the Lord from Heaven: For they have drunk long enough into old *Adam*'s unclean ſpirit, which is the Cauſe that they are ſo many Bodies, and do vex and quench the good Spirit, and reſiſt the Holy Ghoſt, which ſhould bap-

tize them all into one Body (that is) to plunge down all Sin and Evil that is got up by Tranſgreſſion, and burn that up which is Chaff or Corruption, and ſo to drink into one Spirit, as the Apoſtles and Churches did in the primitive Times, & ſo to have the ſame Fellowſhip and Unity in the holy Spirit of Chriſt as they had, to wit, in Chriſt Jeſus, who was and is the holy Head of his Church, and his Elect in him; and *Jeruſalem* that is above is the Mother of all ſuch; and ſuch do worſhip God as Chriſt taught above ſixteen hundred years ago, in Spirit and in Truth.

So all muſt come to the Spirit and the Truth in their Hearts and Souls, if they do know the God of Truth, who is a Spirit, and muſt worſhip him in Spirit and in the Truth, in which holy Spirit and Truth the unclean ſpirit and him that is out of the Truth cannot come: So all Will-worſhippers, and Dragon and Beaſt and Falſe Worſhippers, are out of this holy Spirit and Truth in which the pure and holy God is worſhipped; and as all that did eat of the Paſſover in the old Covenant were to be Circumciſed in the Fleſh, ſo are all in the new Covenant to be Circumciſed with the Spirit, by putting off the Body of the ſins of the Fleſh, that came upon Man by Tranſgreſſion, if they will feed on Chriſt their heavenly Sacrifice; for the old Covenant of Circumciſion was held in the Fleſh, and then they did feed upon the natural Sacrifices; but the new Covenant is held in the Grace, Light and Spirit, by which they are circumciſed, and ſo do feed on their heavenly Sacrifice: for in the old Covenant they were not to eat the Blood of Beaſts or any Blood; but in the new Covenant Chriſt tells

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you, *Except ye do eat his Fleſh, and do drink his Blood, you have no Life in him*: for as by *Adam* and *Eve*, their eating that which God forbad, came Death; ſo if *Adam* and *Eve*'s Sons and Daughters have Life again, it is by eating that which Chriſt commands: and as by eating came Death; ſo by eating cometh Life, and not by talking, no, not by talking of the Son of God; for all Reprobates may do ſo; for the Apoſtle ſaith, *If Chriſt be not in you, ye are Reprobates*; and *he that hath not the Son of God, hath not Life*; and *he that hath the Son of God, hath Life*; and the Saints did confeſs the Son of God was come, and had given them an Underſtanding, and they were in him; and they were to walk as he walked, and not only to talk as he talked; for there are too many Talkers, and few Walkers in Chriſt, my deſire is there may be more.

And the Lord God Almighty ſtrengthen you in your inward Man, and over all give you Dominion in the Seed of Life, which bruiſeth the Head of the Serpent (that brought Death and a Curſe) and this Seed bringeth the Bleſſings, in which all Nations are bleſſed; and out of this Seed they are not bleſſed, though they may profeſs all the words of this good Seed; and if they be not in it, they have not the Bleſſing in it; and they that be in this, their Bleſſings and Peace flow as a River from the Rock and Foundation of Life, that ſtandeth ſure, which all the Prophets, Apoſtles and ſanctified Ones did and do build upon, who is their Life and Salvation.

So feel the Stone that is cut out of the Mountain without hands, which muſt become a great Moun-

tain, and fill the whole Earth, which hath a Kingdom that is everlasting, which except a man be born again, he neither can see it, nor enter into his Kingdom.

And my Desire is, that you in your measures may be preserved to the Lord, and know what he doth require of you, to love Mercy, and to do Justly, and to walk Humbly with God; for the more the Lord giveth, the more he requires, and the less that he gives, the less he requires, who will judge the world in Righteousness according to the Gospel preached in every Creature, shewing that there is something of God in every Creature that shall answer his Judgment: And therefore my desire is, that all may be faithful to what the Lord hath made known unto them by his Grace and Truth, Light, Power & Spirit, and then the Lord will supply them with more; to whom be Glory and Praise, who is the Creator of all, through Jesus Christ, by whom all things were made; *Amen.*

G. F.

And *Dear Friends*;

MY Love to you all in the Seed of Life and Peace, which floweth as a River, & bruiseth the Head of the Serpent, that hath brought Death & Darkness, Wo, Misery and Imperfection upon and in man; & in this Seed Christ is all Nations blessed and elected, and out of it is the Curse and Reprobation; and out of this Seed are all the *false Religions, false Wayes, false Worships* and *false Churches* or *Bodies without Heads*, like so many Monsters, which the seed of the Serpent hath brought forth since the Apostles dayes, and then they have made them Heads or the Bodies or Churches; and when one is fallen off, then another they make, and set it upon the Body or Church, having lost and gone from the true Head, Christ. And

And ſometimes the Members do fall out about making a Head for their Body, ſo that the Members do deſtroy one another: Now this Monſtrous Body is brought in by this *evil ſeed* in ſuch as are gone from the Light, Grace, Truth, Power & Spirit, that cometh from Chriſt, the Heavenly Head, in whom dwelleth the fulneſs of Divinity: and they are never like to come to the true Head, Chriſt, but by coming to the Light, Grace, Truth, Power, Faith and Spirit of Jeſus, which cometh from him, and turneth to him again (the Head) and ſo to hold him their Head, by which all the Members are coupled together by Joynts & Bands, which do receive their Nouriſhment from him their Head, who doth ſupply every Member with Life everlaſting from him that is alive, and liveth for evermore.

And ſince ſuch have gone from the Light, Grace, Truth, Spirit and Power of Jeſus in this Night of Apoſtacy, they have gone from that which cometh from the Head, Chriſt, and which ſhould joyn to him. And therefore in this *night of Apoſtacy* there have been many *Bodies* without the true *Head*, which have made ſo many *Heads*, and ſet them upon their *Bodies*, and when *they* are gone, they do make *more*; and the Beaſt, Dragon, Wolves and Falſe Worſhips or Bodies, without the true Head, Chriſt, being out of the Grace, Truth, Light, Power, Faith and Spirit which the Apoſtles were in, they have brought forth ſo many monſtrous Bodies without Heads, till they have made Heads for them; and when one is gone, they do make another. And therefore all muſt come to the Grace, Truth, Power, Spirit and Faith that cometh from Jeſus, if that they do come to Jeſus from whence it cometh, and ſo hold him their Head, which Head all things were made by, ſo is Firſt and Laſt, Beginning and Ending; *Halelujah*.

And my deſires are, that all may be in their ſervices for Chriſt, Men and Women, in his Grace, Truth, Light, Power and Spirit, that from him they may all have their *Penney*, who doth reward every Man and Woman according to their Works, and not ſtand idle chaffering in the Market-place.

So with my Love in the Lord, the Creator of all, and in the Lord Jeſus Chriſt, by whom was all, and is over all, the Firſt and Laſt, a living Rock and Foundation for all the Living to build

upon that are quickned by him, & do believe in his Light, which is the Life in Christ, the *Word, by whom all things were made*, and so are grafted into Christ, the *living Tree, that never withereth*; and so from him the *green Tree* every Graft doth receive its *nourishment*, that is grafted into him; and so the living *Root* doth bear every branch, and nourishes it, that it may bring forth Fruit to the Praise of God over all, blessed forever.

And this is the *Tree whose Leaf never fadeth, nor Fruit faileth; but its Fruit feedeth all the Living, and the Leaves thereof heal the Nations:* and this *Tree* stands in the midst of God's Garden, who saith, *In the midst of thy Church will I sing Praise*, which are living Stones, a spiritual Houshold of Faith, Elect and Precious, the Church of the living God, written in Heaven; so *Holiness becomes the House of the Lord.* And therefore the Lord doth require more from *Friends* than all other people, because he hath given more to them; and so all people do expect more from *Friends* than all other people, in answering that of God in them all in Truth and in Righteousness, Holiness and Godliness; for *ye are the Lights of the World, and the Salt of the Earth to season it*: so all must glorifie the Lord God in their Lives & Conversations with their Bodies, Spirits & Souls, which are Christ's, who has bought them and cleansed them with his Blood and the pure Water of his Word, who makes them sanctified Vessels of his Mercy for his Glory; therefore none must dishonour the Lord.

And therefore my Desires are, that you may all be valiant for the Truth upon the Earth; and keep up all your Men and Women's Meetings in the Lord's Power, the Gospel, which hath brought Life and Immortality to light, and it will preserve you in Life and in Immortality over him that hath darkned you; and in this all will see their Work and Services for the Lord God and his Son Christ Jesus, in that which hath brought Life and Immortality to light, which *Gospel* is an *everlasting perfect Fellowship* and *Order*, which will stand when all others are gone; all the Saints that do enjoy this, cannot but praise the Lotd, and sing Praises to him forever and ever, *Amen*.

G F.

The

THe Apoſtle ſaith, *If any man be in Chriſt, he is a new creature; old things are paſſed away, behold all things are become new*, 2 Cor. 5. 17.

So they that are in Chriſt, are new creatures; and they that be in old *Adam*, are old creatures, and are in their old things, old Wayes, old Worſhips and old Religions, and have the old Garments, and are the old Bottles, that hold the old Wine, and cannot endure the new; and have the old, ruſty, moth eaten Treaſure. And they that be in Chriſt, the heavenly and ſpiritual ſecond *Adam*, who maketh all things new, are new creatures, and ſpiritual men, and heavenly-minded, and are new Bottles, that hold the new Wine and the new heavenly Treaſure, and have the new Cloathing, the fine Linnen, the Righteouſneſs of Chriſt, and are in the new and living Way, over all the dead Wayes; and they are in the new Worſhip, which Chriſt ſet up above 1600. years ago, which is in the Spirit and in the Truth, in which holy Spirit and holy Truth the holy God is worſhipped; and this was new to both *Jews* and *Gentiles*, and it is new to all the apoſtate *Chriſtians*, which are not in the holy Spirit and Truth that the Apoſtles were in. And this new creature in Chriſt hath a new Religion, which is pure and undefiled, and keepeth from the Spots of the World: and this Religion is new to the *Jews* and *Gentiles*, and all the apoſtatized *Chriſtians* that plead for a Body of death and ſin to the Grave, and a Purgatory when they are dead. And they that be in Chriſt are new Creatures, and they have a new Head, who is the Head of allthings, the firſt born of every Creature, and the firſt begotten from the dead, who is alive, and liveth for evermore, who bruiſeth the Serpent's head, who hath made things old, but Chriſt maketh all things new; and they that be in him, are new Creatures; & they that be out of Chriſt, be the old Creatures in old *Adam*, and theſe old Creatures are doting about their old things, and their old Bottles, old Wine, old Garments, and are doting about their old Wayes, old Religions and old Worſhips, and perſecuting one another with their old carnal

Weapons

Weapons, theſe old Creatures, which dote about their old Worſhips, Religions and Wayes; ſo that one old Creature falleth out with another old Creature, ſo that theſe old doting Creatures in old *Adam*, out of Chriſt the ſecond *Adam*, do wreſtle with fleſh and blood about their old Wayes, Religions and Worſhips: And theſe old doting Creatures (which be out of Chriſt the Saviour) do deſtroy one another about their old Wayes, Worſhips, Religions and Churches: And theſe old Creatures, that be out of Chriſt the Head, are Monſtrous Bodies without a Head, till that they have made one, and then the old Creatures ſet it upon their Body, which Head (as the old Creatures think) doth pardon their Sins; and when this their Head is fallen off their Body, then they do make another, and ſet it on their old Creature's Body: But they that are in Chriſt, are new Creatures, and Chriſt is their Head, who is their Redeemer, Sanctifier & Saviour, who is alive, and liveth for evermore, and walk in Chriſt, the ſecond *Adam*, who is heavenly and ſpiritual. And the old Creatures, out of Chriſt, their Walk is in old *Adam*, who is natural and carnal; and ſo that old Creature's Weapons and Armour, that he defendeth his old Ways, Church, Religion and Worſhip with, are carnal (and not Spiritual) by which they kill one another; and the old Creatures do ſtudy or dote which way they may deſtroy or impriſon, perſecute or baniſh, ſpoil or torture the Righteous or new Creatures in Chriſt. And they that be in Chriſt are new Creatures, their Weapons and Armour are ſpiritual, and they do not wreſtle with fleſh and blood, but ſpiritual wickedneſs and rulers of darkneſs in high places, and bring down imaginations and high thoughts, as Chriſt (whom thoſe new creatures are in) teacheth them, who ſaith, that *He came not to deſtroy mens lives, but to ſave them*; and rebuked ſuch as would have had mens Lives deſtroyed, and told them, that *they did not know what ſpirit they were of*: So it is clear, that the old creatures, that be out of Chriſt, which deſtroy mens Lives about their old Wayes, Churches, Religions, and their old Worſhips, do not know what ſpirit they are of; and therefore if they do not know what Spirit they are of, whether it be a good ſpirit or a bad one, they do not know, and yet people muſt conform to that Way,

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Religion, Worſhip and Church that this old creature, that is out of Chriſt, hath ſet up, or elſe he will perſecute them or deſtroy their Lives, though Chriſt ſaith, *they do not know what ſpirit they are of:* And is not this hard, to conform to that which the old creatures have made and ſet up, which do not know their own ſpirits, nor what ſpirit they be of? And therefore were not thoſe Doctrines, Ordinances, Traditions and Rudiments of the world the old creatures, which they did and do dote after, which the new creatures in Chriſt Jeſus were not to taſte, touch nor to handle, for they did periſh with the uſing? And are not all the Will-worſhips, and the Beaſts and Dragons Worſhips, the old creatures, that be out of Chriſt, bearing the Mark of the Beaſt in their Hand or Forehead? And they that be in Chriſt, which be new creatures, have their Fathers Mark or Name in their Fore-heads, and worſhip the Holy, Pure and Living God in Spirit and in Truth. And it was the old creatures that made Images and Idols, and ſuch make them now, and worſhip them: But they that are in Chriſt, are new creatures, and are renewed up into the Image of God, and worſhip him in his holy Spirit and Truth, God that liveth forever, *Amen.*

And theſe cannot touch, taſte nor handle the old creatures Images, Idols, Doctrines, Ordinances, Traditions or Rudiments of the World, which are the old creatures, in old *Adam*, which doth touch, taſte and handle them: but the new creature cannot, who is in Chriſt, the expreſs Image of the Father; and he maketh his new creatures like himſelf. *Moſes* made *Servants of God* in the Law or old Teſtament, but *Chriſt* made Sons in the new Teſtament; for *as many as received Chriſt, he gave them power to become the Sons of God.*

Swarthmore, in *Lancaſhire*,
the 30th of the 11th
Moneth, 1678.

G. F.

THE END.

BRITISH
6 MAY 1950
MUSEUM

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EPISTLE

FROM THE

Womens Yearly Meeting at York, 1688.

AND

An EPISTLE from *Mary Waite.*

A TESTIMONY *for the Lord and his Truth, given forth by the women friends, at their yearly meeting, at York, being a tender ſalutation of love, to their friends and ſiſters, in their ſeveral monthly meetings, in this county, and elſe where, greeting.*

Dear friends and ſiſters,

WE, being met together in the fear of the Lord, to wait upon him for his ancient power, to order us, and, in his wiſdom and counſel, to guide us in our exerciſe relating to church affairs: It hath pleaſed him to break in among us in a glorious manner, to our great ſatisfaction, and he hath filled our meeting with his living preſence, and crowned our aſſembly with his heavenly power, and opened the fountain of life unto us, and cauſed the ſtreams of his love freely to flow among us, and run from veſſel to veſſel, to the gladding of our hearts, which cauſeth living praiſe, and hearty thankſgiving to be rendered unto him, who alone is worthy. And, friends, we hereby ſignify to you, that there hath been many living teſtimonies delivered among us from the divine openings of the ſpirit of life, in many brethren and ſiſters, whereby we are fully ſatisfied that the Lord is well pleaſed with this our ſervice, and doth accept our ſacrifices and free-will offerings,

and returns an anſwer of peace unto our boſoms, which is greatly our reward. Here hath alſo been brought ſeveral teſtimonies in writing from divers of our monthly meetings, to our great ſatisfaction, touching the care of friends for the honour of God, and proſperity of truth in one another. And, dear friends, in that unchangeable love and precious truth of our God, we dearly ſalute you, wherein our relation and acquaintance with him, and one with another, in ſpirit, is daily renewed, and our care and concern for his honour, and one another's good, is ſtill continued; and therein we ſee there is as great need as ever to watch over one another for good; tho' it hath pleaſed God, in his infinite mercy and love, to give us a day of eaſe and liberty, as to the outward, and hath broken the bonds of many captives, and hath ſet the oppreſſed free, and hath opened the priſon doors in a great meaſure: living praiſes be given him for ever! And now, friends, it is our deſire that we all may make a right uſe of it, and anſwer the end of the Lord in it, and neither take nor give liberty to that part in any which may give the Lord occaſion to ſuffer our bonds to be renewed, but in his fear and holy awe walk humbly before him, in a holy and ſelf-denying life, under the croſs of Chriſt Jeſus, *which daily crucifies us to the world, and the world to us*, and teacheth us to deny ungodlineſs, and worldly luſts, and to live righteouſly and ſoberly in this preſent world, that by our holy lives and righteous converſation, others, ſeeing our good works,

works, may glorify our heavenly Father, and that, by our truth-like and Chriſtian behaviour, and upright dealing in all our affairs among the children of men, we may walk as becomes the truth. And, dear friends, join not with any ſort of people further than will ſtand with truth's honour, and reach God's witneſs in every conſcience, but as much as in you lieth live peaceably with all men, and do good unto all, eſpecially unto the houſhold of faith, and ſo daily fulfill the royal law of love, in ſhewing to all men that you are Chriſt's diſciples, by loving him and one another. And, friends, we cannot but warn you of the ſeparating and quarrelling ſpirit which leads unto ſtrife, contention and jangling, and would thereby lay waſte your concern for God's honour, and one another's good; this is that old adverſary and enemy of mankind, who, in all ages, *went about like a roaring lion, ſeeking whom he might devour*, and, as a ravenous wolf, ſometimes gets the ſheeps cloathing, and never wants ſpecious pretences to accompliſh his deſign, and bring about his end, which is to divide, rend, tear, deſtroy and ſeparate from God and one another; and would lay waſte the heritage of God, and make ſpoil of his plantation, and leave his tender plants without care, in the briars and thorns, and every hurtful weed to wrap about them to hinder their growth, and draw them out of their order, by reaſon of which, as in the days of old, the way of truth might be evil ſpoken of. The Lord diſappoint him of his purpoſe, and fruſtrate him of

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his end, is our prayer, and keep him livingly ſenſible, that the end of the Lord, in all his fatherly corrections, gentle chaſtiſements, and kind reproofs, hath been to preſerve us from the ſnares of the enemy. Therefore, dear friends, be concerned for the preſervation of one another in every of your reſpective monthly meetings, and be faithful in performing your ſervice and duty to God, and to one another, as he opens it in you, and lays it upon you, in exhortation, admonition and reproof, in tender love, for ſo it will be as the balm of Gilead unto thoſe who are wounded by the wiles of the enemy; for, dear friends, it is the very end of our travel and labour of love, *that the hungry may be fed, the naked cloathed, the weak ſtrengthened, the feeble comforted, and the wounded healed.* So that the very weakeſt, and hindermoſt of the flock, may be gathered into the fold of reſt and ſafety, where no deſtroyer can come, where the ranſomed and redeemed by the Lord have the ſongs of deliverance and high praiſe in their mouths, giving him the honour, who alone is worthy for ever. And, friends, let us ever remember the tender dealing and mercies of the Lord to us, and that it was not for our deſerts, nor any worthineſs in us, but his own good will, and for his ſeed ſake, in which he heard our many cries, and had regard to our tears, and helped us through many exerciſes and trials inwardly and outwardly, and hath been our rock and refuge, and our ſure hiding place, in many ſtorms and exerciſes; and yet preſerves in perfect peace

peace all thoſe that truſt in him, who keep his new creation full of joy; and the voice of thankſgiving and melody is heard in our land, and the Lord becomes unto us the place of broad rivers, and makes us before him as well watered gardens, and affects our hearts with his divine love to praiſe his name. And now to you young women, whom our ſouls love, and whom the Lord delighteth to do good unto, and hath viſited with the taſtes of his love, be you ordered by him in all things, that, in your modeſt and chaſt behaviour, your comely and decent dreſſes in your apparel, and in all other things you may be good examples to others, not only thoſe that are without, but to ſome profeſſing of the faith, that in the line of life, and language of truth, we may ſpeak one to another and ſay, *Ariſe, ye daughters of Sion, ſhake yourſelves from the duſt of the earth*, put on the beautiful garments, even the robes of righteouſneſs, the ſaints cloathing, the ornament of a meek and quiet ſpirit. And be not too careful for preferment or riches in this world, but be careful to know the Lord to be your portion and the lot of your inheritance. Then teſtimonies will ariſe as in the days of old; our lot is fallen in a good ground, we have large poſſeſſions. And, friends, be not concerned in reference to marriage out of God's fear, but firſt wait to know your Maker to become your husband and the bridegroom of your ſouls, then you will come to know that you are not your own, but that he muſt have the ordering and diſpoſing of you, in

ſoul,

ſoul, body and ſpirit, which are all his; for he, being the only one unto you, and the chiefeſt of ten thouſand among you, will be your beloved and your friend. Oh! friends, this ſtate is happy, and bleſſed are they that attain it, and live in it; the Lord is not unmindful of them, but in his own time, if he ſee it good for them, can provide meet helps for them; then will your marriage be honourable, being orderly accompliſhed with the aſſent of parents, and the unity of friends, and an honour to God, and comfort to your own ſouls: then husbands and children are a bleſſing in the hands of the Lord, and you will ariſe in your day, age and generation, as mothers in Iſrael, as thoſe holy ancients whoſe living teſtimonies reacheth unto us, and bleſſed memories liveth with us according to our meaſures; as Lydia open hearted to God and one to another, as Dorcas careful to do one another good, as Deborah concerned in the common wealth of Iſrael, and as Iael zealous for the truth, who was praiſed above women. And you, friends, who are under the preſent concern, and in your day's work, do it not negligently, not with careleſs minds, but be you diligent in every of your womens meetings, and order two faithful women in every meeting to take the care upon them, and ſo far as may anſwer truth, do you endeavour that nothing be practiſed among you, but what tends to God's honour, and one another's comfort; let nothing be indulged or connived at in any, whereby truth is diſhonoured, and let that be cheriſhed and encouraged in all

wherewith truth is honoured; and theſe our teſtimonies caſt not careleſly into a corner, but ſome time peruſe them, and mark well the wholeſome advice therein; that our travel may be anſwered, the Lord honoured, and you reap the benefit; and let a record be kept from month to month, and from year to year, of the Lord's dealing with us, and mercy to us, to future ages; that from age to age, and one generation to another, his own works may praiſe him, to whom all praiſes do belong, and be aſcribed both now and for ever.

From our yearly meeting at York, the 28th of the 4th month, 1688.

Signed on the behalf of the meeting by

Catharine Whitton	*Mary Waite*
Judith Boulby	*Deborah Winn*
Elizabeth Sedman	*Eliz. Beckwith*
Frances Taylor	*Mary Lindley*

C A WARNING

A WARNING *to all friends, who profeſs the everlaſting truth of God, which he hath revealed and made manifeſt in this his bleſſed day, whether on this ſide, or beyond the ſeas.*

Dear friends,

IN tender bowels of love do I feel, from the Lord, a warning ſpring in my heart to you, that you all may be kept low in his humble ſelf-denying life, where ſafety is to be found; for, aſſuredly, the great and notable day of the Lord is at hand, in which he will ariſe in the greatneſs of his ſtrength, to plead the cauſe of his ſuffering ſeed with all its enemies, whether within or without.

So all dear friends be faithful under your ſeveral diſpenſations; for in our Father's houſe are many manſions. Keep in the low vallies, for there will be your ſafety, there will the green paſtures of God's love be partaken of, and with ſuch will he delight to dwell. So, all friends, keep to your watch, that the day of the Lord come not in an hour you look not for it, and ſo you receive the unfaithful ſervant's reward; for indeed, friends, my ſoul is in a great travel for the proſperity of Sion, that her walls may be builded, her breaches repaired and made up; for, for many months, yea ſome years, hath my ſpirit been bowed down, and groaned under the ſenſe of an eaſeful, ſelfiſh, lukewarm

ſpirit,

ſpirit, that hath crept in upon many for want of watchfulneſs, and keeping to the daily croſs of Chriſt Jeſus, and in the narrow way and ſavoury life, that only will bring honour and praiſe to the name of the Lord. And how to be eaſed of theſe weights and burdens I did not know: my cry was to the Lord, that he would give me wiſdom and ſtrength to do his will. And it pleaſed him to lay his hand upon me, and bring me near to the gates of death, ſo far as I ſaw; and was pleaſed to hide himſelf from me, and my ſoul was in a languiſhing condition, and my cries were great unto the Lord, that he would not hide his face from me, but let me feel of his wonted goodneſs and mercy, by which I had received daily comfort and ſatisfaction from him in his unerring path, in which he had been pleaſed to lead me. And, at length, the Lord appeared, and ſaid he would be my phyſician, and cure my diſeaſe, and came in and comforted my ſpirit with his overcoming love, which greatly revived me. And in the openings of the bowels of his endleſs love, he ſhewed me a terrible day drew near, even, as one may ſay, at the door, and laid it upon me, to go warn his people in this city, and elſewhere, to depart from all filthineſs both of fleſh and ſpirit, from all lukewarmneſs, from the faſhions, cuſtoms and friendſhips of this world; from pride, covetouſneſs, and every ſin that ſeparateth from the Lord, and brings dryneſs, barrenneſs and deadneſs upon many, and makes as unſavory ſalt, that is good for nothing, but to be caſt forth and trodden upon.

 And

And to warn them not to delay time, but come into the true humility, lowlineſs of ſpirit, and ſelf-denying life, that the Lord might be a hiding place to them, for terrible will that day be to all the unfaithful and diſobedient. All the ſinners in Sion ſhall be afraid, fearfulneſs ſhall take hold on the hypocrite, dread and horror ſhall ſurpriſe them. O whither will you unfaithful fly! Would you not be glad that either rocks or mountains could hide you from the preſence of the Lord, and the wrath of the Lamb? O this will be a terrible day indeed unto all thoſe that have had a form of godlineſs, but denied the power that would have ſaved them out of all defilements and pollutions of this world.

For long hath the ſpirit of the Lord been grieved with theſe, who have long come and ſitten among God's people, as if they had been of them, but never came to ſink down to the heart ſearching light of Chriſt Jeſus in them, that by it they might be cleanſed from all ſecret and open ſins, from every Dalilah that lodgeth in the boſom, as pride and covetouſneſs, which often the one attends the other; covetouſneſs, ſaith the ſervant of the Lord, is the root of all evil, and adviſed them to fly from it; but who abide not in the ſpirit of judgment, and of burning, which God hath prepared to purge away the filth of the daughter of Sion, their filth hath not been purged or done away, which cauſeth many miſcarriages, blots and ſtains, and great reflections have ſuch brought upon

on the bleſſed truth, and much dirt hath been thrown on the pure, holy, and undefiled way of the Lord, which he hath caſt up for the ranſomed to walk in, and ſo through the unfaithfulneſs and uneven walking of ſuch, the name of the Lord hath been greatly diſhonoured, his ſpirit grieved, and the hearts of the righteous made ſad. And many a wounded ſoul there is among the Lord's people, who are bowed under theſe weights and preſſures; but aſſuredly the day haſtens that every one muſt bear their own burden, and the Lord will eaſe his innocent ones, who have been bowed down before him, and have mourned and groaned under theſe things; yea the day haſtens, that the unfaithful and diſobedient ſhall bear their own burdens. And the Lord will ariſe for his own name and glory ſake, and will eaſe him of his enemies, and avenge him of his adverſaries, and take to himſelf his great power, that he may reign and rule in the hearts of his, that faithfully labour in his work, and order their converſations aright before him. His glory ſhall reſt upon them, for he will not give it to another ſeed or birth, but to Chriſt Jeſus the ſeed of the woman, who was given to bruiſe the ſerpent's head; he hath born the iniquities of all, and been preſſed under them as a cart with ſheaves; his face hath been more marred than any man's, and his voice not heard in the ſtreets, no beauty nor comlineſs ſeen in him; and, becauſe he hath been a man of ſorrows, and acquainted with grief, therefore hath he been paſſed by,

by, and not regarded, but the Lord will make him the joy of many generations, and his Sion the praiſe of the whole earth.

Therefore, dear friends, love him with all your ſouls, and be you delighted in him above all enjoyments whatever, that you may lie down in the boſom of his love, and be nouriſhed by his ſide, as children of our heavenly Father, begotten by the immortal word of life, to live and reign here in it, and, when time ſhall be no more, enter into that bleſſed reſt prepared for all thoſe that have obeyed his glorious goſpel; and though as yet we be but as the gleaning of the vintage, yet the Lord hath many to gather, yea the numberleſs number ſhall be gathered, and great will be the work of our God, which he is bringing to paſs in this his bleſſed day; it cannot be declared as it is ſeen and felt in the ſpirit.

So, friends, be faithful in the work of your day, be valiant for the Lord and his bleſſed truth; come up in the nobility of his life, and ſtand faithful witneſſes for him; for we are the city ſet upon a hill, yea battle axes in God's hand, though our weapons are not carnal, but ſpiritual and mighty, through the power of God, to the pulling down the ſtrong holds of ſin and ſatan. Friends, we are they whom the Lord hath raiſed to hold forth Chriſt Jeſus, whom he hath given for an enſign to the nations, unto whom all the ends of the earth muſt come for ſalvation.

So, dear friends, let your light ſhine forth before

fore men, that they may ſee your good works, and glorify your heavenly Father, ſo that by your godly life and holy converſation many may enquire the way to Sion.

All friends be faithful, and keep your meetings in the fear of the Lord; be diligent in his work, for the woe and curſe belongs to them that do the Lord's work negligently, or with careleſs minds, and it is come on ſome already, and will come more upon others, if by ſpeedy repentance they return not unto the Lord. So be zealous for the Lord and his truth, and, as much as in you lies, gather orderly together as near the time as poſſible, that the meeting is appointed at; for diſorderly coming hath been a hurt, and burdened the faithful, who dare not be negligent in the Lord's work, and often they have waited a conſiderable ſeaſon, and God's power hath been felt, and the manifold grace of God been diſpenſed among us, and then others come in and miſs of the counſels, admonitions and refreſhments, which the Lord, by the operation of his bleſſed ſpirit, hands forth to his people, and ſo, for want of zeal in coming duly to meeting, eſpecially on the week days, truth hath not grown in them, but ſuch have long travelled in the wilderneſs, and many carcaſes fallen there, and ſo, for want of zeal and faithfulneſs, the enemy hath crept in, and darkened many minds, where once there was tender good deſires raiſed after God. So all have need to be faithful, and wait diligently every opportunity the Lord gives you to

feel

feel your ſtrength renewed; for in the world are many incumbrances and intanglements, ſome on one hand, and ſome on another, to draw the mind from God, and but one to draw it to him; ſo there is great need of holy zeal and diligence, in obſerveing the time to wait upon the Lord to feel your ſtrength renewed, to help through the many things, and his power to ſtrengthen and ſupport, that in your families, and all your undertakings, you may be a good ſavour to the Lord, being guided by his wiſdom to rule and order your children and ſervants, and he will give authority to ſtand over every thing that is contrary to his witneſs. And in the fear of the Lord I warn and exhort all parents not to wink or connive at any ſin in your children, as you tender their everlaſting well being; let no ſin go unreproved or uncorrected, but take the wiſe man's counſel, who ſaith, *Folly is bound up in the heart of a child, but the rod of correction muſt drive it out, and he that corrects his child ſhall deliver his ſoul from death.* So, friends, train up your children in the bleſſed truth and fear of the Lord, ſo may you have hope they will not depart from it when they are old. And take heed of giving way or ſuffering them to get into pride, and the vain and fooliſh faſhions, which are a ſhame to ſober people, and a great inlet to many evils, for they are prone to that by nature, and it may ſoon be ſet up, but hard to get it down. So friends, keep the yoke upon that nature that is proud, ſtubborn, or diſ-

obedient

obedient to parents, break that will in them betimes which comes from the evil one, and bend them while they are young, leſt when they grow up you cannot. And then you may ſorrow greatly when it is too late; for by your overlooking their folly or pride, the wrong nature grows in them to a ſtrong head, whereby you have helped them forwards in the broad way which leads to deſtruction, and their blood may come to be required at your hands. Ah, friends! friends! as much as in you lies keep down the evil, and the good will ariſe, then there will be room for the tender ſeed to grow up in them, and they will bleſs the Lord on your behalfs, for your love and care of their immortal ſouls.

And all maſters and miſtreſſes of families, keep in the dominion of truth, that in it you may rule over every unclean thing, and wrong ſpirit, that is contrary to the Lord, that you abiding in him who is the higheſt power, and higher than the powers of darkneſs, may in it keep your authority in your families; and look that all be kept ſweet and clean out of the condemnable ſtate, firſt in yourſelves, and then in your families, to ſee that all wildneſs, wantonneſs and rudeneſs, be kept under by the power, yea every thing that would blot or ſtain the precious truth. And then if the Lord requires any ſervice or teſtimony of any of you, for his name and bleſſed truth, that all may be clear in yourſelves, and juſtified by God's wit-

neſs, that you have ſtood in his counſel and authority in your families, and been good examples in life and converſation, by keeping your own houſes in order, and ruling there for God; then may you openly with boldneſs appear for the Lord, and threſh down ſin and every evil way, in the power and authority of his life, that none may have any thing to accuſe any of you on the accounts above mentioned. And, dear friends, all keep in the ſavoury life; but more eſpecially you who are drawn forth to bear publick teſtimony for the Lord and his bleſſed truth, keep you to the watch, that at all times, places, and on all occaſions, your lives may preach for God, by a clean unſpotted converſation, which is the crown of all the faithful, who labour in the work of the Lord, and are upright before him; his glory ſhall reſt upon them, and their reward is ſure.

Now unto all you young people, ſons and daughters, apprentices, men or maid ſervants, all that are convinced of God's truth, and the way that leads to everlaſting life and happineſs, be you all faithful to God's witneſs in you, and mind the motions and operations of it, that thereby you may be changed, and all judge out what's contrary to his pure witneſs; let not your minds wander, neither look at the vanities in this world, for Chriſt's kingdom is not of it, nor to be found in pride, wantonneſs, and luſt of the fleſh, the faſhions, cuſtoms, and friendſhips of this world,

for

for the devil is the king of pride, and all its antecedents, that lead to the gates of hell and everlaſting deſtruction, where there is woe and miſery, and that for ever more, where the worm never dies, the fire never goes out; ſo all you young and tender ones, where deſires are begotten after God, keep you low in his fear, and to the daily croſs, that all the contrary may be crucified, and all the enmity ſlain upon it. For every one that will be a diſciple of Chriſt Jeſus muſt come into the ſelf-denying life. You cannot have two kingdoms; ſo my advice to you all is, ſtoop to Chriſt's appearance in you, he who invites all to come and learn of him, who is meek and lowly, and you ſhall find reſt to your ſouls. So all be faithful in your ſeveral places and the exerciſes you may be under, that you may grow in grace, and in the fear and wiſdom of God. Let not your eyes look out at others, but mind your own conditions; for, if you do, it will ſpy many faults in others, and may be overlook more at home. This hinders the growth of many, ſo all wait low within to feel your growth in the bleſſed truth, and know how the work goes on, and whether thou feel God's love, mercy and goodneſs, renewed to thee day by day, or not; for your accounts will be for the deeds done in your bodies, and not for others, ſo every one is to labour to know your calling and election made ſure.

And you that are apprentices keep in the truth, love and obey it, for it will keep you faithful in your places, and out of every deceitful way, performing them not with eye fervice, but with ſingleneſs of heart, as unto the Lord, from whom you muſt receive a reward. And if the enemy entice, conſent not, though he come in with never ſo fair pretences, That thou mayeſt deceive thy maſter, and it will never be known, &c. or purloin or waſte his Goods: believe him not, he is a liar, and the father of lyes; for there is an eye that ſees in ſecret, which will bring all the hidden deeds of darkneſs to light, and every work to judgment. So as thy work is, ſhall be thy reward. But fear the Lord and obey his voice in thee, and he will deliver thee out of every unclean way and polluted path, by his dear ſon Chriſt Jeſus, whom he hath given for a high way of holineſs, and a reſtorer of paths to dwell in. Glory to his Name for ever ſaith the redeemed, who are now returning unto Sion with ſongs of deliverance in their mouths, and everlaſting high praiſes are ſounded unto him, by thoſe whoſe garments are made white in the blood of the Lamb, for Sion's redeemer is come, the taker away of ſin and iniquity is made manifeſt, the mourners in Sion comforted, the weary travellers are refreſhed, the feeble knees are ſtrengthened, the broken ſpirit bound up, and the wounded ſoul hath oil poured in: who can

but

but rejoice and be exceeding glad? for he hath put a new ſong in our mouths, he hath given his people beauty for aſhes, and, inſtead of heavineſs, the ſpirit of praiſe. All that know him will ſpeak well of his name, for all the noble acts he hath brought to paſs for his children. My ſoul is greatly affected in the remembrance of the Lord's numberleſs mercies (to me) and a little remnant whom he hath plucked as brands out of the fire, to ſhew forth his praiſes, and declare of his goodneſs in the land of the living, to hold forth Chriſt, the way to the Father, to the nations, that his ſcattered ſeed may be gathered from all the ends of the earth.

So I have cleared my ſpirit of what hath long lain upon me, and diſcharged my conſcience, in delivering the Lord's meſſage faithfully, according to the ability he hath given me. And ſo am clear in my ſpirit: The Lord ſet it home upon every heart whom it may concern, and that it may be received in the ſame bowels of love it was given forth. Then ſhall I have my reward, and the Lord his glory. And ſo ſhall return to my tent, and enter into the hole of the rock, where ſafety is to be

Rutty Leaming

Scrith — h 31
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A N

Epiſtle to Friends

Concerning

The PRESENT and SUCCEEDING

TIMES.

Being a faithful Exhortation and Warning to all Friends, who profeſs the Truth, to beware of the manifold Wiles of the Enemy, and to ſtand armed in the Light of the Lord God of Heaven and Earth, againſt his Aſſaults, that ſo they may be ready to anſwer the Call and Requirings of the Lord.

Alſo, ſomething ſignified of the Miſery of the Succeeding Times, that all may be prepared, and that the Evil day may not overtake any at unawares, but ſuch as turn away their Ear from Counſel.

By one who is a Traveller in the Way of Peace, and hath good Will towards all Men, and more eſpecially to the Houſhold of Faith,

STEPHEN CRISP.

Let him that hath an Ear, hear what the Spirit ſaith to the Churches.

Printed in the Year 1666. and Re-printed for further Service in the Year 1679.

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FRIEND;

WHoſoever thou art, that art travelling towards *Sion*, who art hungring and thirſting after Righteouſneſs, who art waiting upon the Lord for Strength to follow him fully, who art careful for nothing but to grow up unto the Lord in all Well-pleaſings, and in Faithfulneſs to ſtand approved to the Lord, over the Spirit of the World, and all that is in it; thou who art daily crying, *Waſh me, O Lord, waſh me thorowly; ſearch me and try me, and let no Evil Way, no Thought, no Word, no Work remain that may offend thee, or grieve thy Holy Spirit, but by the Power thereof ſubdue, bring down, caſt out all that is not of thy begetting*: *Yea Lord*, ſaith the Upright in Heart, *Spare no Arrows, ſit thou as Refiners Fire, thorowly purge the Floor, burn up the Chaff and all Combuſtible Matter, remove all that can be ſhaken, that nothing may remain but that which can ſtand all Storms, that which cannot be moved, that which will hold out to the End, and in the End praiſe the God of Endleſs Mercies.*

'Tis for thee for whoſe ſake this enſuing Treatiſe is again Re-printed, and I queſtion not but thou wilt find and feel in it the Savour of Life, in which it was at firſt given forth; and its Service ſtill remains to thy Comfort and Encouragement.

Oh Friend! 'tis to him who through many Tribulations, overcometh the World, and all things therein, that the promiſed Inheritance muſt be given; he

who is fitted and prepared muſt poſſeſs the Inheritance with the Saints in Light.

'Tis he that overcometh that ſhall eat the Fruit of the Tree of Life, that is in the midſt of the paradiſe of God. 'Tis he or thoſe who are of the Seed of *Jacob*, that are wreſtling with the Lord till the Break of the Day, that have the new Name that none can know but he that hath it, over whom the ſecond Death can have no power.

'Tis He who ſhall not be hurt by the Breaking and Confuſion of Nations, but he ſhall have Power over it all; his Name ſhall not be blotted out of the Book of Life, who hath born a faithful Teſtimony for the Lord in his Day and Generation to the end, him will the Lord Jeſus confeſs before his Father, and he ſhall be a Pillar in God's Houſe, yea, he ſhall go no more forth: And though he hath formerly been as a Prodigal, who hath ſpent his Portion, yet cannot be ſatisfied with Husks, but is conſtrained to return in the Senſe of his Poverty, being willing to be a Servant in his Father's Houſe, or any thing that the Lord will have him to be. 'Tis for him the fatted Calf is ſlain. 'Tis he on whom the beſt Robe, the Wedding Garment muſt be put on, and he muſt ſit at the Table of the Lord, and eat of the Feaſt of fat things, that is prepared upon the Mountain of Holineſs; 'tis he muſt drink the new Wine in the Kingdom of God; yea, ſuch may drink abundantly to their Souls Refreſhment; and theſe, as they have their Dependence upon the Lord, ſhall be made faithful unto Death, even the Death of every thing that is exalted above God's pure Witneſs, the Death of every

thing

thing that is contrary to God's pure holy Spirit in themſelves; theſe in this trying Day know not what thing the Lord will have for a Sacrifice, and are therefore given up to him in Body, Soul and Spirit, with whole Subſtance, even all they are and have, that God may be glorified in all, well knowing we are not our own.

'Tis for theſe, this little Flock, to whom in the good Pleaſure of the Father, a Kingdom muſt be given; theſe who have put off the Old Man and his Deeds, who have received the Lord Jeſus Chriſt, and walk in him; theſe who have ſeen the Emptineſs, yea, Nothingneſs of all things below, who have their Converſation in Heaven, and are ready to follow the Lord whereſoever he goeth; theſe are they who ſhall reſt in quiet, who ſhall with-ſtand that Peace that paſſeth Underſtanding, when the World with all its Glory and Riches ſhall be hurled hither and thither; theſe ſhall rejoyce in, and have Unity with that Power that Overturneth, Overturneth; and when Hypocrites ſhall be ſurprized, and the Sinners in *Sion* ſhall be afraid, theſe ſhall ſtand faſt in God, although as it were upon a Sea of Glaſs mingled with Fire; and the Lord God Omnipotent will put a new Song into their Mouthes, when they that know not the Lord, nor the Operation of his Power, ſhall have Weeping, and Wailing, and Gnaſhing of Teeth; theſe who have overcome the Worldly Spirit in themſelves, and knowing him ruling in them, who rules the Nations with an Iron Rod; theſe having the Moon under their Feet, ſhall be cloathed with the Sun; theſe having Oyl in their Veſ-

ſels,

ſels, as well as in their Lamps: theſe ſhall enter into the Chamber, where they ſhall be hid till the Calamity be over-paſt; theſe ſhall reſt in Peace under his Banner, that is Meek and Lowly, yet riding on in the Greatneſs of his Strength, conquering and to conquer, under whoſe Government there is and will be Peace and Plenty, whilſt Diſtreſs, Want, Anguiſh and Perplexity ſhall over-take all the Workers of Iniquity.

Now, to this God, that is able to do more abundantly for them that fear his Name and truſt in his Mercy, than we can ask or think, be all holy Praiſes and Obedience, Might, Majeſty and Dominion forever and ever, ſaith my Soul.

The 28th of the 4th Mon[illegible], 1679.

M. F.

AN

Epiſtle to Friends

Concerning

The PRESENT and SUCCEEDING

TIMES.

Dear Friends;

YOU whom the Lord hath reached unto in this the day of his Love, and hath made known the Way of Truth and Righteouſneſs unto you, through the raiſing up of that holy living Witneſs of himſelf, that long lay hid and buried in you, and hath brought you to a ſecret feeling of ſomething in you, that is worth the minding and regarding; and the Lord cauſing this to appear in the day of your ſeeking, as a Light, diſcovering Darkneſs, and its Power, by which ye were formerly holden, and given you by his Spirit a ſenſe and ſecret Hope, that in this Light, the way of Deliverance was to be attained unto; this Hope made you not aſhamed of the Light which before you hated, but you came to know and embrace it, even while others ſtill hated it, and you for its ſake; yet your Hearts being affected with the hope that did appear therein, could not but joyn unto it, as to make publick Profeſſion of it for its own ſake; and for no other ends or deſigns, or interſt at all, but with reſolution in that Light, to wait for the Salvation of God. Dear Friends, it is you aforementioned;

mentioned that both now, and for ſome Dayes and Weeks my Heart hath been deeply exerciſed concerning, even Night and Day; and the aboundings of the Fathers Love doth often overcome me, and draws me forth now to ſay and write theſe things unto you for your Admonition and Eſtabliſhment; and indeed it is you who did thus rightly own the Way of Truth, and knew your believing to be the Gift and Mercy of God to your Souls, that I do aim at; for thoſe that have taken up the profeſſion of the precious Truth upon by-reſpects and ſiniſter ends, and but for Reaſons propounded in their Carnal minds; though I do pity them, yet I have not much at this time to ſay to them, but this, *The Day ſhall declare them, and their Garments ſhall not hide them.*

But you, Oh my Friends, who had fellowſhip with us, in the deep travels of our beginnings, and did come to Truth the ſame way, and have known the power and virtue of it, many times overcoming you in your inward Man, which hath made you cry out, *Lord, evermore give us of this Bread*; and hath made you as a watred Garden: Oh friends! how ſhall I expreſs or ſignifie unto you thoſe Longings, thoſe ardent Deſires and earneſt Breathings of my Soul, that you, even you, might abide, to the end of all Tryals and Tribulations, Adverſities, and might inherit that Crown of Immortality, that is in Chriſt Jeſus our Lord, and might not by any means be bereft thereof; this is ſingly my travel in Body and Spirit, that you might be kept and preſerved out of all the ſubtil Snares of the wicked One, which hunts for the Soul, even of thoſe that have believed; And therefore in dear and tender love, I have a few things to write unto you for the clearing of my Conſcience, and diſcharging my duty in the ſight of the Lord; and the Lord give you all a tender and an underſtanding Heart, that both you and I may yet have cauſe daily to praiſe the Lord in the glorious Light of his Salvation, which he hath manifeſted amongſt us by the revealing his Son Jeſus Chriſt, to whom belongs *Dominion, Honour and Glory forever, Amen.*

And

And firſt, dear Friends, it is in my Heart to put you in remembrance of that by which we were called & convinced, which as a Foundation Principle was laid in and among you, and it being unchangeable and unalterable in it ſelf, doth therefore admit of no alteration or change in thoſe that are rightly kept to it.

It was a Light which aroſe in our Hearts, and ſhined forth from God, the Father of Lights, carrying in its appearance the Nature and Property of God, both in its condemning Evil, which the Enemy had ſown or planted in us; and owning, allowing, and juſtifying every thing that was good and honeſt, juſt and equal; even thoſe Thoughts in our Hearts which were of turning towards the Lord, and ſeeking his Righteouſneſs; theſe thoughts were juſtified and encouraged by the Light, and all the contrary diſcovered and judged, as they were brought to it to be tryed. Now this Light did our Souls rejoyce in, as they had good cauſe, though it took away our former Rejoycings; our Peaſures in Vanities and Iniquity died, our Glory in this World withered, our Friendſhip with the Sons of men decayed, and we ſtood in the Light and ſaw all theſe things, and were not ſorry at it, but waited daily to ſee theſe things more and more brought to paſs; neither was there a permitting our Thoughts to go out, how we might prevent thoſe Damages, or repair theſe Loſſes, but the Croſs of Chriſt was indeed our glorying or rejoycing; and the Hope that was before us, did make us deſpiſe the Pleaſures, Treaſures and Honours, Friendſhip and Delights of this World; and in thoſe dayes you grew into a feeling of the Heavenly Joy, where the Hundred fold was witneſſed in your Boſoms, and the Zeal of the Lord was kindled by his own Spirit in you, againſt whatſoever this Light of Jeſus in the Conſcience did witneſs againſt; and the Lord beheld your Integrity, and bleſſed you, and multiplyed you, and added to your ſtrength and ſtature, and then did the Fruits of this glorious Work abound among you, in three more general and ſpecial effects; by which effects, or by their continuance among you, let all now come to ſearch and try themſelves, that ſo dear Friends, thoſe that have continued faithful in them all, may

perſevere in like manner to the end: and thoſe, who upon true ſearch do find, that they have failed, and fallen ſhort in all or any of them, may make haſte to Repent, and to turn to that which was the Root of them all, that they may not be found as fruitleſs and withered Banches, in the day that cometh, leſt they be cut off, and utterly conſumed, and blotted out from among the living Branches of the Vine; for a Day cometh that Truth will look into the Fig-tree for Fruit, and Leaves will not defend it from the Curſe and Blaſting.

The three eſpecial *fruits* that did ſpring forth from this bleſſed Root, and were and are to continue and increaſe in us and amongſt us to the end, are theſe;

1. *Purity*, manifeſted in a Godly Converſation.

2. *Unity*, manifeſted in dear and tender Love one towards another.

3. *Faithfulneſs*, manifeſted in bearing a conſtant and faithful Teſtimony to the thing we had received and believed, though it were unto great loſs and ſufferings.

And againſt all theſe doth the wicked one appear, to ſee if he can make you barren concerning them, and that with divers Wiles and Subtilties, that he may prevail on you, and not be known to be the Enemy, but might ſo overcome you, as that you might both ſubmit to him, and then plead for him and his Snares and Wiles, as being juſt, right, lawful, prudent, convenient, *&c.* But, Oh dear Friends, let all be watchful and diligent to wait in the ſence and true feeling of that Seed that never fell nor was beguiled; and you will (even the leaſt of you) ſee and comprehend his workings and tranſformings, and be delivered from them.

1. *Purity* and *Holineſs* was a Fruit in you, which doth yet flouriſh in many (*bleſſed be the Lord*) who are as watchful and careful to approve themſelves in obedience to the Light of Truth in their inward parts, as ever, and find as great a neceſſity both of trying and judging with its Judgment as ever; theſe having thus waited have renewed their ſtrength unto this very day, and do mount up as upon the Wings of an Eagle; theſe are neither weary in *running*, nor faint they in their walk-

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ing; But alas! Friends, even theſe do know with how great and manifold aſſaults they have been aſſaulted, and known and ſee with ſorrow of Heart how the aſſault hath prevailed upon ſome, by working into the mind a ſecret Liberty, and ſuppoſed Enlargedneſs, whereby a Careleſneſs hath entred ſome, and they having no Keeper, but the meaſure of Light revealed in their Hearts & Conſciences, ſo ſoon as they came to be perſwaded to ſlight the Reproofs of that, they ſoon erred; & this ſuppoſed Liberty entered, *that now, after ſo many Years ſtrictneſs and circumſpection, they ſhould not need now to ſtand ſo ſtraitly to try things and words as at firſt, becauſe now a day of more Liberty was come*; and this Liberty ſecretly prevailed againſt that pure fear that once was placed in their Hearts, and againſt the very obedience of Truth, inwardly in the ſubjection of the mind, and then it became manifeſt outwardly; the Actions ſometimes blame-worthy, the Words and Speech again corrupted, and run into the old Channel of the World, like them again, and the ſingle pure Language, learned in the Light, in the time of their poverty and ſimplicity, almoſt loſt and forgotten, and ſo the work of God which he wrought, in a manner laid waſte; and then, when this Liberty is entered, and made uſe of, as aforeſaid, oftentimes a ſecret ſubtilty ariſeth againſt the judgment of Truth, either from within, or from any outwardly, that are grieved with this looſe and careleſs kind of ſpeaking or acting, which ſubtilty leads to contend for it, againſt the Judgment, telling the Creature, *why theſe things are but ſmall things, and little things, and what, we muſt not ſtrain at a Gnat, and ſuch like.* Oh my Friends! beware of theſe evil Suggeſtions of the wicked one: How came they to be ſmall and little things, ſeeing they were great things with us in the beginning? And how comes an offence of this Nature to be light now, ſeeing it was heavy in the beginning? Oh let not the greateſt Mercies of our God ſo fill us, as to make us ſlight or forget the leaſt obedience, but rather let the continuance of his Mercy the more quicken you up unto a Zeal for his Name and Truth in all things, to be found doing and ſpeaking according to the Rule of Righteouſneſs, which ye learned in the Light, in the day of

your being low and little, and then nothing will riſe up and be exalted in the multitude of Gods Mercies, but that holy Birth which lives in Purity when it is at higheſt; and ſo that Life of Righteouſneſs will ſhine forth more and more, which glorifies God and ſeeks his honour. Dear Friends, that ye might be ſo kept unto the end, is the breathing and travel of my Soul: and that where this neglect hath entred, and this aforeſaid Corruption either in Speech or Action is to be found, that ye would receive the Word of Exhortation in meekneſs and fear, in which it is written unto you, and may redeem the time, for the dayes are and ſhall be Evil, and none will hold the myſtery of the Faith (that ſaves from falling in the evil day) but ſuch as do keep the pure and undefiled Conſcience, which none can do but by perſiſting and continuing in the daily Sanctification of the Spirit, and belief and obedience of the Truth.

A ſecond Fruit that was brought forth from this good Root, was *Unity* and *Love* one towards another; which bleſſed be the Lord, is preciouſly preſerved in and among many to this very day; who are ſo ſenſible of the divers operations of Truth in them, to be all by one Spirit, that they are ſtill kept of one heart and mind, given up freely to ſerve the Lord in ſingleneſs of heart in their Generation; and are in this good work as Strengthners and Encouragers of one another; but notwithſtanding the Enemy hath been exceeding buſie to lay waſte and deſtroy this bleſſed effect alſo, and that under divers Pretences, which the Lord ſtill diſcovered by his own Light and Spirit in his People, who have ſingly waited upon him; but many have been his Wiles, ſometimes fitting and preparing Veſſels to riſe up in the fleſhly and ſenſual Wiſdom, and to traduce and bring in corrupt and evil Doctrines, to try who were not ſound in the Faith, that they may draw them aſide into a heat and zeal for ſomething which had not its Root in the Truth, and which they that abode in the Truth could not own, but judge and condemn in the Name of the Lord; which when ſuch ſaw, they took thereat occaſion of ſtriving to propagate and promote that which they ſaw withſtood; ſo having loſt ſubjection to the Spirit of Truth in themſelves, which would have kept them in

Unity

Unity in the Body; and having alſo loſt and laid by their ſubjection to them that were over them in the Lord, they then grew ſtubborn and willful, and proceeded in more zeal for that which ſtood in oppoſition to the Truth, than ever they did for the Truth it ſelf; and theſe ſometimes have prevailed to the ſubverting whole Houſholds, and have turned ſeveral from the Faith and Simplicity that is in the Goſpel, who, as well as thoſe that ſubverted them, have loſt the fellowſhip of the Saints, and the ſavour of Life, either in themſelves or others, and then the Enemy perſwaded them, all are dead to the Life but themſelves; and ſo they grow to have a tickling Joy in what they do and ſay, in obedience to that perverſe and ſingular private Spirit, and ſo grow up to ſpeak evil of Dignities, and are unruly, and dare to ſpeak againſt Heaven, and them that dwell and inhabit in it, whom God makes to ſhine as Stars in the Firmament of his Power; but alas for them! my Soul pities them, when I ſee how they ſport themſelves with their own deceivings; but the Day of the Lord is among his People, which hath and doth make them and their Spirit manifeſt, and their Fruits alſo have made them manifeſt.

Another Way that the Enemy ſeeks to break the Unity, and diſſolve the Bond of Amity, is, by ſowing a Seed of Jealouſie and Prejudice in the Hearts of ſuch in whom he can get an Entrance, that ſo they may ceaſe from the true and unfeigned Love and that upon a pretended Reaſon, becauſe of this or that, which is ſuppoſed or imagined, in the evil parts in themſelves, againſt others; giving heed to evil Thoughts and Surmiſes, which break forth many times in Whiſperings and Tale-baring; which though the thing ſuppoſed to be evil, were really ſo, yet this is not to be allowed or given way to among you, but to uſe plainneſs one towards another, and ſingle-heartedneſs; and to ſhut out the Evil One in this his ſubtil appearance alſo. Oh dear Friends! remember how the Lord hath dealt with you, and deal you ſo one by another; he hath not ſoght Occaſions againſt you, but hath long born and ſuffered, and exerciſed much Patience and Tenderneſs towards you; yet plainly reproving the Evil in you, and not treaſuring it up againſt you. Oh

Friends!

Friends! be like-minded one towards another, that the Enemy of your Peace and Concord may be defated, and you preſerved entire to one Head, even to Chriſt Jeſus; and ye may be one, and the Name of the Lord may be one among you; and that which tends to the making cold your Love, may be judged in all; and ſo Brotherly-Love will continue with you to the End.

Another way which the Enemy works to ſcatter, and to bring from this Unity, is, by leading ſome, who have believed, into ſome Sin and Iniquity, which the Body (that are in the Truth) are conſtrained to appear in Judgment againſt for the Truth's ſake; and yet notwithſtanding the Party ſo ſinning, being above the witneſs in themſelves, which would bring them to own the Judgment of the Spirit of Chriſt in his Church, they exalt themſelves above the Judgment, and ſeek to gain to them ſuch whom they can enter by their words and Complaints, to take part with them againſt the Judgment, and thoſe that paſſed it. Such were thoſe whoſe words *did eat* (the Apoſtle ſaid) *as a Canker*, of whom the believers in thoſe days were to be aware; for commonly ſuch as have gone from the Power, that ſhould have kept them clean and upright, they will alſo turn againſt the power in thoſe that abide in it, eſpecially if they be drawn forth to reprove and rebuke them: but let all ſuch know, that's not the way to be renewed; and let all that take part with any that work Iniquity, know, that they do but defile their own Souls thereby, and do but rend themſelves from that Body which they cannot proſper out of. And therefore, dear Friends, beware of joyning with that in your ſelves or in others, which the Power goeth againſt, let the Pretences be what they will; for that which doth Evil, will always be apteſt to ſow evil Complainings of others; and ſuch as are in the unſatisfied Murmurings againſt Judgment paſſed upon them, are much to be feared; for they thereby render themſelves to be the more guilty, and yet the further from Repentance. But, dear Friends, watch unto that which gives you a living feeling of the living Body, which is the Church, that in all things you may demean your ſelves as true Members of it, ſerving one another in Love, and ſubmitting your ſelves one unto another for the Lord's ſake: That in all

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Plainess and Singleness, as becometh the Truth, you may seek to preserve the Unity which the Enemy of Truth and Peace doth envy; so shall ye continue to strengthen one anothers hand in every good work, and this shall tend to the weakening of the hands of your Enemies, who seek to divide you, that they might rule over you. Many other Designs doth the wicked one try, daily to break and divide, more than can now be named or here inserted; but they are all out of the Light, and if you be in it, you will see them, and that will preserve you; for its one, and did make us one, and will keep us to be of one heart and mind to the end, if we abide in it.

3. The *third good effect* which Truth did work in the beginning in them who did truly receive it, was *Zeal* & *Faithfulness* to God in the bearing Testimony to what was manifest, though through great Sufferings; in which, as Friends abide in the Root, they do daily encrease in Power, to fulfill the same Testimony: for the Mercy of the Lord doth engage them; and his answer of Peace in the midst of their Tryals, doth Arm them and Encourage them, and they do hold out to the End; and for such the Lord hath always made a way, better than they could have made for themselves. Yet the Enemy hath in this Matter also been very busie, and hath prevailed with some under divers Considerations, or rather Consultations, which he hath propounded unto them. But, O Friends, be ye all watchful, and take heed lest any of the Testimonies of Truth be laid waste; for that which leads to be weary of bearing Witness to the Truth, and to lay it Waste, the same will lay thee Waste, and bring thee into such a State, as thou wilt want the Truth to bear witness for thee; and though it be hard for Flesh and Blood (which hath no Kingdom but here) to fall into the hands of Unreasonable Men, yet it is a more fearful Thing to fall into the Hands of the Living God; and therefore, let all Lukewarm ones, who are neither hot nor cold, be now awakned, and all that have gone backwards be warned to *return to their First-Love, else the Lord will come against them, and the Day hastens that will divide such their Portion among Hypocrites, except they Repent.*

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But to touch at ſome of the Reaſons or Arguments, which he that abode not in the Truth himſelf, uſeth to draw others into this kind of Treacherous Backſliding.

Firſt, He appears to ſome, to perſwade them, That their former Teſtimony was born more from an imitation of others, than from a work of the Power of God in themſelves; and that now, they not finding the Thing required of them, they may leave off their Teſtimonies, or may do ſuch things as they have denyed formerly; this Snare doth the Enemy make uſe of in theſe Days. But mark who it is that he hath caught with it; none but ſuch who ſometimes were Low in their Minds, and dare not grieve the Spirit of God in themſelves, nor others, but for the Truths-ſake could give up all things rather than their Teſtimony; but in time growing careleſs and looſe in waiting, loſt that ſubject ſtate, and grew high and exalted in their Minds, above the Croſs that ſhould have crucified the betraying Wiſdom; and ſo having loſt the true exerciſe of the Power, and the feeling of the Excellency and Worth of the Truth, they knew not the Requirings of the Lord; and the earthly Mind got up, that placed a greater eſteem upon Earthly Things, than upon Things that are Eternal; and ſo things that once thou offeredeſt up to God, thou takeſt again into thy own hand, and ſo robbeſt the Lord, and groweſt careful about outward things, as other *Gentiles* are; and to cover thy ſhame therein, the Enemy then tempts thee to bely the Power that once wrote in thy Heart, and made thee afraid to act againſt the Light, or to deny the *Teſtimony* for God in ſuch things as was manifeſt, and then ſaiſt, thou didſt it by imitation; but thou ſhalt know thy Covering is too narrow in the day that haſteth upon thee.

Another Temptation that the Enemy preſenteth, is, That though thou art convinced what to do, or what thou ſhouldſt deny, yet the Tryals are ſo hard and ſo many, and Perſecutors wax worſe and worſe, ſo that thou ſhalt not hold out to the end; and where he can get entrance with this Bait, he preſently cauſeth an Evil Heart of Unbelief and Doubting to ariſe, which takes away even the ſtrength which the Lord did give, and ſo feebleneſs doth enter the Mind, and a Spirit of Bondage leads

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thee to fear again; and then comes the Diſpute in thy Heart whether thou ſhalt ſtand with the Power of God, in the Obedience, or whether thou ſhalt fall under that Power that ariſeth againſt God, and his Truth and People? and in this Combate thou haſt a ſubtil Enemy, uſing many devices to betray thee, and a part in thy ſelf, not yet mortified, that is ready to ſay, *Pity thy Self, Pity thy Wife, Pity thy Children, and Pity thy Relations*; which it may be ſometimes, are all as ſo many Inſtruments of Satan to ſeduce thee, and lead thee into Darkneſs, that thou mayſt not ſee ſo great neceſſity in thy bearing up thy Teſtimony as indeed there is, nor ſo great a danger in the contrary as indeed there is.

Oh Friends! at ſuch a time as this, where is there any help but in the Lord? Where canſt thou find a Saviour, but in that Light which gives to diſtinguiſh of the ſeveral Voices? Now it is good for thee to remember, that *if thou walkeſt after the' fleſh, thou muſt and ſhalt ſurely Dye and Wither.* In ſuch a time flee, flee to the Lord, wait in his Dread to feel thy ſtrength but renewed at the preſent, and take no care for ſtrength next *moneth*, next *Year*, or next *Tryal*; for *God is God, and changeth not, and will be the ſame to thee in Seven Tryals as in Six, if thou believe and wait on him in Uprightneſs*; and therefore fear not man, but truſt in the Lord, all ye that have known and felt his Power, and let not in the Enemy of your Souls by the Door of *Carnal Reaſoning*, but keep that shut; and rather conſider, how the Enemy makes thee as a rejoycing among his own Children, and ſtrengthens that hope in them of their overcoming all others, as well as thee; which hope is Curſt, and ſhall be Confounded: And conſider, that if thou letteſt fall thy Teſtimony, which thou haſt once born for the Lord, thou makeſt the Heart of the Righteous ſad, and makeſt their Travail through that Teſtimony the harder for them, by reaſon of thy encouraging their Adverſaries by the hope aforeſaid. And whatever thou doſt, *they muſt go thorow to the End who will inherit the Crown of Immortality.*

And again conſider, It may be that thy backſliding, or cowardly drawing away the Shoulder, may prove a Diſcourage-

ment to others, and they may ſtumble in thy ſtumbling, and fall with thee, and never be able to riſe, and ſo thou bring their Blood alſo upon thee. Oh, remember alſo that Servant of the Lord, who could ſay, *Pſal.* 119. 157. *My Perſecutors are encreaſed, but my Heart doth not decline thy Teſtimonies.* That was a noble Spirit becoming the Souldiers of Chriſt; yea, *though perſecuted by Princes*, as he ſaith, Verſ. 161.

Dear Friends, Let your Minds be ſtirred up to be zealous for the Lord, in this the great day of Controverſie with Darkneſs & its Power. Who hath God to bear Witneſs to his Name but you? Among whom hath he made it known as among you? Who have given up themſelves to the Lord as you have done? Well, *Bleſſed are they that keep Covenant with the Lord, for they ſhall ſee his Glory.*

One more ſubtil Snare of the Enemy in this matter is in my Heart to mention, that is this, *viz.* To perſwade thee for once, ſometimes to do that which the Light hath made manifeſt, with a purpoſe afterwards to be more Faithful. Oh Friends, In the Name and Fear of the Lord, I exhort and warn you all to take heed of this, for this will prove but a falſe Confidence, thou wilt find this kind of going out of the Guidance of Truth, to be a dear Out-going to thee; for if ever thou doſt return, it will be very hardly, and with bitter Anguiſh of Soul. Oh! do not tempt the Lord on this wiſe, *leſt it do prove impoſſible upon thy ſinning willingly to renew or reſtore thee again by Repentance*; thou wilt have thy *Pottage*, but wilt *looſe the Bleſſing*, *though thou may ſeek it with Tears*; for while thou *wenteſt out*, *behold*, *thy way became hedged up*, and the *Thorny Nature* got up in thee, and ſo thou art *debarred* and *fenced out* from enjoying thy former ſtate; Sin being entered, Death ſoon follows. Oh remember *Sampſon*, who when he had diſcloſed the Token of a *Nazarite*, in which ſtate he ſtood in Covenant with God; yet thought to have ſhaken himſelf, and to have gone forth in his Strength, as at other times, but was miſtaken, *Judg.* 16. 20. *for the Lord was departed from him, though he knew it not.* And ſo, though thou haſt known the Lord's Preſence and Power in thy Veſſel, yet take heed of letting in that Treacherous Spirit, to lead thee to Unfaithfulneſs,

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and to betray the leaſt of his Truſts & Teſtimonies committed to thee, though it be but for once; for thereby thou wilt render thy ſelf unworthy to be found a Witneſs of his Power another time; for the Lord will leave that Veſſel, and often doth, and chuſeth other Veſſels to manifeſt himſelf in, that will be more True and Faithful.

So, dear Friends, in true and tender Love I have laid theſe things before you, that ye might all be ſtirred up and provoked to Love, and to good Works, that ye might abound in the Grace committed to you; and none of you who have known the Truth, might be entangled with the Wiles of your ſubtil Enemy, and that you that have begun well, might not loſe the things that ye have wrought, but mi ht perſevere in well-doing till ye have finiſhed your courſe in peace. And Friends, this is the joy and delight of thoſe that labour among you in the Lord, and hereby is our Hand ſtrengthened, and our Hearts refreſhed, when we do find ye ſuch as we deſire ye ſhould be, even ſtedfaſt in the Truth; and then alſo do you find us to youward, ſuch as ye deſire we ſhould be, even a refreſhing in the fellowſhip of Life unto you, and our God comforts us together, in the mutual joy and comfort of his holy Spirit, working in us and you.

And Friends, I am the more drawn forth at this time to viſit you with an Epiſtle, becauſe the Lord hath given me ſome ſight of his great and dreadful Day, and Workings in it, which is at hand, and greatly haſtens, of which I have ſomething to ſay unto you, that ye may be prepared to ſtand in his Day, and may behold his wonderous Working among his Enemies, and have fellowſhip with his Power therein, and may not be diſmayed nor driven away in the Tempeſt, which will be great.

And as concerning thoſe ſucceeding Times, the Spirit of the Lord hath ſignified, that they will be Times of Horror and Amazent, to all that have, and yet do reject his Counſel: for as the dayes of his Forbearance, Warning and Inviting, hath been long, ſo ſhall his appearance amongſt thoſe that have withſtood him, be Fierce and Terrible; even ſo terrible, as

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who ſhall abide his coming? for the Lord will work both ſecretly and openly, and his Arm ſhall be manifeſt to his Children in both.

Secretly he ſhall raiſe up a continual fretting anguiſh amongſt his Enemies, one againſt another, ſo that being vexed and tormented inwardly, they ſhall ſeek to make each other miſerable, and delight therein for a little ſeaſon; and then the Prevailer muſt be prevailed over, and the digger of the Pit muſt fall therein; and the confidence that men have had one in another ſhall fail, and they will beguile and betray one another, both by counſel and ſtrength; and as they have banded themſelves to break you, whom God hath gathered, ſo ſhall they band themſelves one againſt another, to break, to ſpoil, and deſtroy one another; and thorow the multitude of their Treacheries, all credit or belief, upon the account of their ſolemn engagement, ſhall fail; ſo that few men ſhall count themſelves, or what is theirs, ſafe in the hand of his Friend, who hath not choſen his ſafety and friendſhip in the pure Light of the unchangeable Truth of God; and all the ſecret Counſels of the Ungodly ſhall be brought to nought, ſometimes by the means of ſome of themſelves, and ſometimes by impoſſibilities lying in their way, which ſhall make their Hearts fail of ever accompliſhing what they have determined; and in this ſtate ſhall men fret themſelves for a ſeaſon, and ſhall not be able to ſee the Hand that turns againſt them, but ſhall turn to fight againſt one thing, and another, and a third thing, and ſhall ſtagger, and reel in Counſel and Judgment, as drunken men that know not where to find the way to Reſt; and when they do yet ſtir themſelves up againſt the holy People, and againſt the holy Covenant of Light, and them that walk in it, they ſhall but the more be confounded; for they ſhall be helped with a little help, which all the Ungodly ſhall not hinder them of, to wit, the ſecret Arm of the Lord, maintaining their Cauſe, and raiſing up a Witneſs in the very Hearts of their Adverſaries to plead their Innocency, and this ſhall make them yet the more to vex themſelves, and to go thorow hard-beſtead; for when they ſhall look upward to their Religion, to their Power, Policy, or Preferments,

Iſa. 8.

ferments, or Friendſhips, or whatſoever elſe they had truſted in, and relied upon, they ſhall have cauſe to curſe it; and when they look downwards to the Effects produced by all thoſe things, behold, then trouble, and horrour, and vexation takes hold on them, and drives them to Darkneſs; and having no help but what is Earthly, and being out of the knowledge of the mighty overturning Power of the Lord God Almighty, they ſhall diſpair and ware out their dayes with Anguiſh; and beſides all this, the terrible hand of the Lord is, and ſhall be openly manifeſted againſt this ungodly Generation, by bringing grievous and terrible Judgments and Plagues upon them, tumbling down all things in which their Pride and Glory ſtood, and overturning, overturning, even the Foundations of their ſtrength; yea, the Lord will lay waſte the Mountain of the Ungodly, and the ſtrength of the fenced City ſhall fail, and when men ſhall ſay, *We will take refuge in them*, they ſhall become but a Snare, and there ſhall the Sword devour: And when they ſhall ſay, *We will go into the Field, and put truſt in the Number and Courage of our Souldiers*, they ſhall both be taken away; and this Evil alſo will come of the Lord, and his hand will be ſtretched out ſtill, and ſhall bring Confuſion upon Confuſion, Ruin upon Ruin, and War upon War; and the Hearts of men ſhall be ſtirred in them, and the Nations ſhall be as Waters, into which a Tempeſt, a ſwift Whirl-wind is entered, and even as Waves ſwell up to the diſſolution one of another, and breaking one of another, ſo ſhall the ſwellings of People be: And becauſe of the hardſhip and ſorrow of thoſe dayes, many ſhall ſeek and deſire Death rather than Life.

Nahum. 3.12,13.

Ah! my Heart relents and is moved within me in the ſence of theſe things, and much more then I can write or declare, which the Lord will do in the Earth, and will alſo make haſte to accompliſh among the Sons of Men, that they may know and confeſs, *That the Moſt High doth Rule in the Kingdoms of Men, and pulleth down and ſetteth up according to his own Will: And this ſhall men do before ſeven times paſs over them, and ſhall be content to give their Glory unto him that ſits in Heaven.*

But, Oh Friends! while all theſe things are working, and bringing to paſs, repoſe ye your ſelves in the Munition of that Rock that all theſe ſhakings ſhall not move, even in the knowledge and feeling of the eternal Power of God, keeping you ſubjectly given up to his Heavenly Will, and feel it daily to kill and mortifie that which remains in any of you, which is of this World; for the worldly part in any, is the changeable part, and that is up and down, full and empty, joyful and ſorrowful, as things go well or ill in the World: For as the Truth is but one, and many are made partakers of its Spirit; ſo the World is but one, and many are partakers of the Spirit of it; and ſo many as do partake of it, ſo many will be ſtraitned and perplexed with it; but they who are ſingle to the Truth, waiting daily to feel the Life and Virtue of it in their Hearts, theſe ſhall rejoyce in the mideſt of Adverſity; theſe ſhall not have their Hearts moved with fear, nor toſſed with anguiſh becauſe of evil Tydings, *Pſal.* 112. 7, 8. Becauſe that which fixeth them remains with them: Theſe ſhall know their entrance with the Bridegroom, and ſo be kept from ſorrow, though his coming be with a noiſe; and when a mid-night is come upon man's Glory, yet they being ready and prepared, it will be well with them, and having a true ſence of the Power working in themſelves, they cannot but have Unity and Fellowſhip of it in the Earth, and will not at all murmer againſt what is, nor wiſh nor will what is not to be; theſe will be at reſt till the Indignation paſſeth over, and theſe having no Deſign to carry on, nor no Party to promote in the Earth, cannot poſſibly be defeated nor diſappointed in their undertakings.

And when you ſee Diviſions, and Parties, and Rendings in the Bowels of Nations, and Rumours and Tempeſts in the Minds of People, then take heed of being moved to this Party or to that Party, or giving your ſtrength to this or that, or counſelling this way or that way; but ſtand ſingle to the Truth of God, in which neither War, Rent nor Diviſion is; and take heed of that part in any of you, which truſts and relies upon any ſort of the Men of this World, in the Day of their Proſperity; for the ſame party will bring you to ſuffer with them in the time of their *adverſity*,

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which will not be long after; for ſtability in that Ground there will be none; But when they ſhall ſay, *Come joyn with us in this or that*, remember you are joyned to the Lord by his pure Spirit, to walk with him in Peace and in Righteouſneſs, and you feeling this, this gathers out of all Buſlings, & Noiſes, & Parties, and Tumults, and leads you to exalt the Standard of Truth and Righteouſneſs, in an innocent Converſation, to ſee who will flow unto that; and this ſhall be a Refuge for many of the Weary, Toſſed and Afflicted Ones in thoſe dayes, and a Shelter for many whoſe Day is not yet over.

So dearly beloved Friends and Brethren, who have believed and known the bleſſed Appearance of the Truth, let not your Hearts be troubled at none of theſe things; oh! let not the things that are at preſent, nor things that are yet to come, move you from ſtedfaſtneſs, but rather double your Diligence, Zeal and Faithfulneſs to the Cauſe of God: for they that know the Work wrought in themſelves, they ſhall reſt in the Day of Trouble, *Yea, though the Fig-tree fail, and the Vine brings not forth, and the Labour of the Olive-tree ceaſeth, and the Fields yield no Meat, and Sheep be cut off from the Fold, and there be no Bullock in the Stall; yet then mayeſt thou rejoyce in the Lord, and ſing Praiſes to the God of thy Salvation.* Hab. 3. 16, 17.

And how near theſe days are to this poor Nation, few know, and therefore the Cry of the Lord is very loud unto its Inhabitants, through his Servants and Meſſengers, that they would prize their time while they have it, leſt they be overturned, waſted and laïd deſolate before they are aware; and before Deſtruction come upon them, and there be no remedy, as it hath already done upon many.

Oh LONDON, LONDON! That thou and thy Rulers would have conſidered, and hearkened and heard, in the Day of thy Warnings and Invitations, and not have perſiſted in thy Rebellion, till the Lord was moved againſt thee, to cut off the Thouſands and Multitudes from thy Streets, & the preſſing throngings of People from thy Gates, & then to deſtroy and ruin

thy *Streets* alſo, and lay deſolate thy *Gates*, when thou thoughteſt to have repleniſhed them again.

And, Oh! ſaith my Soul, that thy Inhabitants would yet be warned, and perſwaded to Repent and Turn to the Lord, by putting away every one the Evil that is in their Hearts, againſt the *Truth* in your ſelves, and againſt thoſe that walk in it, before a greater Deſolation and Deſtruction overtake you.

Oh! what shall I ſay to prevail with *London*, and with its Inhabitants! The Lord hath Called aloud, he hath Roared out of *Zion* unto them, but many of them have not hearkned at all, nor conſidered at all.

Well, Oh my Friends! (and thou, oh my Soul!) return to your Reſt, dwell in the Pavillon of the Houſe of your God, and my God, and shelter your ſelves under the shadow of his Wings, where ye shall be Witneſſes of his Doings, and ſee his STRANGE ACT brought to paſs, and shall not be hurt therewith, nor diſmayed.

Oh my Friends! in the Bowels of dear and tender Love have I ſignified theſe things unto you, that ye might ſtand armed with the whole Armour of God, Cloathed in Righteouſneſs, and your Feet shod with the Preperation of the Goſpel of Peace; and freely given up in all things to the diſpoſing of the Lord, who will deliver us, not by Might, nor by Sword, nor Spear, but by his own eternal inviſible Arm, will he yet ſave us and deliver us, and get himſelf a Name by preſerving of us: and we shall yet live to praiſe him who is worthy of Glory, of Honour and Renown, from the riſing of the Sun to the ſetting of the ſame, now and forever, *Amen*, *Amen*, ſaith my Soul.

A Postscript.

Dear Friends and Brethren;

I Have something farther in my heart to communicate unto you, in dear and tender Love, and in desire of your preservation out of the Snares of your Adversary; And that is, To exhort you all to dwell in the pure Judgment of the Truth, which is a Defence upon your Glory; and let none bereave you of this under any pretence whatsoever; but as you come to a true feeling of the Life in your selves, to which alone the certain Judgment appertaineth, so let this Life have freedom, and stop it not from judging all that which is at enmity with the Life, and tends to the hurting the true Plant of God; for I have seen a Harm hath come to many who have parted with their Judgment, and so have become unarmed, and the Enemy hath prevailed upon them, (under a pretended Tenderness) to permit or suffer such things as were hurtful to themselves or others; and though the Lord hath given them Judgment and Discerning in the Matter, yet were bereaved of that Gift, and so by little and little became beguiled.

Oh dear Friends! consider these dayes are perilous times, and it is needful for every one to watch in that same Eternal Light to which you were first turned, that by its Righteous Judgment ye may be preserved from every thing in your selves that appears contrary to that precious Life of which you have tasted: And when you have so done, then to take heed, that the Enemy do not do that by an Instrument which (through your watchfulness in the Light) he could not do without; and all beware of that affected Tenderness that cryes out, *Be tender to all, and pray for all, and mind the Good in all, and love all, and judge none, but leave Judgment to God, &c.* I say, Heed not the plausible words of that Spirit, which being guilty, to save

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its own Head from a ſtroke, would bereave you of your Judgment, which God hath given you; and is indeed truly his Judgment, and is to be adminiſtred in his Wiſdom and Power, for the cleanſing and keeping clean his Sanctuary; for ſuch as have no Judgment in their goings, are they that know not the true Way of Peace, but make them crooked Paths, *he that goeth in them ſhall not know Peace*, Iſa. 59. 8.

But ſome may ſay, *Was not Chriſt Meek and Lowly? and ought not all to be like unto him?*

'Tis true, my Friends; but there is a difference between the Seed's Suffering and its Reigning, and there are times for them both: and when it doth pleaſe God to premit the Hour and Power of Darkneſs in the open Perſecutors, to exalt it ſelf againſt his Seed and People, by Perſecution, or ſuch like; they are led by his Spirit to appear in Meekneſs and Quietneſs, as a Sheep before the Shearer. But what is this to ſuffering bad and preverſe Spirits, that appear under pretence of the Truth, and yet are out of the Truth, and Enemies to its proſperity, ſtriving to exalt and ſet up another thing inſtead of the Truth? Such as theſe the Lord doth not require you to uſe only Patience and Meekneſs towards; but if that will not reclaim them, they muſt know the Judgment of the Truth, and you in it muſt ſtand over them; for in this caſe the Day of the Exaltation of Chriſt is come, and God is crowning Truth with Dominion over every falſe Spirit, and corrupt Practice thereof.

And therefore, dear Friends, eye the Lord in his goings forth, and as you feel his Life in you to witneſs againſt any evil and corrupt thing or practice, uſe Plainneſs, and keep Sincerity, and turn not Judgment backwards; for that which is unwilling to be judged, and cryes out, *Judge none, leave all to God, &c.* the ſame will take upon it both to judge and rule, but not in the Wiſdom of God; and thoſe that cry out ſo much for Tenderneſs, and againſt Truth's Judment, the ſame are moſt dangerous to be drawn out from the patient ſuffering in the Spirit of Chriſt Jeſus, when they ought to appear in the moſt Meekneſs, and to appear rough and wrathful in the ſtriving and fighting Nature, and are moſt apt to be tempted into a Spirit

of Revenge, as hath been ſeen by ſad Experience; for they that loſe the exerciſe of that by which all ſhould keep Dominion over Deceit, they loſe that ſtrength by which they ſhould be enabled to ſuffer all things for the ſake of *Chriſt Jeſus*.

So, Dear Friends, in that which keeps out the Defiler and the Betrayer, all wait upon the Lord, that you may have your Armour on, and be fortified with the Strength, with the Might, and with the Judgments, of God, and keep that under in every place which under Pretence of Tenderneſs and Forbearance would make void the Teſtimony of Truth, or make the Offence of the Croſs to ceaſe in any thing wherein you have been inſtructed from the beginning, that the Lord may behold and ſee Judgment eſtabliſhed, and be pleaſed. *Iſa.* 59. *The Lord looked, and there was no Judgment, and it displeaſed him*; for thereby Deceit got up, which with it is to be kept down.

So the Lord God of Power and Wiſdom preſerve you faithful, and fitted for every good Word and Work; the Strong to watch over the Weak in ſingleneſs; and the Weak to be ſubject to the Strong in the Lord, that ſo the pure Plant of Righteouſneſs and Truth may grow in and among you all, to his Praiſe that hath called you; To whom be Glory and Honour forever, Amen.

S. C.

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AN

EPISTLE

TO

FRIENDS

Every where:

To be Distinctly Read in their

MEETINGS,

When Assembled together in the
Fear of the Lord.

By a Friend of Truth, and a Lover of Righteousness,
Katharine Whitton.

LONDON,
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WHAT HINGS?

Top: Dominguez Road in 1901

FRIENDS

TO

EPISTLE

AN EPISTLE TO FRIENDS Every where.

Dear Friends,

IN bowels of tender love to all Friends every where, am I constrained and prest in Spirit to give forth this Testimony, under which I have lain for a long time bowed in Spirit, in a deep sense of the Fatherly care of our God over all his Lambs, and little ones; which he would gladly have all gathered unto him, that he might preserve them from the evil of the day which is approaching; for he hath shewed a terrible day near to break forth; yea, a day that will burn as an Oven, and all the proud, and they that do wickedly, will be as Stubble which cannot endure the Fire; for it will be as a flame, and serve as a fire to consume the counterfeit Metral, and reprobate Silver, that the pure Gold may appear; yea, that the precious Sons and Daughters of *Sion* may come forth as Gold seven times tried, and shine in their Beauty and Lustre. For saith the Lord, *I will burn the Chaff with unquenchable fire, but the Wheat I will gather into my Garner.*

And Friends, this is no Reflection, but comes for discharging a duty, from one whom God in measure hath placed as on *Sions* Walls; and who seeing the Sword coming, dare not but give warning to such as are not upon the watch: For saith the Lord, *If they take not warning, if the Sword come and take them away, their blood shall be upon their own heads: But if thou do not warn them, if the Sword come and take any person from among them, they are taken away in their Iniquity, but their blood will I require at thy hand.* And

Friends, with many Tears and Cries unto the Lord have I been bowed down many a time, that I and every one whom God hath concerned may be clear of the blood of all; And that the Houſe of *Iſrael* may be ſpoken to, leaſt ſin be upon us: For ſaith the Lord, *Cry aloud and ſpare not, lift up thy voice like a Trumpet, ſhew my people their tranſgreſſion, and the houſe of* Jacob *their ſin.* Yea it is a warning from the Almighty, to all and every one of the backſliders in *Iſrael*, and lukewarm ones, and careleſs daughters of *Jeruſalem*, and Women at eaſe in *Sion*; yea an Alarm is ſounded out of the Holy Mountain, that you may hear and be awakned to righteouſneſs, and ſtirred up to holineſs, to meet the Lord in the way of his pure Judgments; for woe will be to thoſe that are at eaſe in that day that is a coming; yea the ſinners in *Sion* muſt mourn, fear will overtake all the unfaithful and diſobedient; yea terror will ſurpriſe the hypocrites, and woe and miſery will be to all thoſe, except they repent, for it is a warning in my heart unto all ſuch from the Lord, that they may all turn unto him by true repentance, whoſe mercy is proffered, and obſerve his Commandments and do them, and keep Covenant with him, and ſee that every one be wiſe in heart, and travel in ſpirit, and make it their concern to bring glory unto the Lord in this his day; for he keeps Covenant with, and extends mercy unto them that love him and keep his Commandments, and he hears the Prayers of his own children, and hath heard them in every Age, and hath not forgot his word ſpoken by his Servants of old; where he ſaith, *If you tranſgreſs I will ſcatter you abroad amongſt the Nations, but if you turn unto me and keep my Commandments, and do them, though there were of you caſt out into the uttermoſt parts of the heaven; yet will I gather you from thence, and will bring you into the place that I have choſen to ſet my Name there.* And ſurely Friends, we are the people for whom the Lord hath done great things, ſince the day that he hath opened our eyes, and let us ſee our miſerable and wretched ſtate, and the great need we had of him to help us out of that condition.

Oh! the many tears, with deep ſighs and bitter groans in that day, can never be forgotten; and bleſſed be the Lord who hath heard the cries of the poor, and regarded the groanings of the needy, and hath met us in the way of his Judgments; and hath brought in the Miniſtration of Condemnation, which was glorious in its time, and placed it upon the head of the tranſgreſſor in us, whereby he

hath judged and condemned the transgressing and rebellious part, that would not that he should reign, and in his infinite love, and bowels of tender compassion, which yearned towards his own pressed Seed that groaned to be delivered, hath he ransomed and redeemed his own in measure, and led the same as he did *Israel* of old out of *Egypts* darkness, and from under *Pharaoh's* taskmasters, to sacrifice unto him, and praise him in the land of the living.

And my dear Friends, a remnant through Gods mercy can truly say, he hath visited us as with the day-spring from on high; and are witnesses that refreshment from his presence is come; and though sorrow endur'd for the night, yet joy came in the morning, the day being dawn'd, and the morning Sun arisen; yea the Winter is now through mercy, with many far spent, and the storms in measure over, and the spring time come, and the singing of Birds, and the voice of the Turtle is heard in our land. O! the glorious day that is dawn'd upon us, where the morning Stars do sing together, and all the Sons of God do shout for joy. Oh! the wonderful works of our God, and the noble Acts that he hath done; he hath made us to see his wonders in the deep, and as *Israel* of old, to sing his praises: Oh his tender dealings can never be raced out of our remembrance, he hath printed them in our hearts, and his engaging love constraineth us to speak well of him, and to make mention of his Name, and speak of his loving kindness and tender mercies which endureth for ever!

And dear Friends, after all this and much more of the Lords dealing with us, and kindness and mercy bestowed upon us, hath the old adversary and enemy of mankind bestirred himself, who in every Age hath gone about to insnare the simple, as in *Israel* of old, when he prevailed over *Achan* to covet the wedge of Gold and the *Babylonish* Garment, for putting his hand to which, the whole Camp of *Israel* was troubled, until *Achan* was found, and *Babylon's* Stuff thrown out, and burnt without the Camp. And other some taking strange Wives, mixing with the Heathen, loving their Golah, and learning their ways; for which *Ezra* in his bitter Lamentations, *plucked the Hair from his Head and Beard*; and *Jeremiah* wished, *that his Head were Waters, and his eyes a Fountain of Tears, that he might weep day and night for the slain of the Daughters of his people!* And dear Friends, in our Age many hath been the temptations and allurements this enemy hath assaulted the children of the Lord with,

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ſometimes transforming himſelf as into an Angel of Light, to deceive if it were poſſible the very Elect: But bleſſed be the Lord who hath preſerved a remnant out of his ſnares alive unto himſelf, yet hath he prevailed upon ſome, drawing them into divers diſorders, whereby the worthy Name of the Lord hath been blaſphemed, his precious Truth evil ſpoken of, and the ſimple inſnared, to the ſorrow of a remnant, and ſadding the hearts of the righteous, which hath cauſed many tears and ſecret cries unto the Lord, that he would appear in his wiſdom more and more, for his own glorious Names ſake, and Truths ſake, to preſerve the ſimple, and fruſtrate the enemy of his end: And bleſſed be the Lord who ſtill hears the cry of his own Seed, and being zealous of his own glory, hath appeared in his Faithful Meſſengers, to gather and encourage men and womens Meetings, whereby he is ſtopping the enemy in his progreſs, by placing judgment on his head, and condemnation to that part over which he rules; and in this work the Lord hath engaged Sons and Daughters, putting his ſpiritual Sword into their hands, for the beating down ſtrong holds of ſin, in which the mighty Prince of the power of darkneſs hath his place: neither dare they do this work negligently, or over-look, or connive at any of his practices, or proceedings, in whomſoever they appear, but in Truth and Righteouſneſs, judge and condemn the evil, under whatever pretence the ſame do appear, at which the evil one is troubled, and likes not this way, neither would be thus dealt with, but under pretence of Truth pleads for more liberty and freedom of Spirit, and to transforming himſelf to betray the ſimple, and defile the Temple of God, and ſit as God, yet he is the Serpent, and he cannot ſave his head, for the Seed of the woman is brought forth, and a bringing forth, and the enmity is placed between the two Seeds, and her Seed muſt break his head; and he is now a receiving Blows, at which he rageth, and rails againſt the work of the Lord, and the inſtruments he imployeth: But the determination of the Lord is to diſthrone him, and bring him down, and take his own poſſeſſion, and reign in his own Temple, whoſe right it is to rule, and happy will it be for ſuch, who in ſubmiſſion do meet him in the way of his Righteous Judgments; for they are always mixed with mercy, and they ſhall find it who ſubmit unto him, but ſuch as will not that he ſhould reign, he will bring them to naught.

Therefore dear Friends, let us help our Womens Meetings in Gods

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pure fear, and wait upon him to feel his power and heavenly wisdom, and that will allow of nothing whereby the worthy Name of the Lord is blasphemed, his precious Truth evil spoken of, or good Spirit grieved either in the particular or general, but by his power and wisdom it will be judged and disowned, without respect of persons, whether by words or actions, Meats, Drink or Apparel, let the pretence be what it will; neither can this sowe pillows under the arm-holes of any, nor speak peace to the wicked; nor heal the hurt of the Lords people deceitfully; but search the wound, and pour in the pure oyl, to the comfort of the wounded: That, that may be raised which delights to do its Fathers will; and honour him in all things (*i.e.*) both in life, practice and doctrine, that so in this holy life we may shine as Lights in the World, in Gods wisdom, having our Lamps trimmed, our Lights burning, and in our Censers the sweet Incense, which gives a good Savour both to God and man, having the Saveury Salt in us with which every word and action may be seasoned, that others seeing our holy lives, and good conversations may glorifie our heavenly Father.

And dear Friends, let no difference be, but in the unity of one Spirit let's be a people of one heart and mind, serving the *Lord* with one consent, seeking his glory unanimously, working the work to which he hath called us, which work is to stop the enemies work (as I said before) in what pretence soever he come; for Friends, he will ask no more then to have footing amongst us, under pretence of Truth, putting a fair vizard on every action, calling pride decency, covetousness carefulness, Nicety and Curiosity in the forms of Meat, Drink, or other things, a point of good Housewifery; for every thing he will have a covering like Truth, that he may keep his Interest in the hearts of men and women, which is the principal part: But the Heir is brought forth which must take his Inheritance, and the true *Light* now shineth that discovers him in every action, not one corner he can shelter in where he is not seen, his coverings are all too narrow, the vail which he hath spread over him and his actions, must by the power of the *Lord* which is risen, and arising in the bosoms of a remnant, be rent in twain from the top to the bottom; so my dear Friends, whom God hath engaged, every one discharge your duty, be zealous for the *Lord*, and valiant for his Truth, and as the valiants of *Israel*, every one have on your Spiritual armour and weapons in readiness, for woe will be to those

who

who do the work of the Lord negligently, or with a careless mind; But they will with *Jael* be blessed, who put their hand to the work, and their right hand to the Workmans hammer, to the wounding of *Israels* enemy, for he must bow, yea he must fall, and Songs of Triumph over him, as in *Deborahs* days there must be: Therefore Friends, let us to the work, every one to the imployment to which we are or have been called; and while the Light shineth that lets us see every Corner, let all that's unclean be rid, and swept out; yea let us make clean work, for to be truly arrayed in the White-Linen which is the righteousness of Saints, is very decent, and to have this house (to wit, our hearts and inward parts) clean swept, and all its furniture of righteousness set in good and comely order, in carefulness, is very commendable and consistent with good Housewifery too: And I do not doubt but those who are careful in the matters before mentioned, will not as to outward things come short (according to their abilities) in any thing that is needful, necessary, comely, decent and of good report; as it is not fit they should exceed, so I hope they will not come behind, what may be of good example, and tend to edification, and to those things whereby Truth is honoured: So Friends let us be Faithful to the *Lord*, and careful over his household and family, not as the bad Servant, who smiteth his Fellow, but as the good Servant, giving them Meat in due season, Feeding the Hungry, Cloathing the Naked, Visiting the Sick, binding up the broken-hearted, healing the wounded, and let it be, with *Gileads* Balm, and blessed shall all such be when their *Lord* cometh whom he shall find so doing; and greatly hath the presence of God to his praise appeared to the owning, carrying on and blessing of this his own work, and large hath been his love and Fatherly care over all Lambs and little ones, and very weighty is the work and great the concern, to strengthen the weak, and confirm the feeble, and gather all those that's scattered by the wiles of the enemy to him, that is and always was the ancient Rock and refuge of the righteous in every Age, that so, if possible, not one may be left behind, but all be gathered: And it is the travel of my Soul, and desire of my Spirit, that none of those may slight the day of their Visitation, whom the *Lord* hath in any measure touched, or that have had their faces turned *Sion*-wards, but that they may be exhorted and admonished, and dearly intreated to hast unto the *Lord*, who long hath hovered over us, as sometime he did over *Jerusalem* of old, and fain would

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have all gathered under the ſhelter of his wings, that ever made mention of his Name; and many hath been his Warnings, and Invitations by his Servants and Meſſengers, and ſtill he ſtands as with open arms, ready to receive all thoſe that come unto him in humility of mind, and brokenneſs of heart. So dear Friends, let none ſtick in the World, its evil ways, vain Cuſtoms, or fooliſh faſhions; be not partakers with them of their pleaſures, leſt ſuch partake of their plagues; but be ye ſeparated, *touch no unclean thing, and I will receive you, ſaith the Lord:* ſo in this ſelf-denying life, and by the ancient power by which we were gathered in the beginning, let us haſt with ſpeed to our God, who is our refuge and ſure hiding-place; for the ſtorm approacheth, and certainly will overtake the negligent & careleſs, who are gone from the Shepherd. So dear Friends, let no pains be ſpared, or means neglected, whereby the work ſo needful may be haſtned, for it is Gods work, and not mans, though as I ſaid before, it laid on the ancient and honourable in *Iſrael*, to put the work forward; for the Elders that rule well, are worthy of double honour, as the Apoſtle ſaid, and alſo eſteem them for their works ſake. And as *Deborah* ſaid, *my heart is towards the Governours of Iſrael*; and I can truly ſay, many a time when I have viewed in my mind their ſufferings, tryals and tribulations they went through in the beginning, my heart hath been broken, and I have ſecretly ſaid, They have broken us a way through the Thickets, and trodden us a path through the Deſarts; they have born the burden in the heat of the day, and what can I now do, or ſuffer for the Truth? am not I as one born out of due time?

But living praiſes to the Lord, who in every Age is ready to reward the faithful, in what hour ſoever they labour in his Vineyard; and there is not one Member, though never ſo little, if in the body, nor Inſtrument, though never ſo weak, if prepared of the Lord, but all needful and uſeful in their places, to the dreſſing of the Vineyard of the Lord, and for the plucking up of thoſe hurtful weeds that cumber the tender Plants. And dear Friends, let this be done in Gods pure fear, and heavenly Wiſdom, with a tender care over every weak Plant, that it may be nouriſhed within good ground, that it may bring forth Fruit to Gods Glory; *For thereby ſaith he am I glorified, that ye bring forth much Fruit.* Then is the labour of love which the faithful beſtows anſwered, when the Plants proſper, and the Lord is glorified; ſo in this labour as co-workers and fellow-helpers, Male and Female, for which we were raiſed up by the Lords Power, let us put our hands to the work, and none look at their own weakneſs, for the Lord hath been pleaded with

touching the weightiness of the work, and the weakness of the Instrument he choosed; and his Answer hath been in the bosom of such (*i. e.*) I have chosen the weak things to overturn the strong and Mighty, and the foolish things to confound the Wisdom of the Wise, and things that are not, to bring to nought things that are; and it is the travel of my Spirit, That none that puts their hand to the Plow may draw back or be dismayed, whatsoever the opposition be, for living praises to our God; the time is come wherein he is pouring of his Spirit upon his Sons, and upon his Daughters, Servants and Hand-maids, and enduing them with his Heavenly Wisdom, and fitting and strengthening them to perform every duty and service he hath called them unto, how feeble soever we have appeared to be: As he did the ancient *Jews*, when they had the walls of *Jerusalem* to build, though it was then said of them, what will these feeble *Jews* do? but mark what Courage they received from the Lord to carry on the work with one hand, and with the other hold their weapon and praises to the Lord; we have no cause to complain, for his ancient power hath been with us thus far, and his Heavenly presence hath accompanied us hitherto, whereby we are encouraged to the work for which we are appointed, even to labour in the Lord, for the repairing of the waste places of *Jerusalem*, and making up of the breaches in *Sion*, whom the Lord is making and about to make the praise of the whole Earth; for her Beauty must shine forth, that many seeing it may have their faces thitherwards, and beholding *Jerusalems* glory, may desire to dwell within her walls.

And dear Friends, let us diligently view *Jerusalem*, that we may count her Towers, and mark well her Bulwarks, that we may tell it to generations to come, and that those who succeed our day, may have those Testimonies left upon Record, what God hath done for us, and been unto us; that his Faithfulness may be declared from age to age, and from one generation to another. O praises, praises to our God for evermore, for he hath had regard to the low estate of his Hand-maids, and hath remembred our many tears, when we mourned apart for him as silly Doves without Mates, and hath visited with his love, & owned with his presence, which is better then life it self, yea he is the beloved of our Souls, he is altogether Comely, there is no Spot in him, he is Amiable in our eye, he is the chiefest of ten Thousand, there is none like unto him, nor worthy to be compared with him; he is our beloved, and he is our Friend, and hath given us cause to say, our lot is fallen in a good Land, and that we have a large possession; yea let this song be sung as in the

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land of *Judah*, we have a ſtrong City, Salvation hath God appointed for Walls and for Bulwarks, and will keep in perfect peace all thoſe whoſe minds are ſtaid upon him; but he will bring down thoſe that dwell on high, yea the loftry he will lay low, but the way of the Juſt is uprightneſs, the moſt upright doth weigh his paths, yea in the way of his Judgments have we waited for him, and the deſire of our Souls hath been to his Name, and to the remembrance of it; yea with our Souls have we deſired him in the Night ſeaſon, and with our Spirits within us have we ſought him early; for when his Judgments are in the Earth, then it's Inhabitants learn Righteouſneſs. O living Praiſes unto him who hath appeared in our age, and brought forth Judgment into victory, and ranſomed, redeemed and raiſed by his ancient power, his own ſuffering Seed, which in every age hath found acceptance with him from the beginning, as was manifeſt in righteous *Abel*, *Enoch*, (and alſo *Noah* whom he preſerved;) though he deſtroyed the old World: and though *Sodom* was deſtroyed, yet *Lot* eſcaped, by flying out of it and getting into *Zoar*. And dear Friends, it is upon me yet once more to entreat, if any there be in any meaſure guilty of any of thoſe Evils for which the Lord is angry with this Nation, the land of our Nativity, that ſuch by true Repentance, while mercy is proffered, would return and get out of the ſame; for the Angel of the Lord hath warned, therefore linger not, but I ſay get out of every thing wherewith the Lord is diſpleaſed, for he is a holy God, and of purer eyes then to behold Iniquity, and without holineſs none can come unto him: Therefore ſaith he, *be ye holy as I am holy*; So dear Friends, in this holy life let us fly unto the Name of the Lord, for it is our ſtrong Tower, in which he will preſerve the Righteous, until his indignation be over and paſt; for he is angry with this Nation, becauſe of the many & groſs evils which hath abounded in it; with the oppreſſions of his people, becauſe of all which he is grieved, and is preparing as a man of war to cut down the workers of iniquity, and ſweep the Nation of Evil doers, and will finiſh Sin, and put an end to tranſgreſſion, and bring in everlaſting Righteouſneſs; that the knowledge of his glory may cover the Earth, as the waters cover the Seas; for he hath taken notice of his ſuffering Seed, and hath remembred the afflictions of *Joſeph*, and will ſet his Seed and heritage free, and bring the priſoners out of the priſon houſe, for *Joſeph* came forth to anſwer the end for which he was appointed, (though he was afflicted from a Child) to be a Saviour and a preſerver of much People; for the promiſes of the Lord to our father, faithful *Abraham*, ſtands ſure for ever, who ſaid, *in bleſſing I will bleſs thee*,

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and in multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand on the Sea shore which cannot be numbered, in whose Seed also all the Nations of the Earth shall be blessed. So dear Friends, in the blessed Seed let us daily wait upon the Lord, to feel its breathings, and travels, and wrestlings of the Almighty, for *Sions* sake; yea let those Spiritual Prayers ascend up unto him, which in every age is his delight, and avails much with him for *Sions* prosperity, and for *Jerusalem*'s welfare; and not only so, but for all that have their faces *Sion*-wards, and desire to Inhabit within *Jerusalem*'s walls; for good is the Lord, *slow to anger and of great mercy*, willing to shew kindness to all *Sions* wel-wishers. And so dear Friends, let us give our Attendance in all heavenly obedience upon him, in his own pure life, begotten and brought forth by him, that so by his own off-spring he may be honoured, and in that may sway the Righteous Scepter, and lift up his Standard, and display his Ensign, that the Nations of those that must be saved by him, may flock unto him, that so many there may be from the *East* and *West*, *North* and *South*, that may come to sit down with *Abraham*, *Isaac* and *Jacob*, to praise him in the beauty of holiness, unto whom all praises, honour and renown belongeth, and to him it is given and returned, saith my Soul.

Dear Friends, this hath long laid upon me from the Lord, but I would have hid my self, and have been as one unconcerned; but his hand was heavy upon me, and gave me no rest, until with many tears I cryed unto him that he would help me, and enable me to do my duty, and discharge my Conscience, and deliver his Message; and then I gave up, and in obedience found peace: and according to the ability he hath given me, and as he opened in my heart, have I delivered it, desiring it may be received in the same bowels of love in which it is given forth, and its end answered, which is only and alone that the Lords People may be preserved, and he over all glorified who is God, worthy for ever and for ever, and for evermore.

From a Traveller in Spirit for Sions *prosperity, and your true and loving Friend, in the universal and unchangeable love of our God, in which I bid you all farewell.*

CATHARINE WHITTON.